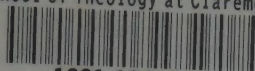


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THE

# HOLY BIBLE

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THE OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORIZED VERSION.

WITH EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,  
COPIOUS MARGINAL REFERENCES, INDEXES, &c.

BY THOMAS SCOTT

RECTOR OF ASTON SANDFORD, BUCKS.

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A NEW EDITION, IN THREE VOLUMES,  
ILLUSTRATED WITH A SERIES OF VIEWS, DRAWN FROM NATURE.

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# THE BOOK OF

## J O B.

That division of the Holy Scriptures upon which we now enter, comprising the Book of Job, the Psalms, and the Writings of Solomon, is called by the Jews *Chethubim*, writings; rendered *Hagiographa*, or *holy writings*; though they include several other books, without reason or propriety. In these parts of the sacred oracles there is greater depth and apparent difficulty than in those which precede: but the instruction is in general more immediately prepared for use; and the real benefit of perusing the Scriptural history much depends upon the degree of our previous acquaintance with the books before us. In like manner, we shall read the records of our Saviour's miracles and discourses to edification, in proportion as we have understood the epistolary part of the New Testament; which though more difficult in many respects, conveys instruction in more direct and explicit terms.—We begin with the Book of Job, which some learned men have employed much pains, ingeniously, but very unwarrantably, to interpret as an allegory. The prophet Ezekiel mentions Job, Noah, and Daniel, as three persons of eminent piety; (xiv. 14. 20:) and the apostle James illustrates the advantages of patience, by the example of Job, as he had before done his doctrine of faith and works by the examples of Abraham and of Rahab. (*Jam.* ii. 21—25. v. 11.) No reasonable doubt therefore can remain but that the narrative of this book is historical truth: though we may safely allow that, as the discourses of Job and his friends are recorded in poetical language, their sentiments and arguments alone are transmitted to us, and not the exact words which they used in conversation. But there is no sufficient ground for questioning, whether the transactions, relating to the world of spirits, good and evil, actually for substance occurred. It is indeed evident, that this could not be known, except by revelation: but as the book itself records several supernatural visions, and a glorious appearance of God himself speaking from the whirlwind; this creates no difficulty to those who consider it as true, and as a part of the sacred canon. As such, the Jews have always regarded it, though not favourable to Job, because he was a Gentile, that is, not an Israelite, or descendant of Abraham, Isaac, and Jacob, (*Note*, i. 1;) and St. Paul's manner of quoting it, with "It is written," shews that he considered it as a part of the oracles of God. (*Comp. Job*, v. 13. i *Cor.* iii. 19.) A very high antiquity is generally ascribed to this book; nay, some think it the most ancient work now extant in the world. The long life to which Job attained; the great remains of patriarchal religion in the land of Uz; the worship of the sun and moon being the only idolatry mentioned in it; and no express allusion being made to the Mosaic law, or the wonderful works of God towards Israel; with several peculiarities in the style and composition of the work, give sanction to this opinion. Some learned men, indeed, perceiving a similarity of sentiment between some parts of this book, and passages in the Psalms and Proverbs, would assign it a much later origin: but wise and pious persons will often, without copying from each other, give the same instructions, and be of the same opinion; and it is at least as probable, that David and Solomon alluded to the book of Job, as that the writer of that book alluded to their works, if any intended reference be supposed.—Indeed, the date of the events which it records cannot be exactly ascertained: but it is very likely, that Job was in his first prosperity, between the time when Joseph died, and the appearance of Moses in Pharaoh's court as Israel's deliverer: and the language used by God himself, that "there was none like him in all the earth, seems to give probability to this opinion; for there is no other eminent character mentioned in Scripture as flourishing during that period.—It is not agreed, who wrote this book. Some ascribe all of it to Job himself, except the conclusion. Some to Elihu, who in one place seems to address the reader concerning his auditory. (*Note*, xxxii. 15—17.) But others think that Moses was the author of it. The style was likewise induced an opinion, that it was written in the Arabic language: perhaps Elihu wrote it in Arabic, and Moses rendered it into Hebrew.—The first two chapters are in prose; the style of them is very plain; and they form an introduction to the poetical part, which is in many places peculiarly figurative and sublime, and consequently more difficult to be interpreted. The latter part of the last chapter is an historical conclusion of the whole.—It cannot be clearly shewn, that this book contains any prophecies, properly so called; because the passages which might be adduced as prophetic, may also be considered as a profession of faith in the promised Redeemer, and concerning a future resurrection: but few parts of the Old Testament declare more explicitly the grand outlines of revealed truth, nay, even of evangelical doctrine; so that, they who speak of it, as consisting chiefly of *natural religion*, seem to have entirely mistaken the scope of it.—It opens with an account of Job's piety and prosperity, the charge of hypocrisy and selfishness which Satan brought against him, and the permission which he obtained from God, to reduce him to the deepest distress, as a trial of his integrity. It proceeds to relate how his former friends, witnessing his unprecedented misery, were led to condemn him as a wicked man. This gave rise to a warm controversy, whether heavy afflictions prove any person, who is apparently pious, to be a hypocrite. In disputing this point, the principles of true religion were argued from by all parties as undoubted truths, and many excellent things were spoken; but the whole had in it a sad mixture of human infirmity. When they could by no means come to an agreement upon the subject, Elihu, who had heard the debate, with great modesty and solemnity, interfered; and, having first censured the other disputants for groundlessly condemning Job, he proceeded to reprove him for his improper eagerness in justifying himself, by which he had reflected on the justice of God. While he was discoursing, the Lord himself spake out of a whirlwind, and by a discovery of his incomprehensible majesty and glory, made Job sensible of his presumption, and brought him to humble himself before him as a vile and polluted sinner. This being effected, he justified Job from the charge of hypocrisy, and condemned the conduct and language of his friends; and having decided the controversy in favour of Job, he appointed him to sacrifice and intercede in their behalf, that they might be forgiven. The whole closes with an account of Job's deliverance, and redoubled prosperity, honour, and comfort.—It is a book full of caution and encouragement to the tempted and afflicted; and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of Providence, and upon the agency and influence of evil spirits, under the control of God. We see in Job an eminent type of the suffering and glorified Saviour; and a pattern of the believer's "passing through much tribulation into the kingdom of God." In short, the whole is replete with most important instruction: and among the rest, we are reminded of the ill effects of acrimonious religious dispute. These four pious men argued together, till, becoming angry, they censured and condemned each other, and uttered many things irreverent about the Divine character and government; and, having lost their temper, would have also lost their labour, and have been more at variance than ever, if another method had not been taken of deciding the controversy.

### CHAP. I.

The uprightness, piety, prosperity, and numerous family of Job, and his religious concern for his children, 1—5. Satan appearing before God, accuses Job, and obtains leave to try him, 6—12. Job, receiving successive accounts of calamities, which deprived him of all his substance, and all his children, mourns with humble resignation, and worships God, 13—22.

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

11, 12. xxxi. 1. Sc. Gen. vi. 9. xvii. 1. 2 Kings xx. 3. 2 Chr. xxxi. 20, 21. Luke i. 6. d Gen. xxii. 12. Prov. viii. 13. xvi. 6. 1 Pet. iii. 11.

A. M. 2484.

B. C. 1520.

a Gen. x. 23. xxii. 21. Huz. xxxvi. 28. 1 Chr. i. 17. 42. Jer. xxv. 20. Lam. iv. 21.

c B. 1550. b Ez. xiv. 14. 20. Jam. v. 11.

c 8. ii. 3. xxiii. 11. Ps. cvii. 38. cxxvii. 3—5. cxxviii. 3. \* Or, cattle. Gen. xii. 5. xlii. 6. xxxiv. 23. 2 Chr. xxxii. 29. f xlii. 12. Num. xii. 16. Num. xxxi. 32—34. Judg. vi. 5. 1 Sam. xxv. 2. 2 Kings iii. 4. Prov. x. 22. + Or, husbandry. 2 Chr. xxvi. 10. g xxix. 9, 10, 25. † Heb. sons of the east. Judg. vi. 3. vii. 12. viii. 10. 1 Kings iv. 30. h Gen. xxv. 6. xxix. 1. Num. xxii. 7.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.

### NOTES.

CHAP. I. V. 1. The land of Uz seems to have been a district of Arabia, to the south-east of Canaan; though some suppose, that it was situated in Idumæa, and that Job was descended from Esau. (*Marg. Ref.*) Others think that he descended from Abraham by Keturah; yet it seems more probable that he was of the posterity of Huz, the son of Nahor. (*Gen.* xxii. 20—24.) He is supposed to have lived before any part of the Scriptures was written, but he was acquainted with the truths and will of God, by tradition and immediate revelation; and so he was not a gentile, as that term may imply a stranger to revealed truth, as many seem to interpret it. His religion and that of his friends

was evidently the same with that of the patriarchs. He was, however, a man of most eminent piety, upright, fervent, and steadfast in religion, and exemplary in his whole conduct; one who regarded the authority of God, revered his majesty, and habitually worshipped and obeyed him. So that he carefully avoided sin and temptation, and "exercised himself to have a conscience void of offence towards God and man." His subsequent trials tended to his greater humiliation; but he was previously an eminent believer, and an excellent character.—"True, blameless, just, godly, abstaining from every evil deed." (*Sept.*)

V. 2, 3. (*Marg. Ref.*)—When the earth was but thinly inhabited, it was easier to acquire land, than to cultivate it, or to procure cattle to feed on it,

B



4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, "Whence comest thou?" Then Satan answered the LORD, and said,

"I am a vagabond, and a wanderer; I dwell in the tents of the wilderness, and I dwell in the tents of the wilderness."

(as the case still is in several parts of America, and in newly discovered countries:) so that Job's wealth is reckoned by the number of his cattle; not by the extent of his lands. He was the principal person in that country; had abundance of every thing which constituted riches among them; and acted as a magistrate, or ruler: though it does not appear that he was, properly speaking, a king, as many suppose him to have been. (Εὐγενής, noble, Sept.)

V. 4. The sons of Job, now grown up and settled in houses of their own, cheerfully enjoyed their abundance: and, as they lived in brotherly love, they were accustomed at certain seasons to entertain each other alternately. It does not appear, that Job made one at these feasts; (2 Sam. xiii. 24, 25;) but whenever his sons met, they invited their sisters to join their company, which both shewed a proper affection for them, and evinced that no indecency, or riot, attended their feasting.

V. 5. As Job had, no doubt, piously educated his children, and set them an excellent example, and offered many prayers for and with them; we may suppose that they were well affected to religion. Indeed, nothing is intimated to the disadvantage of their characters, and no feasting could be more inoffensive than their's seems to have been. But while their pious father could not but behold their harmony and comfort with satisfaction; his knowledge of the human heart suggested a jealous fear, lest their cheerfulness should betray them into some levity or excess, some vain conversation, or some injurious thoughts of God, either tending to infidelity, to dislike of his holy worship and service, or to idolatrous love of worldly enjoyments. When therefore their feasting was ended, acting as the priest of his family, "he sent and sanctified them," reminding them to examine themselves, to confess their sins, to seek forgiveness, and to prepare their hearts to attend the ordinances of God with seriousness and humble devotion; and he offered a burnt-offering for each of them. (Notes, 1 Sam. xvi. 5. 2 Chr. xxix. 5.) Thus he taught them, that even the secret unbelief, ingratitude, and rebellion of the heart, merited condemnation, and could only be expiated by the shedding of blood and the offering of sacrifice, in repentance and humble faith. As he did this continually, we may thence understand his unremitting care of his family, the tenderness of his conscience, his knowledge of the fallen state of man, and the depravity of human nature; his entire dependence on the mercy of God in the way which he had appointed, and his believing regard to the promised Redeemer.—The word rendered "cursed God," in this and several subsequent passages, in its usual meaning signifies to bless; yet, it must be understood in a bad sense in this place, and when employed by Satan concerning Job: it is the same word which is used, when Naboth was accused of "cursing God and the king;" and consequently stoned as a blasphemer and traitor. "Let my sons in their mind have thought evil against God." (Sept.) Some think this was substituted instead of the word which more generally signifies to curse, from reverence to God. Others suppose it signifies to salute, as men do when they meet or part with others, and thus is used to denote departing from God, or renouncing him. But the learned Mr. Leigh brings a quotation from Mr. Selden, which seems more satisfactory, and which I shall therefore translate. "It is most certain, that the verb *barak* signifies to execrate, or to curse, as well as to bless; and this, as I think, not by antiphrasis, as some will have it; but almost from the very idiom of the sacred language, it may signify either way, according to the connexion in which it is used, as among the Latins *sacrare* and *imprecari*. For, as the first signifies at some times to devote any one by curses to destruction, and at others to consecrate any thing to God; and as we call for either good or evil upon others: so, *barak* denotes what a man wishes or calls for, with an ardent mind, whether it be salvation or perdition. And when applied to the Deity, it either signifies addressing him by praises and thanksgivings, (which is more common,) or with revilings and reproaches; and the difference is to be collected from the nature of the case, and from the context.—'Bless the gods, in their hearts.' (E. Smith.) No other God except the true God, is mentioned in Job, nor any other idolatry but the worship of the sun and moon. The original has not the article, and must be rendered either God, or gods, not the gods, and the clause is exactly the same as is used of the true God, in the next chapter. (Note, ii. 9.)

V. 6. The holy angels, no doubt, are here meant by "the sons of God;" because they love him, and are beloved of him, as his children. (Marg. Ref. Note, xxxviii. 4–7.) They are here introduced to our notice, as on some special occasion presenting themselves before the Lord, to give an account of their late services, and to receive further commands; in delightful obedience to which, their happiness greatly consists: and Satan, the adversary of God and of his whole creation, is represented as intruding himself among them. Without

A. M. 2484.

B. C. 1520.

i Ps. cxxxiii. 1.  
Heb. xlii. 1.  
k xli. 25. Gen.  
xxxv. 2. 3. Ex.  
xix. 10. 14.  
1 Sam. xvi. 5.  
Neh. xii. 30.  
John xi. 55.

1 Gen. xlii. 3.  
Ps. v. 3. Ec. ix.  
10.  
m xlii. 8. Gen.  
viii. 20. Ex.  
xviii. 12. xiv.  
5. Lev. i. 3–4.  
n 1 Kings xviii.  
31. Acts xxi. 26.  
o 2 Cor. xi. 2.  
p ii. 9. Lev.  
xv. 10–16.  
1 Kings xxi. 13.

q Gen. vi. 5. Jer.  
iv. 14. xlv. 9.  
10. Mark vii.  
21–23. Acts  
21. 3. Eph. vi. 18.  
u Ps. ciii. 20. Matt. xviii. 10.  
x John vi. 70. \* Heb.

z Zech. i. 10, 11.  
vi. 7. Matt. xii.  
43. 1 Pet. v. 8.  
Rev. xii. 9, 12–  
17. xii. 12. Gen.  
xxv. 30. xlv. 25.  
Deut. vii. 13. 14.  
xxviii. 11. Ps. xc.  
17. ev. 38. Prov. x.  
22.  
d xli. 4. xlv. 8.  
9. xlviii. 11, 12.  
Ps. lxxviii. 11.  
e Neh. v. 15. Ps.  
xxviii. 1. Prov.  
viii. 13. Luke  
xxiii. 39, 40.  
f Ps. xxxiv. 14. xxxvii. 27. Is. i. 16.  
g 21. ii. 10. xxi. 14, 15. Mal. i. 10. Matt.  
ix. 26. 1 Tim. iv. 8. vi. 6. h Gen. vi. 1. Deut. xxxiii. 27–29. 1 Sam. xxv. 16. Ps. v. 12. lxxx. 12.  
Is. v. 2, 5. Zech. ii. 5. 8. 1 Pet. i. 5. 1 Gen. xxxix. 5. Deut. xxviii. 2–4. Ps. lxxi. 21. cxviii. 1–4.  
k xlii. 12. Gen. xxvi. 12. xxx. xlv. 25. Deut. vii. 13. 14. xxviii. 11. Ps. xc. 17. ev. 38. Prov. x. 22.  
l Or, cattle. Gen. xxx. 43. 1 12. ii. 5. Is. v. 25. m iv. 5. xix. 21. Gen. xxvi. 11. Ps. cv. 15. Zech.  
ii. 8. \* Heb. if he curse thee not. 21. n 5. See on ii. 9. Is. viii. 21. Mal. iii. 13, 14. Rev. xvi. 9. 11. 21.

"From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered "my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

9 Then Satan answered the LORD, and said, "Doth Job fear God for nought?"

10 Hast not thou made "an hedge about him, and about his house, and about all that he hath on every side?" "Thou hast blessed the work of his hands, and his substance is increased in the land:"

11 But "put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

determining any thing about the place or way, in which this evil spirit appeared before God, or associated with his angels; or whether the transactions of the invisible world be not described in language, adapted rather to our conceptions than to their real nature; we hence learn, that Job's extraordinary afflictions originated from the malice and agency of Satan, by divine permission for wise and holy purposes: and many truths, respecting the character and influence of the devil and his angels, are thus emphatically proposed to our attentive consideration. These apostate spirits are continually intruding into the company of the children of God on earth, especially when they meet in his ordinances, or approach his mercy-seat. And they would dare to intrude even into heaven, the habitation of God's holiness, if access were allowed them, to join the company of his holy angels: yet this would not in the least degree change their evil nature; for wherever they go, they are instigated by malice, and seeking to do mischief. But, as God is every where present, (though in heaven his glory is especially displayed,) all that is spoken upon these subjects may be literally understood, without supposing that they are ever admitted into that holy place. (Note, 1 Kings xxii. 19–23.)—Sons of perdition, came to set themselves against JEHOVAH, and the Satan came also among them.—(To make out this meaning, it should have been at the head of them.) (E. Smith.) This most adventurous alteration, made on the slightest grounds, even by the confession of Dr. Randolph, the editor, contrary to the concurrent opinion of all preceding versions, critics, and expositors, shews the dangerous extent to which the sacred oracles may be altered, by an attachment to new notions, and a slight consideration of the subject.

V. 7. When the holy angels had given an account of their services; Satan is represented as interrogated. Whence he came, and what he had been doing? And his answer seems to have implied an arrogant claim to be "the god and prince of this world;" and, in the spirit of pride and self-vindication, he avowed that he had been traversing his dominions, without exceeding the bounds assigned him. It also denoted his restless malice, and unwearied endeavours to do mischief. (Notes, 1 Pet. v. 8, 9.)

V. 8. Satan seemed to advance a claim to the earth, as if it had been all his own; but the Lord gave him to understand, that he had a remnant of servants there: and as this accuser had always something to urge against every believer, he was asked, whether he had fully considered Job's character and conduct. (Notes, Zech. iii. 1–4. Rev. xii. 7–12.)—The express attestation of God to Job's integrity and piety, as the most faithful servant he had at that time on earth, is sufficient to demonstrate that he was not a self-righteous Pharisee before his afflictions; as some persons, from undue regard to system, have ventured to speak of him.

V. 9–11. Satan could not deny the excellency of Job's conduct; but he subtly insinuated, that he was mercenary in his religion, and served God, not from love to him or his ways, but for what he could get; or at least, that in his present circumstances the contrary could not be demonstrated. It was worth his while to keep up a regard to religion, for he grew rich, prosperous, and honourable by it. He had no temptation to fraud or oppression; for he had all that he could wish, in a more safe and creditable manner. He had nothing to ruffle his temper, or to render him distrustful or discontented; therefore the reality of his faith, meekness, and acquiescence in the will of God, might fairly be questioned. In short, if duly tried, he would be found a different man: and if the Lord would himself, "put forth his hand, and touch," (that is, take from him, or imbitter to him,) "all that he had;" he would not only murmur and fret, which a true believer might be tempted to do; but not only indulge hard thoughts of God, as Job suspected that his sons might have cursed God in their hearts; but he would openly blaspheme God and renounce religion. (Note, 5.) The last clause is literally, "If he curse thee not to thy face;" which implies that more was meant than expressed: "If it be not so, I am greatly mistaken, or I will consent to be punished as a false witness." "Whether to thy face, he will not bless thee? (Curse thee.)" (E. Smith.)—"Certainly he will bless thee to thy face." (Sept.)—God had declared Job to be the most eminent saint upon earth; and if Satan could have succeeded in this attempt, he would really have made out his claim to the dominion over the whole human race: and though he failed, he yet had an opportunity of gratifying his malice in Job's sufferings. But with inward anguish he was constrained to confess, that he was not able to break through the hedge of continual protection, which God had placed round the person, substance, and family of his servant; or to give the least disturbance to the peace and blessings which Job enjoyed in his favour, and under the watchful care of his overruling providence.



12 And the LORD said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." So Satan went forth from the presence of the LORD.

13 ¶ And there was a day, when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

17 While he was yet speaking, there came also another, and said, "The Chaldeans made out three  
vii. 4. Rev. xiii. 13. \* Or, a great fire. Ex. ix. 26. 1 Sam. xiv. 15. Marg. Is. xxiii. 13. Hab. i. 6.

A.M. 2484.

B.C. 1520.

o 1 Kings xxii. 2. Luke viii. 32. xiii. 31, 32. John xix. 11. 2 Cor. xii. 7.

g Heb. hand. Gen. xvi. 6. Jer. xxxviii. 5. John iii. 25, 26.

p ii. 4-6. Ps. xxvii. 10, 11. xxviii. 1 Chr. x. 13.

q ii. 7. Luke viii. 33.

r i. Prov. xviii. 1. Ec. ix. 12. Luke xii. 19, 20. xvii. 27-29.

s i. Sam. iv. 17. 2 Sam. xv. 13. Jer. li. 31.

t Gen. x. 7, 28. xxv. 3. Ps. lxxii. 10. Is. xlv. 14. Ez. xxiii. 42. Joel iii. 8.

u i. 16, 17, 19. 1 Sam. xvii. 20, 21. v Gen. xix. 24. Lev. ix. 24. Kings xviii. 38. 1 Kings i. 10, 12, 14. Amos x. Gen. xi. 28.

+ Heb. rushed. y 15. 2 Sam. i. 3. z vi. 23. xvi. 14. xix. 9, 10. xxiii. 2. Is. xxviii. 19. Jer. li. 31. Lam. i. 12. Amos iv. 1-12. Amos iv. a viii. 4. xxvii. 14. Ps. xxiv. 19. Ec. ix. 2.

b 2 Sam. xiii. 28. c Jer. iv. 11, 12. Eph. ii. 2.

z Heb. from aside, &c. d Jude. xvi. 30. 1 Kings xx. 30. Matt. vii. 27. Luke xiii. 1-5. Acts xxviii. 4.

e Gen. xxxviii. 32. 2 Sam. xiii. 38. 2 Sam. xviii. 33. f Gen. xxvii. 29. 34. Ezra ix. 3.

g Or, robe. h Deut. ix. 18. 2 Sam. xii. 16-20. 2 Chr. vii. 3. Matt. xxvi. 39.

i Pet. v. 6. h Gen. xli. 19. Ps. xlix. 17. Ec. v. 15. xii. 7. 1 Tim. vi. 7.

j i. 10. Gen. xxx. 2. Ec. v. 19. Jam. i. 17.

k Gen. xlv. 5. 2 Sam. xvi. 10. 1 Kings xii. 15. Ps. xxxix. 9. Is. xlii. 24. xlv. 7. Amos iii. 6. Matt. ix. 15. Acts iv. 28. 1 i. 1. 1 Sam. iii. 18. 2 Kings xx. 19. Ps. xxxiv. 1. Is. xxiv. 15. Eph. v. 20. 1 Thes. v. 18. m ii. 10. Jam. i. 4, 12. 1 Pet. i. 7. || Or, attributed folly to God. xxvii. 10, 18, 19. xl. 4-8. Rom. ix. 20.

bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating, and drinking wine, in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

22 In all this Job sinned not, nor charged God foolishly.

inconsiderately objected to the scriptural commendation of his patience; yet, probably, no mere man ever suffered so much and so long with equal resignation and constancy.

V. 20-22. Job acted as one who felt the weight of his afflictions, but did not sink under them, or lose possession of his soul. He expressed his inward anguish in the customary manner; and behaved, not like one furious or distracted, but with silent and reflecting sorrow. Having rent his mantle, and shaved his head, he prostrated himself, and worshipped the Lord. He acknowledged, that he came into the world naked and indigent, and was no poorer after all his losses, than when he was born. He recollected that he should soon leave the world, and restore his body to the earth, from which it was taken, as the common parent of all; and that he could carry nothing away with him. He had received all from the unmerited bounty of God, who had seen good to remand his substance and his children, a little before the time when otherwise he must have left them: and his body and soul, his faith and hope, his heavenly inheritance, and his God, still remained to him. Whoever were the instruments, the Lord was acknowledged as the author of his calamities; he had no heart to revile the Sabeans and Chaldeans, and others concerned in his losses. He was assured, in his judgment, whatever his feelings were, that God had a sovereign right to dispose of him and his, as he pleased, and that he had done nothing inconsistent with his infinite wisdom, justice, truth, and goodness. Instead therefore of blaspheming, as Satan had predicted, he praised, blessed, and thanked the Lord, in faith, love, and humble resignation.—Thus far he stood the trial most honourably, and did not even utter a single expression, which in any measure reflected upon the Divine conduct. (Marg. reading.)

#### PRACTICAL OBSERVATIONS.

V. 1-5. "In every nation he that feareth God, and worketh righteousness, is accepted of him;" (Note, Acts x. 34, 35.) and he will have some even of the wealthy and prosperous of the world to serve him; "for with him nothing shall be impossible." (Note, Matt. xix. 23-26.)—When the heart is upright, and devoted to God, the general conduct will be holy, and he will be served with the whole man: for, the genuine fear of his name will produce habitual hatred of sin, and watchfulness against it.—We receive our children, as well as every other comfort, from the Lord; we ought therefore carefully to train them up for him, and to keep them from the contagion of this evil world; and we cannot but rejoice to see them grow up, living in peace and love. We should, however, be careful not to set our hearts too much upon them; as we know not how soon they may be torn from us, or made the occasions of our deepest distress; but we ought to commit them to God by constant prayer, and seek his grace to enable us to be submissive, however he may dispose of them.—It cannot be expected, but that young people will pay attention to things not directly sinful, for which their pious parents may have no relish; it is not evil in itself to rejoice in the bounty of Providence, and to use hospitality towards our friends and relatives; and it is a pleasant sight to behold the several branches of a family love, and enjoy, each other's company. Yet every indulgence disposes us to unwatchfulness, and forgetfulness of God: and we seldom feast together in the most friendly and decent manner, without having cause to repent of some part of our conduct and conversation; or at least of the thoughts and temper of our hearts. All of which we are thus conscious must be washed away in the atoning blood of Christ, or it will rise up against us in judgment at the last day. We have therefore cause for continual self-examination; and after every social interview, we must bestow pains to bring our hearts into due frame for the ordinances of God. Parents also should watch over their children, and exhort, instruct, and assist them, in thus seeking an interest in the great Redeemer, and in preparing to commemorate his death at the Lord's table. The higher men are advanced in rank or authority, the more important is it, that they pay regard to these duties, for an example to their inferiors: but, alas! how few of our nobles and rulers, in this Christian land, imitate Job, in this open profession of godliness, and this strict attention to religion in his family! Yet the consistent believer will attend on these things continually.

V. 12. Thus the Lord gave Satan permission to deprive Job of all those comforts and possessions, for the sake of which he was supposed to serve him. But he would not allow the enemy to wound or to kill his body; or even to assail his soul with those horrid temptations, which evidently formed a principal part of his subsequent trials. This permission was granted, not because Job had any special need of chastisement; but that his integrity, and the power of divine grace in him, might be manifested to Satan's confusion, the real benefit of Job, the edification of the church in future ages, and the glory of God in all these respects.

V. 13. Satan knew how fearful Job was lest his sons should sin amidst their festivity; and he seems to have chosen this day for his purpose, that the calamities might be construed into Divine judgments.

V. 14, 15. One messenger was spared to carry the tidings of each calamity, that the sudden and certain information, which Job received, might overwhelm his mind at once; and that he might not have time to recover himself from his consternation, or to seek support from God, of which a more gradual information would have admitted.—The servants were at their work, and lost their lives in defending their master's property.—The Sabeans were a tribe of the Arabians, or freebooters, who infested those regions; but it is uncertain whether descended from Abraham, either by Ishmael, or Keturah. (Marg. Ref.)

V. 16. This servant naturally called the extraordinary lightning, which consumed all the flocks of sheep, "the fire of God;" and the expression might aid Satan's temptation, as it seemed to imply that God fought against Job, and was become his enemy. If this fire had destroyed the Sabeans with their ill-gotten booty, the Divine justice would have been manifest; but that they should escape, while the servants of pious Job were slain, and the flocks destroyed, from which so many burnt-offerings had been sacrificed to the Lord, seemed very mysterious and perplexing.—We cannot determine, in what manner this and other effects were produced by Satan; who is "the prince of the power of the air;" (Note, Eph. ii. 1, 2;) and is, no doubt, able, when permitted, to cause any such phenomena. (Note, Deut. xiii. 1, 2.) It is generally agreed that the tremendous appearances on mount Sinai were produced by the ministrations of holy angels: and though fallen angels have lost their holy dispositions and moral powers, they retain their natural capacities; and doubtless could, if they were allowed, produce similar effects: at least, it is impossible to prove the contrary, seeing we cannot explain the manner, or ascertain the boundaries, of their operations. But they are absolutely in the Lord's hands, and can exercise their powers only by his permission: and this alone is the security of our bodies, minds, relatives, friends, or possessions.

V. 17. The Chaldeans seem at this time to have been an inconsiderable roving tribe; but they afterwards became a powerful nation. (Notes, Is. xxiii. 13. Hab. i. 5-7.)

V. 18, 19. This greatest affliction was reserved for the last, that it might drive Job desperate, when the hand of God seemed to be thus gone forth against him. The loss of one child has often been more than an affectionate parent could support with decent resignation: but for a whole flourishing family, educated with pious care, and for years insinuating into their father's affections; who were all now grown up, living in harmony, affluence, and credit, and likely to perpetuate his name and prosperity; to be all cut off at once, suddenly, and, as it appeared, by the immediate hand of God, when they were feasting, and not at their sacrifices! this, added to all the preceding unprecedented misfortunes, was sufficient to have driven most men distracted, or to have urged them to bitter complaints, or even desperate imprecations. When we have endeavoured to conceive aright of Job's circumstances, comforts, and prospects, on the morning of this eventful day, and of the dreadful change which took place before evening; and when we realize, from experience and observation, the feelings of the human heart under trials comparatively trivial, we shall be able to form some faint idea of the immense load, which was at once laid upon this eminent servant of God; and the strength of his faith and grace appear, in the manner in which he supported it. And though, afterwards, the still accumulating weight extorted from him some impatient expressions, which many have



## CHAP. II.

Satan again appears before God, and obtains permission still farther to try Job, 1-6. He smites him with sore boils from head to foot, 7, 8. His wife moves him to curse God and die; but he rebukes her, 9, 10. Three of his friends visit him; and, overwhelmed with surprise and grief, they keep silence seven days, 11-13.

**A** GAIN "there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, "From whence comest thou? And Satan answered the LORD, and said, "From going to and fro in the earth, and from walking up and down it.

3 And the LORD said unto Satan, "Hast thou considered my servant Job, that *there is none like him* in the earth, a perfect and "an upright man, one that feareth God, and escheweth evil? and still he "holdeth

A. M. 2484.

B. C. 1520.

a See on i. 6.—  
Is. vi. 1, 2.  
Luke i. 19.  
Heb. i. 14.

b Gen. xvi. 8.  
c, l. 7. John xv. 30.  
2 Cor. iv. 4.  
1 Pet. v. 8.  
d See on i. 1, 8.—  
ix. 20. Gen. vi. 9. Ps. xxxvii. 37. Phil. iii. 12.  
1 Pet. v. 10.  
e Prov. xi. 3. xiii. 6. xiv. 2. xv. 8. xvi. 17.  
f i. 21. 22. xiii. 15. xxvii. 5, 6. Jam. i. 12.  
1 Pet. i. 7.

g-1. 11.  
\* Heb. *stallion* him up. 2 Sam. xx. 20.  
h i. 17. John ix. 3.  
i Esth. vii. 3, 4. Is. ii. 20, 21. Jer. xli. 8. Matt. xvi. 26. Acts xxxii. 18, 19. Phil. iii. 8-10.  
j i. 11. xix. 21. 1 Chr. xxi. 17. Ps. xxxii. 3, 4. xxxviii. 2-7. xxxix. 10. R. 9. i. 5. 11. Lev. xiv. 15. Is. viii. 21.  
l See on i. 12.  
m xxxviii. 10, 11. Ps. lxxv. 7. Luke vii. 29-33. xxi. 31, 32. 1 Cor. x. 13. Rev. ii. 10. xx. 1, 2, 7. n 1 Kings xxii. 22. o xxx. 17-19, 30. Ex. ix. 9-11. Deut. xxviii. 27, 35. Rev. xvi. 11. p Is. i. 6. iii. 17. q xix. 14-17. Ps. xxxvii. 5, 7. Luke xvi. 20, 21. r xlii. 6. 2 Sam. xiii. 19. Is. lxi. 3. Ez. xxvii. 30. Jonah iii. 6. Matt. xi. 21.

fast his integrity, although "thou movedst me against him, to "destroy him "without cause.

4 And Satan answered the LORD, and said, Skin for skin; yea, "all that a man hath will he give for his life:

4 But "put forth thine hand now, and touch his bone and his flesh, and "he will curse thee to thy face.

6 And the LORD said unto Satan, "Behold, he is in thine hand; "but "save his life.

7 ¶ So "went Satan forth from the presence of the LORD, and smote Job with "sore boils, "from the sole of his foot unto his crown.

8 And he "took him a potsherd to scrape himself withal: and "he sat down among the ashes.

V. 6-12. No man is proved to be a true Christian by being found in company with the children of God, even when they appear before him in his house, or at his table. Could Satan enter heaven, and associate with angels, he would still remain a liar and a murderer, ambitious, subtle, envious, and malignant: and while holy spirits delighted in the service of their God, he would be plotting mischief against his cause and people. We should therefore enquire, not only, whither we go, and what company we keep? but also, what our intentions and dispositions are?—We ought likewise to expect temptations, and that offences will continue in the church; and should chiefly look to ourselves: for we must every one give an account of himself to God.—May we imitate those holy and loving angels, who are "all worshipping spirits, sent forth to minister unto them who shall be heirs of salvation!"—Satan claims this earth as his domain; and, alas! he hath hitherto had too much ground for his arrogant pretensions: and as he continually "goeth about, seeking whom he may devour," we ought to be always sober and vigilant. But there is a remnant who are rescued from his tyranny, and are the servants of God, in whom he is glorified, and over whom he rejoices.—They, who are disposed to represent the most blameless professors of godliness, as hypocrites or mercenary; to put a bad construction upon harmless, or even good, actions; and to insinuate some suspicion, or objection, in order to detract from the commendations bestowed upon pious and useful men, may easily know whose children they are, whose example they follow, and whose work they do. For they resemble, in every feature, Satan, the envenomed slanderer and "accuser of the brethren." It is indeed true, that God will not suffer his people to serve him for nought. Their best interests are secured; no good thing they do shall lose its reward; and he will give them as many worldly comforts as he sees good for them. Yet every believer serves God from love, gratitude, and zeal, and delights in his holy commandments. When called to it, he will part with every temporal possession for his sake: and it is impossible that he, who loves God above all things, should fail of being eternally happy in the fruition of him. But *untried* faith is not much to be depended on: if ease, wealth, and pleasure, uniformly attended piety; if there were no cross, self-denial, or temptation, to serve as a touchstone, or a furnace, it would be very difficult to distinguish the believer from the hypocrite: and therefore Satan is often allowed to sift and prove the people of God, that he may be the more confounded. (Notes, xxii. 8-12. Luke xxii. 31-34. Jam. i. 2-4. 12. 1 Pet. i. 6, 7. iv. 12-16.) He means to destroy, defile, or distress them: but the Lord intends to demonstrate the reality and power of his grace in them, for his own glory and their important good.—Little do we know what plots are forming against us in the invisible world; nor are we sufficiently sensible of the number, power, malice, and subtlety, of our unseen adversaries. We bolt and bar, to keep out a few ruffians of our own species, who might come to plunder or murder us while we sleep: but there are legions of infernal spirits, whom we can by no means exclude, and who are able in a moment to distract, torment, or destroy us. Blessed be the Lord, his power limits the operations of these malicious foes: and the protection which he affords to ungodly men against their destructive rage, is a most wonderful instance of his patience and lovingkindness. Yet, as they generally disbelieve, or disregard, the being and agency of evil spirits, they are "taken captive by them at their will," and are hurried on in rebellion against God. But they who love the Lord are assured of protection. Their enemies can never break through the hedge, which the Almighty God hath made around them: and even when he permits them to be tempted, neither the devil nor his emissaries can exceed the limits assigned them.

V. 13-22. The delight of Satan and of all his servants is to do mischief: they will go to the full length of their chain; and we do not know how far they may be permitted to practise and prosper against us. We see in the example before us, to what an extent they may be successful; and, though they are seldom allowed to proceed so far, we should be thankful that they can go no farther; and should prepare for the worst. One calamity may succeed another, and every one be heavier than the preceding: they may come on us from every quarter, with every circumstantial aggravation: we may be entirely impoverished and bereaved; indeed, no man can declare all that we may suffer, even when our grand interest is safe, and all things are working together for our good. But, if in all our troubles we look to our gracious God, he will repress our murmurs, and support us under our afflictions. However unjust the instruments of our correction may be, he is righteous in all that is laid upon us. Our all is from his gift, we have forfeited it by sin, and ought not to complain if he take any part of it from us. We have received all our possessions, since we came naked into this world; and we must leave every earthly comfort and advantage when we go out of it; for they were only imparted, to

bear the expenses of our journey, and to assist our fellow-travellers. Soon will our bodies be conveyed to the earth from whence they were taken, and our souls into the eternal world: and should we be spoiled of all, and bereaved of our beloved children or friends, before we depart; we shall not live long to feel our loss, and the hopes and earnest of heaven will support us under it. May we then be enabled to "choose the good part which shall never be taken from us:" may we "set our affections on things above," and "possess our souls in patience:" may we, *under our lighter trials*, after the example of Job, learn to repress every rebellious passion; to humble ourselves before God; to adore his wise and righteous sovereignty, and to praise him for remaining mercies and prospects: and may we learn by all our troubles, to get nearer to his mercy-seat, in communion with him. Then Satan will lose his aim, and not be able by affliction to prevail with us to sin, or "charge God foolishly." And may the malice and power of these our enemies render more precious to us that gracious and condescending Saviour, "who came to destroy the works of the devil," and who, in order to effect our salvation, was willing *to suffer from that enemy*, far more than Job suffered, or than we can possibly conceive!

## NOTES.

CHAP. II. V. 1-3. (Notes, i. 6-19.) "To set themselves against JEHOVAH. (1.) Not merely to stand, but to *set themselves as pillars*: must not this mean in a rebellious and hostile manner." (E. Smith.) (Note, i. 6.) This bold alteration is grounded on the supposed meaning of the Hebrew word *Hilghatseb*. The reader may see how far this may be supported, by turning to the following texts, in which the very same word is found. (xxxviii. 14. Ex. xiv. 13. xix. 17. xxxiv. 5. Num. xi. 16. Deut. xxxi. 14. Josh. xxiv. 1. 2 Chr. xi. 13. xx. 6. 17.) It is used in either sense indiscriminately.—*Still he, &c.* Satan had been permitted to prove Job's sincerity, by the most overwhelming and sudden loss of his whole substance, and of all his children. But instead of *curse*ing, he blessed and worshipped God. Thus he held fast his integrity, and shewed the simplicity and piety of his heart. (Note, i. 20-22.) Satan had, "without cause," moved the Lord thus to afflict his servant; for there was not the least ground for the charge of selfishness which he had lodged against him; and nothing in Job's character rendered such severe afflictions necessary, either to preserve him from ruin, or to vindicate the honour of the Divine government: yet, doubtless, the Lord had wise and good reasons for his conduct; and Job, as a sinner, deserved worse than any temporal afflictions.—The word rendered *destroy*, signifies to *swallow up*; and may refer to Job's substance and family: but Satan aimed to destroy his soul also.—"But thou spakest to destroy his substance in vain." (Sept.)

V. 4, 5. Satan construed Job's gracious resignation into an evidence of his insensibility; as if he had been destitute of affection for his children, and regard for his servants. His life and health were preserved, and he would give any one's skin to preserve his own: he was willing therefore to compound, and part with all to save his life; so that he still kept up his religion, expecting that his other losses would be made up. Nothing could be more unreasonable and malignant than this insinuation; yet, it illustrates the subtlety of that enemy, who was able plausibly to put a bad construction on Job's most unexceptionable conduct, and to impute to the basest principles, what sprang from the noblest of which the human heart is susceptible.

V. 6. To prove the falsehood and malice of Satan's insinuation, God granted him permission to afflict Job in his body in any way he chose: only he was to "save his life." The word is often rendered *soul*, and probably means that he was to preserve to him the possession of his understanding; for if driven distracted, and in his frenzy blasphemed, it would not be a fair trial. (Notes, i. 9-12. Ps. lxxvi. 10. Luke xxii. 31-34.)

V. 7, 8. No doubt the disease, which Satan inflicted on Job, was as painful and loathsome as it could be made. Sore boils, or ulcers, (one of which is often found to exercise all our patience,) covered Job from head to foot; so that his excessive torture must have been incapable of relief from change of posture; and he would be so offensive that few would come near him. (Notes, Matt. viii. 28, 29. Luke xiii. 10-17. P. O. 10-21.) Being deprived of other relief, he took a potsherd to cleanse his sores; or perhaps when any of the boils began to die away, the itching became as intolerable, as the pain before had been; so that "he took a potsherd to scrape himself withal:" and by this improper treatment, it is likely, his disease was increased and prolonged, and one kind of misery alternately exchanged for another. (Notes, xxx. 15-31.)—"He also sat down among ashes:" the Septuagint renders it "upon a dunghill," and he is generally represented in that situation: the original, however, only means that he assumed the posture of a mourner and a suppliant. (Marg. Ref.)



9 ¶ Then said 'his wife unto him, Dost thou still retain thine integrity? "curse God, and die.

10 But he said unto her, "Thou speakest 'as one of the foolish women speaketh. What? 'shall we receive good at the hand of God, and shall we not receive evil? 'In all this did not Job sin with his lips.

11 ¶ Now when Job's three 'friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the 'Temanite, and Bildad the 'Shuhite, and Zophar the Naamathite: for

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B.C. 1520.

s Gen. iii. 6, 12.  
1 Kings xi. 4.  
t 3. xxi. 14, 15.  
2 Kings vi. 33.  
Mal. iii. 14.  
u 5. i. 11.  
x Gen. iii. 17.  
2 Sam. xix. 22.  
Matt. xvi. 23.  
v 2 Sam. vi. 21.  
xiii. 13. xxiv. 10.  
2 Chr. xvi. 9.  
Prov. ix. 6, 13.  
Matt. xxv. 2.  
z i. 1.—3. 10, 21.  
2 Sam. xix. 28.  
Lam. iii. 38.—41.

John xviii. 11. Rom. xii. 12. Heb. xii. 9.—11. Jam. v. 10, 11. a i. 22. Ps. xxxix. i. lix. 12. Matt. xii. 34.—37. Jam. iii. 2. b vi. 14. xvi. 20. xix. 19, 21. xlii. 7. Prov. xvii. 17. xviii. 24. xxvii. 10. c vi. 19. xvi. 1. Gen. xxxvi. 11. Jer. xlix. 7. d viii. i. xviii. i. Gen. xxv. 2. 1 Chr. i. 32.

e xlii. 11. Gen. xxxvii. 35. Is. ii. 19. John xi. 19. Rom. xii. 15. 1 Cor. xii. 26. Heb. xiii. 3.

f xlii. 4. xvi. 2. g xix. 14. Ruth i. 19.—21. Lam. iv. 7, 8.

h Gen. xxvii. 34. i. 1. ii. 4. 1 Sam. xi. 4. xxx. 4. 2 Sam. xiii. 36. Esth. iv. i. i. 20.

k Neh. ix. i. Lam. ii. 10. Ez. xxvii. 30. Rev. xviii. 19. 1 Ezra ix. 3. Neh. i. 4. Is. iii. 26. xlvii. 1. m Gen. i. 5, 8. n iv. 2. Ps. lxxvii. 4.

they had made an appointment together to come 'to mourn with him, and to 'comfort him.

12 And when they lifted up their eyes afar off, and 'knew him not, 'they lifted up their voice and wept; and 'they rent every one his mantle, and 'sprinkled dust upon their heads toward heaven.

13 So 'they sat down with him upon the ground "seven days and seven nights, and 'none spake a word unto him: for they saw that 'his grief was very great.

## PRACTICAL OBSERVATIONS.

V. 9. When Satan deprived Job of his children, he reserved his wife to be his tempter; perhaps knowing her to be a woman of an impatient spirit, who had great influence with her husband. She had shared the former afflictions with him, yet it is probable that she was full of hard and rebellious thoughts, though she did not openly give vent to them. But when this additional calamity oppressed Job, she was driven to despair of help, and to upbraid him as preposterous in adhering to his religion, seeing God rewarded his fidelity and resignation with nothing but one dire calamity after another.—The meaning of her advice has been much disputed, for the Hebrew word signifies both *to bless* and *to curse*, (as the Latin word *sacer* means either *sacred*, or *accursed*.) (Note, i. 5.) But her counsel was evidently suggested by Satan, who spake by her, as by the serpent to Eve, and by Eve to Adam; and it was therefore coincident with his temptation; (Notes, Gen. iii. 1—6. P. O. 1—6.) and both her preface and Job's answer prove, that it was desperate, and not pious advice which she gave. Our translation therefore, probably, gives the true sense; and that, being driven desperate, she instigated Job to despair and blasphemy, to "curse God," though he died for so doing; or even in order to provoke him thus to terminate his sufferings; or as an introduction to suicide, to which Satan no doubt would tempt him.—It is well known, that the Gentiles, under great calamities, would frequently vent their rage, by curses against the gods, whom at other times they worshipped.

V. 10. Considering Job's situation, nothing can be more admirable than this reply. He reproved his wife with firmness, yet with temper; and neither the anguish of his mind, nor the baseness of her suggestion, dictated any opprobrious language. He did not even address her, as a *foolish*, or *wicked* woman, for he would not for one crime, however great, condemn her as a hypocrite. She spoke, indeed, "as one of the foolish women;" but he would hope it was the effect of violent temptation, and the exceeding distress of her heart; and that she would repent of this her heinous sin. "What," says he, in astonishment at her desperate language, "shall we receive good at the hand of God, and shall we not receive evil?" "Shall we, guilty, polluted, worthless creatures, receive so many unmerited blessings from a just and holy God; and shall we refuse to accept of the punishment of our sins, when we suffer so much less than we deserve, and are yet allowed to hope for a happy event? Rather let us receive the evil also, with patient submission, and even as a pledge of his love, and a means of our good."—Thus far he most honourably stood the trial, and appeared the brightest in the furnace of affliction: and the testimony here borne to his conduct, shews that he did not speak the language of passion, as many seem to think; but that of soberness and piety.—It is not said, what reception his reply met with; but the temptation was repulsed and the tempter baffled; and we read little more of his wife. (xix. 17.)

V. 11. The friends of Job seem to have been persons eminent for their rank in life, as well as for their wisdom and piety. The Septuagint calls them kings, but no evidence can be adduced, of this being the case. Eliphaz is supposed to have descended from Teman, the grandson of Esau, by Eliphaz, whose name this his descendant bore: (Gen. xxxvi. 11. 1 Chr. i. 35.) Bildad, from Shuah, Abraham's son by Keturah; (Gen. xxv. 3. 1 Chr. i. 32;) Zophar also sprang from some of the families, descended from Abraham. For true religion seems to have continued a considerable time in the different branches of that favoured family, even among those who were excluded from the covenant made with Abraham, Isaac, and Jacob.—These persons, having heard of Job's great affliction, made an appointment to go to visit him, and sympathize with him. Their intentions were humane, friendly, and pious; and they had doubtless been the associates of his religion in more prosperous days: yet, by their mistake of his case, they not only greatly increased his anguish; but unintentionally concurred with Satan, in tempting him to despair, and to blasphemy as its never failing effect.

V. 12, 13. Job seems to have been at this time in the open air; when his friends, astonished at what they saw, and perceiving him so altered that they could not know him, expressed their grief by every emphatical token, and burst out into loud lamentations. It should not, however, be concluded from the language here used, that he and his friends remained together in the same place, all the time preceding their debate, and during its continuance. At proper seasons they came to Job, and sat by him as mourners; but they were so affected by a view of his misery, that they remained silent before him. It is probable, they suspected that his unprecedented calamities were judgments on him for some enormous crimes, which he had veiled under a hypocritical profession of religion; but they did not choose to augment his grief, by abruptly bringing this charge against him; yet, they could not use the ordinary topics of consolation. Perhaps they conferred among themselves on the subject, and agreed to wait and observe his conduct, and to take an opportunity of speaking, as circumstances might appear to them. Perhaps also Job suspected the cause of their silence; and his anguish on that account, might give Satan an occasion of tempting him to use the passionate language recorded in the ensuing chapter, which confirmed his friends in their harsh suspicions, and gave rise to the subsequent debate.

V. 1—8. Holy angels are not more unwearied in serving God, and in doing good, than evil spirits are in rebellion and mischief; and when baffled in their attempts, they are pushed on, by pride and enmity, to still further disappointment and disgrace.—As Satan persists in accusing the people of God, notwithstanding the evidences which they give of piety and integrity; so will his servants upon earth persist in slandering them, in defiance of demonstration itself. From "their father" they learn to put a bad construction upon their best actions, and to ascribe them to base motives. (Notes, John vii. 37—47.) The piety of believers is called hypocrisy; their self-denial, affectation; their liberality, ostentation; their resignation, want of natural affection; their meekness, want of spirit; and their contempt of worldly pleasure, and dislike to trifling and profane company, are ascribed to want of taste, and a morose unsocial disposition. But the Lord will vindicate the character of his servants: yet he delights in their constancy and submission amidst trials and temptations, because they glorify the power of his grace. He will, therefore, at some times, without any other peculiar cause, give their enemies permission to prove them in various ways. They mean to destroy them; but he intends to purify their hearts, to exalt their graces, and to enhance their glorious recompense: and, though the trial may be severe; yet it is the post of honour, and the event will be unspeakably happy. (Notes, Gen. i. 20. Is. x. 7. Hab. i. 12—17. Rom. viii. 35—39. 1 Pet. iv. 12—16.)—The insinuations of Satan and his factors are most dangerous, when most plausible, and when they are sophistical inferences from undoubted truths. Men are indeed naturally selfish, and prone to disregard all others in comparison of themselves, their own ease, interest, or indulgence. Hence it is evident we all need an inward, and gracious change, that we may learn to love God and our neighbour: and as men will give all they have to save their lives; we should argue, that it is true wisdom to part with our property, or liberty, or country; nay, with our very lives, to secure the salvation of our immortal souls. But to infer, that all men are alike mercenary; and that the most excellent actions of pious persons spring from the same carnal and selfish principles, as the most atrocious crimes of the profane; manifests the malice of Satan himself, tends to render the vilest characters contented in their wickedness, subverts the cause of infidelity, and insinuates that all religion is grimace and imposture. Yet, who does not often hear such suggestions, from those who would not be thought to stand forth as the avowed advocates of impiety or atheism? To confute such accusations by stubborn facts, the Lord is pleased to give leave to malice to exert her utmost power, in putting this matter to the trial: in the midst of afflictions and persecutions he enables the believer to retain his integrity: and while the men of the world give up honour, conscience, and their souls, to save their lives; the servant of God renounces all, and even lays down his life, rather than disobey and dishonour his Lord. Thus, in innumerable instances, have the patient and constant sufferings of godly men confounded, rather than gratified, the malice of their slanderous persecutors; and proved to a demonstration an essential difference betwixt those, who are only "born of the flesh," and those who "are born again of the Spirit."—We cannot know how far the Lord, in his unsearchable counsels, may see fit to suffer our enemies to prevail. They may be permitted, not only to tear from us all earthly comforts, and to fill our bodies and souls with most exquisite agony, but even to seduce our beloved friends to become our tempters, or accusers; we should therefore stand prepared for trials, and "rejoice with trembling" in every external advantage.—When we are most healthy and vigorous, we should remember to what loathsome diseases our bodies are liable, and that they may shortly become a mass of putrefaction, which could scarcely be known or endured by our most affectionate friends. Instead then of being vain of them, or bestowing pains in decorating, or pampering them; let us seek for the incorruptible ornaments and unfading beauties of holiness. Let us be thankful for our present measure of health, or the attendance which we receive in sickness; and let us look, through the grave, to the risen and glorified Jesus, and expect his second coming, when "He shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."—In humiliating circumstances, a humble deportment should be observed; and when we are in great pain and sickness, deserted, insulted, destitute of necessities, or convenient attendance, or labouring under a complication of every distress; we should meditate on the sufferings of Job, on his patience, on the love of God to him, and on his happy deliverance; and we should also look unto the suffering Saviour, and compare our light afflictions with his *unknown* sufferings, "lest we be wearied and faint in our minds." (Notes, Heb. xii. 2, 3. Jam. v. 7—11.)

V. 9—13. The temporal comforts reserved to us, when others are removed, often prove the sources of our severest anguish. The enemy knows how to suit his temptations to our circumstances, and to send them by those persons that possess the most influence over us: we should then consider, not *who* proposes, but *what* is proposed to us. (Note, Matt. xvi. 21—23. P. O. 21—28.)—No temptation is so dangerous to the afflicted, as that of despair. When a man is



## CHAP. III.

Job vehemently curses the day of his birth, 1—12. He complains, because he died not from the wound, and expatiates on the quietness of the grave, 11—19. He longs for present death, and bemoans his misery, 20—26.

**A**FTER this <sup>b</sup>opened Job his mouth, and <sup>c</sup>cursed his day.

2 And Job <sup>a</sup>spake, and said,

3 <sup>a</sup>Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be <sup>a</sup>darkness; let not <sup>a</sup>God regard it from above, neither let the light shine upon it.

5 Let darkness and <sup>a</sup>the shadow of death <sup>a</sup>stain it; <sup>b</sup>let a cloud dwell upon it; <sup>c</sup>let the blackness of the day terrify it.

6 <sup>a</sup>As for that night, let darkness seize upon it: <sup>b</sup>let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be <sup>a</sup>solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, <sup>a</sup>who are ready to raise up <sup>b</sup>their mourning.

9 Let the stars of the twilight thereof be dark; let it be bitter day. Jer. iv. 28. Am. viii. 10. S. Or, let it not rejoice among the days. xxiv. 8. Jer. vii. 34. Rev. xviii. 22, 23. K 2 Chr. xxxv. 25. Jer. ix. 17, 18. Am. v. 16. Matt. xi. 10. || Or, a Levathan, xli. 1. 10.

A.M. 2484.

B.C. 1520.

a i. 22. ii. 10.  
b xxxv. 16. Ps.  
xxxix. 2, 3. cvi.  
33.  
c s. i. 11. ii. 5, 9.  
Jer. xxi. 14, 15.

\* Heb. answer-  
ed.  
d x. 18, 19. Jer.  
xv. 10, xx. 14,  
15.

e Ex. x. 22, 23.  
Joel ii. 2. Am.  
v. 15. Matt.  
xxvii. 45. Acts  
xxvii. 20. Rev.  
xvi. 10.

f Dent. xi. 12.

g x. 21, 22. xvi.  
16. xxiv. 17.  
xxviii. 3. xxxviii.  
17. Ps. xliii. 4.  
xlii. 19. cvii. 10.  
14. Is. ix. 2.  
Jer. i. 6. xlii. 16.  
Am. v. 8. Matt.  
iv. 16. Luke i.  
79.

† Or, challenge.

h Deut. iv. 11.  
Ex. xxx. 3.  
xxxix. 12. Joel  
ii. 2. Heb. xii.  
18.

† Or, let them  
terrify it, as  
those who have  
i Is. xlii. 20—27.  
Matt. xi. 17.

l xxx. 26. Jer.  
viii. 15. xlii. 16.  
\* Heb. the eye  
lid of the morn-  
ing, xli. 18.  
m x. 18, 19. Gen.  
xx. 18. xxix. 31,  
32. 1 Sam. i. 5.  
Ec. vi. 3—5.  
Jer. xx. 17, 18.  
n vi. 2, 3. x. 1.  
xxiii. 2. Ec. xi.  
10.

o Ps. lvi. 8.  
Jer. xv. 10. Hos.  
ix. 14.

p Ps. xxii. 9, 10.  
lxxi. 6. cxxxix.  
13—16. Is. xlii.  
3.

q Gen. xxx. 3. 1.  
23. Is. lxvii. 12.  
Ec. xvi. 4, 5.  
r Ec. vi. 3—5. Is.  
10.

s xxx. 23. 1 Kings  
ii. 10. xl. 43. Ps.  
xlii. 6—10. 14.  
lxxxix. 48. Ec.  
viii. 8. Is. xiv.  
10, 16. Ez. xxvii.  
18—32.

t xv. 28. Is. v. 8.  
Ez. xxvi. 20.

u xxii. 25. xxvii.  
16. Num. xxii.  
18. 1 Kings x.  
27. Is. ii. 7.  
Zeph. i. 18.  
Zech. ix. 3.  
x Ps. lviii. 8.

v xiv. 13. Ps. lv. 5—8. Matt. x. 28. Luke xii. 4. 2 Thes. i. 6, 7. 2 Pet. ii. 8. † Heb. *weakened in strength*. z Is. lvii. 1, 2. Heb. iv. 9. 11. Rev. xiv. 13. a Ex. v. 6—8. 15—19. Judg. iv. 3. b xxx. 23. Ps. xlii. 2. 6—10. Ec. viii. 8. xlii. 5, 7. Luke xvi. 22, 23. Heb. ix. 27. c Ps. xlii. 14—20.

it look for light, but have none; neither let it see <sup>a</sup>the dawning of the day:

10 Because <sup>a</sup>it shut not up the doors of my mother's womb, nor <sup>b</sup>hid sorrow from mine eyes.

11 ¶ Why <sup>a</sup>died I not from the womb? <sup>b</sup>why did I not give up the ghost <sup>c</sup>when I came out of the belly?

12 Why did <sup>a</sup>the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still, and been quiet. I should have slept; <sup>a</sup>then had I been at rest,

14 With <sup>a</sup>kings and counsellors of the earth, which <sup>b</sup>built desolate places for themselves;

15 Or with princes that had gold, who <sup>a</sup>filled their houses with silver:

16 Or as <sup>a</sup>an hidden untimely birth I had not been: as infants which never saw light.

17 There <sup>a</sup>the wicked cease from troubling; and there <sup>b</sup>the weary be <sup>c</sup>at rest.

18 <sup>a</sup>There the prisoners rest together; <sup>b</sup>they hear not the voice of the oppressor.

19 <sup>a</sup>The small and great are there; <sup>b</sup>and the servant is free from his master.

induced to regard God as an irreconcilable enemy, his heart naturally rises in enmity, and vents this in blasphemy; every means of grace is neglected, any crime ventured on with eagerness, and suicide may probably close the horrid career. Let us then "watch and pray, that we enter not into temptation." (Notes, 1 Sam. xxviii. 12—25. xxxi. 3—5. Matt. xxvii. 3—5. 2 Cor. ii. 5—11.) —We ought not to judge of the Lord's love to us, by outward events or present feelings, but should rest our hopes upon his holy word; and consider every hard thought of God, as a "fiery dart" of the enemy, which must be quenched without a moment's delay, by whatever means it may have been excited. It is also desirable, to possess our souls in meekness, and to answer even our tempters with calmness and reason, as well as with decided abhorrence of sin.—None, but the foolish, will *habitually* say, that there is no hope in God, nor any benefit in serving him: none, but the ungodly, can deliberately persuade us to despair, blasphemy, or self-murder. But if any one who has appeared to be a pious Christian, should *once*, under urgent distresses, drop a hint which tends to such conclusions; we should remind him, whose work he is doing, and whose language he speaks.—Did we duly remember our sins against God, we should not wonder, that amidst our many blessings, we had also heavy afflictions; we should rather say, "It is of the Lord's mercies that we are not consumed;" and receive the severest of them with thankfulness as well as patience: and thus they would become our richest gain.—Those friends, who crush the afflicted believer with hard censures and suspicions, are as *real tempters*, as those who persuade him to blasphemy and apostasy.—It is an indispensable duty of the Christian to visit and comfort his afflicted brethren, as he hath opportunity; for it is equally useful to *him*, as to *them*: and the greatest as well as the meanest should attend upon it, without shrinking from inconveniences, or disagreeables. But, alas! we often prove miserable comforters of each other, augmenting, instead of alleviating one another's grief. So that, our whole dependence for consolation must be placed on God alone.

## NOTES.

CHAP. III. V. 1. Here the style of the book is changed to poetry, which is adorned by bold figures, according to the genius of the East. For seven days Job's friends had come, and sat by him, without speaking either consolation to him, or mentioning their suspicions: but doubtless their distant and reserved behaviour increased his inward anguish. At the same time, we may suppose, that Satan assaulted his mind with all possible temptations, to fill him with hard thoughts of God, as if he were severe, unjust, and his enemy; to shake his confidence and hope; and, by filling him with horror and dismay, to urge him to "curse God to his face." His permission seems to have extended to this, as well as to the torturing of his body; provided he did not kill him, or deprive him of reason.—In this, Job was an especial type of Christ, whose inward sufferings, both in the garden and on the cross, are generally allowed to have been far the most dreadful, and in a great degree occasioned by the assaults of the devil in that hour of darkness: (Notes, Matt. xxvi. 36—39. Luke xxii. 39—53:) and when Job's trial was come to its extremity, we may conclude, that he was deprived of all comfortable sense of God's favour, and filled with dread of his wrath. Unless we bring these inward trials into the account, we shall not readily comprehend the change which took place in his conduct, from the entire resignation of the preceding chapters, to the impatience which appears here, and in the subsequent part of the book. But this consideration solves the difficulty: Job's inward conflict and anguish, added to all his outward sufferings, caused indwelling sin to work powerfully, and at length it burst forth in many improper expressions. He had long repressed the thoughts of his heart: but at last "he opened his mouth;" not to utter wise instructions, deliberately and gravely, (according to the general import of that expression, *Marg. Ref*) but bitter execrations upon the day of his birth. For he vainly hoped to ease his mind by giving vent to the fire which burned within.—The experienced believer, however, (who knows that a few drops of this bitter cup

are more dreadful than the sharpest afflictions, when preserved from inward temptation, and favoured with the sweet sense of the love and presence of God,) will not be much surprised, to find that Job proved himself a man of like passions with others, and prone to folly and impatience: but he will rejoice to find that Satan was disappointed, and could not prove him a hypocrite; for though he cursed the day of his birth, he did not curse his God. (Note, i. 9—11.)

V. 2—10. Here we find Job giving utterance to his anguish, by a variety of curses on the day of his birth, (which is generally celebrated with joy;) because he would thus declare a vain wish that he had never been born. He would have the day and night, on which he was *born*, to the joy of his parents, expunged from the year; or at least to be one continued and dreary night. He would have it marked with tokens of God's abhorrence, and by every terrifying appearance; that men might dread its approach, spend it in solitude, and rejoice when it was over: even such a season, as the Egyptians experienced during the plague of darkness. (Notes, Ez. x. 20—23. Ps. lxxviii. 49.) He would have it cursed by those, who superstitiously marked certain days as ominous; and employed in wallings, by those who were engaged to mourn at funerals; or, as some interpret it, spent in horrid incantations, by those who dealt with Satan, and brought him up by their witchcrafts: for, the original is literally, "those who are ready to raise up Leviathan." (Note, Is. xxvii. 1.) And all this, because the day did not prevent his being born, and, by making his mother's womb his grave, preserve him from his present misery. (Note, Jer. xx. 14—18.)—The wildness, absurdity, and impossibility, of these wishes denote the tempest of his soul: the cruelty to his mother, whose miserable death should, as he thought, have prevented his wretched life; and the ill-will to mankind, to whom he would bequeath such a dreadful day, may properly be noticed: but such exclamations, being the language of passion, cannot be measured by the standard of reason. They imply, however, an ungrateful contempt of God's gifts, and rebellion against his will; and are utterly unbecoming a sinner under a dispensation of mercy, or a believer in a state of grace. But during inward darkness and temptation, Satan so stirs up the corruption of the heart, that the plainest truths and promises are forgotten; former and present mercies are disregarded; future prospects are clouded; and the soul verges to despondency and blasphemy: yet is held back by the counteracting efficacy of divine grace, which subsists and operates, though it does not decidedly prevail; thus the more dreadful effects are prevented, and in time the soul recovers its composure. (Note, Gal. v. 16—18.)—Doubtless, Job was afterwards heartily ashamed of this language: but what must his judgment of it be now, in the full enjoyment of unchangeable felicity! Does he now curse the day of his birth? Does he now wish that he had never been born? His own reproach of his wife belonged also to himself, though not in the same degree: for on this occasion he spake, as "one of the foolish men speak." (Note, ii. 10,) and thus confirmed his friends in their unfavourable opinion of him.

V. 11—19. When Job had exhausted his rhetoric in cursing the day of his birth, he next enquired, Why he did not die as soon as he was born? and thus he not only murmured against God for sparing his life; but expostulated with those who were present at his birth, as if now before him, for their tender attention to him in that helpless state! for had none nursed and suckled him, when a new-born infant, he should not have lived to endure his present sufferings. The event of his afflictions, to himself, and to the church, through successive ages, fully resolves his questions, and shews for what important purposes he was preserved. But under this temptation, he thought of nothing but relief from anguish and distress: he knew that in the grave no pain was felt, and, for the moment, he scarcely looked any further; though in more lucid intervals, he expressed a faith and hope concerning the eternal world. (Notes, xiv. 7—12. xix. 23—27.) His present misery made him, at the time, think insensibility most desirable: and he amused himself with imagining, that if he had died from the womb, he should have lain as quiet in the grave, as the most mighty monarchs, conquerors, or politicians; or, as the most wealthy



20 ¶ "Wherefore is 'light given to him that is in misery, and life unto 'the bitter in soul?

21 "Which 'long for death, but it cometh not; and 'dig for it more than for hid treasures:

22 Which rejoice exceedingly, and are glad when they can find the grave?

23 Why is light given to a man 'whose way is hid, and whom God hath 'hedged in?

24 For 'my sighing cometh before 'I eat, and "my roarings are poured out like the waters.

25 For 'the thing which I greatly feared is come upon me.

princes, who retained nothing of their acquisitions but a desolate tomb, and were not a whit superior to a still-born infant: there he considered labourers, prisoners, and slaves, as rescued from their oppressors, free as their masters, and at rest from their labour and pain. His words indeed contain important truths: but if exemption from present suffering were all that can be expected, there would be little reason to look forward to death with comfort, or to want deliverance from the sorrows of this present life.—*Built desolate, &c.* (14.) Many explain this of the sepulchres, which princes and nobles often built for themselves. (Notes, Is. xlii. 16. Matt. xxvii. 57—61.)

V. 20—23. Finding the vanity of his impossible wishes, Job next complained that he was still forced to live, though weary of life: and he enquired the reason, why light, that is, life, was given to the miserable? He did not mention the name of God, perhaps out of reverence to him, for his better judgment checked the vehemence of his passion; but he evidently reflected upon him as unkind, in not at once terminating his sufferings by death. He dared not rush uncalled into the presence of his Judge, by an act of desperate rebellion and murder, (Notes, ii. 9, 10;) but he should exceedingly rejoice, if the Lord would cut him off, and be more glad of a grave than of hid treasures; and he supposed that many others were of the same judgment. (Note, vi. 9—13.) He could not conceive, that any good end could be answered by the continuance of his life: for every thing in providence, and in the frame of his mind, was so dark and dismal, that he was like a man who had lost his way, or who was so inclosed by powerful enemies on every side, that he had no prospect of escape.—The tempter seems to have kept the thought of the eternal world from his mind: but the event fully shewed, why the Lord continued his life, both for his own good, and for that of millions.

V. 24—27. By way of apology for his vehement complaints, Job at length mentioned the excess of his sufferings. Nothing but sighs and groans occupied his time: his very food, which prolonged his miserable life, was mingled with groans, and even roarings, (Notes, Ps. xxii. 1. xxxii. 3—5.) and they flowed forth incessantly, like waters from a fountain. He was, however, conscious, that in prosperity he had not indulged carnal security; he had feared a change, and watched against those sins, in himself and his family, which might provoke the Divine displeasure; (Note, i. 5:) yet his solicitude had not prevented his calamities, which equalled the worst of his fears.—His former expectation of trials, and preparation for them, should have been a comfort to him under his sufferings: but, through the power of Satan and the prevalence of corruption, this seemed an aggravation of his misery. (Note, xxvii. 7—10.)

#### PRACTICAL OBSERVATIONS.

V. 1—10. There is an essential difference between the true believer, and every hypocrite; and the former will not finally apostatize or despair: yet under urgent troubles and temptations, the evil of the heart frequently bursts forth in very culpable words and actions. None but the Saviour ever endured the extremity of anguish and temptation, without any abatement of his love, any mixture of sin, or any indications of impatience.—The pious reader will doubtless recollect seasons when, under afflictions comparatively light, his heart hath risen into the same kind of peevishness, ingratitude, rebellion, and despondency, which Job discovered. Many will with shame remember, that they have conceived and uttered rash and foolish wishes not wholly dissimilar to those of Job: nay, some will be conscious, that half the burden which was laid on Job would have extorted from them still more desperate complaints; and these reflections should lay us low in humiliation before God. We should also take shame to ourselves, when we consider the folly and impossibility of those things, for which we have often wished. In our sober moments we should meditate on the consequences which would have resulted, had our vain and impatient wishes been granted, to ourselves, our relatives, and our neighbours; and we shall often find that they were unnatural and cruel, as well as impious, and destructive to our own happiness. Indeed, the habit of wishing is altogether foolish and sinful. Those wishes, which respect the past, can only express our impatience: and if the object of our desires at the present, or for the future, be lawful, we should make it the subject of our prayers; if not, we should silence ourselves and the tempter, by saying, "It is written, Thou shalt not covet."—When our passions overpower reason, the soul becomes as a ship in a violent storm, without compass, rudder, or pilot; and, if it be possible, we ought to cast anchor till the storm subsides. Profound silence, interrupted only by ejaculations, should be observed: as we can in such a case do no good, but must get harm, by either speaking or acting; though we shall naturally be very earnest in both.—Indeed, we are born in sin, and to sorrow; and, if left to ourselves and the tendency of our own corruptions, without remedy or mercy, it would "have been better for us never to have been born;" yet even in that case it would be diabolical rage and enmity, to charge our guilt and misery upon God, from whom "every good and perfect gift," and nothing else, can proceed. But blessed be his name! even "the earth is full of his goodness." This present life may be made very tolerable, if we accommodate ourselves to our circumstances, and attend to our duty: and we

A. M. 2484.

B. C. 1520.

d vi. 9. vii. 15, 16.  
e 16. xxxiii. 28, 30.  
f vii. 15, 16.  
1 Sam. i. 10.  
2 Kings iv. 27.  
Prov. xxi. 6.  
g Num. xi. 15.  
1 Kings xix. 4.  
Jonah iv. 3, 8.  
Rev. ix. 6.  
+ Heb. wait.  
h Prov. ii. 4.  
i Is. xl. 27.  
Ps. lxxx. 5. cii. 9.  
§ Heb. I feared a

n i. d. xxxi. 23.  
o xxvii. 9. Ps. cxlii. 11.  
a ii. 11. xv. 1.  
xxii. 1. xlii. 9.  
b iii. 1. 2. vi. 1.  
viii. 1.  
\* Heb. a word.  
c 2 Cor. ii. 4—6.  
vii. 8—10.  
+ Heb. refrain from words.  
xxxii. 18—20.  
Jer. xl. xx.  
9. Acts iv. 20.  
d Gen. xviii. 19.  
Prov. x. 21. xv. 7.  
xvi. 21. Is. i. 4.  
Eph. iv. 29.  
Col. iv. 6.  
e xvi. 5. Deut. iii. 22. Ezra vi. 22. Luke xxii. 32, 43.

upon me, and "that which I was afraid of is come unto me.

26 I was not in safety, 'neither had I rest, neither was I quiet; yet trouble came.

#### CHAP. IV.

Eliphaz reproves Job for impatience, and want of confidence in God, 1—6. He states that divine judgments come not on the righteous, but on the wicked, 7—11. He relates his vision, confirming this doctrine, 12—21.

THEN "Eliphaz the Temanite answered and said, 2 If we essay \*to commune with thee, 'wilt thou be grieved? but who can 'withhold himself from speaking?

3 Behold, 'thou hast instructed many, and 'thou hast strengthened the weak hands.

are under a dispensation of mercy, and may hope for the favour of God and eternal felicity, whatever our former lives have been, if now willing to accept of Jesus Christ, as our Saviour from wrath and from sin. By "giving diligence to make our calling and election sure," we may obtain good evidence that we are born of God; and his children are heirs of everlasting glory. In that case we certainly can have no cause to "curse the day of our birth;" and if a thought of that kind intrude, we should treat it as a temptation of the enemy, and reject it immediately.—But what a day, or rather what an eternal night, will that be which awaits impenitent sinners! Condemned to outer darkness, where is weeping and gnashing of teeth; banished for ever from the favour and presence of God; surrounded with horror and despair; employed in curses and imprecations; wearied of existence, and in vain longing for annihilation; and associated with the devil and his angels! That day God will not regard from above, no light will shine upon it for ever. Who then can help feeling the propriety, yea, the necessity, of praying, "From this destruction, good Lord, deliver us!" May all, who read these remarks, take warning "to flee from the wrath to come, and lay hold for refuge on the hope set before us" in the gospel!

V. 11—26. If, in this accepted time and day of salvation, we, in good earnest, seek and serve God, we may regard the formation of our bodies, the gift of our immortal souls, the care taken of us in infancy and childhood, and all the Lord's protection of us and long-suffering towards us ever since, as intended, that we may be for ever happy. Then indeed we may well cease to envy kings or princes, and all the wise and wealthy of the world; who will soon be levelled in the grave, with the infant which died from the womb, but who will have an awful account to render of their stewardship, before the tribunal of God. (Notes, Luke xvi. 1—13. P. O. 1—12.) We should indeed habituate ourselves to view the grave without terror: for we shall there feel no pain or uneasiness, and be out of the reach of every oppressor and persecutor. But "there remaineth a better rest for the people of God;" a rest from sin, temptation, and conflict, and from sorrows and labours, in the immediate presence and ineffable enjoyment of God. Thence both wicked men and evil spirits will be excluded, and cease from troubling us for ever: "there the weary will indeed be at rest," and the poor slave and prisoner enjoy the glorious liberty of the children of God." Nay, as far as we trust and obey the Lord Jesus, we here find rest to our souls; though in the world we have tribulation. It is indeed far "better to depart, and to be with him;" but we must not undervalue life, though spent in sufferings; seeing they will work for our good at last, and some way or other subserve his glory and the good of our brethren. Let us then learn to keep the eternal world more constantly in view; that we may not be much disconcerted about temporal things.—And should any take up these pages, who are longing for death, and tempted to suicide; let them compare their present sufferings, not with the quiet of the grave, but with the scriptural declarations of the state of the damned; which must be the lot of all, who die in rebellion and despair, and by an act of deliberate murder. (Note, Ex. xx. 13. Conclusion.) Let them remember that this desperation is the suggestion of the old liar and "murderer from the beginning;" the very object at which he aimed, in respect of Job, by all his temptations. Let them stop their ears to his suggestions, and hearken to the Saviour's inviting voice, and come to him with their burdens and sorrows, and they shall find rest to their souls, and learn to bless God for temporal life as the means of eternal salvation.—Finally, in prosperity let us all watch against carnal security; and under trials let us pray for patience: looking to him, "who suffered being tempted, that he might be able to succour them that are tempted." Then, though our way seem stopt, and our hope lost, for a season; we shall ere long be enabled to declare, from our own experience, that "they who wait for the Lord shall never be ashamed."

#### NOTES.

CHAP. IV. V. 1. It is probable, that Job's friends had previously conferred upon his case; and suspected, from his extraordinary sufferings and impatient wishes, that he was a wicked man: they therefore thought it incumbent upon them to charge this home on his conscience, in order to induce him to repentance; and Eliphaz, who seems to have been the senior, or superior, of them, undertook to open the matter to him. (Note, ii. 12, 13.)—Thus, when Satan failed of proving his charge against Job, he suggested to his friends this suspicion of his hypocrisy, that they might grieve and tempt him by it. For the argument, between Job and his friends, was precisely on the same point, which, at Satan's instigation, was to be decided by his behaviour under affliction; namely, whether he was a truly pious man, or a hypocrite. Satan undertook to prove him a hypocrite by afflicting him; and his friends concluded him one because he was afflicted, and shewed impatience under his extreme sufferings. This we must keep continually in mind, if we would clearly understand the ensuing debate. (Notes, Luke xiii. 1—5.)

V. 2. Eliphaz introduced his discourse with apparent modesty: yet the abrupt manner, in which he addressed Job, shewed that he was about to censure and reprove him. He purposed to converse with Job on the subject of his



4 Thy words have <sup>1</sup>upholden him that was falling, and thou hast strengthened the <sup>2</sup>feeble knees.

5 But now <sup>3</sup>it is come upon thee, and <sup>4</sup>thou faintest; <sup>5</sup>it toucheth thee, and thou art troubled.

6 <sup>1</sup>Is not this thy fear, <sup>2</sup>thy confidence, <sup>3</sup>thy hope, and <sup>4</sup>the uprightness of thy ways?

7 Remember, I pray thee, <sup>1</sup>who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, <sup>1</sup>they that plow iniquity, and sow wickedness, reap the same.

9 By <sup>1</sup>the blast of God they perish, and by <sup>2</sup>the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fiercelion, and <sup>1</sup>the teeth of the young lions, are broken.

11 The <sup>1</sup>old lion <sup>2</sup>perisheth for lack of prey, and <sup>3</sup>the stout lion's whelps are scattered abroad.

12 ¶ Now <sup>1</sup>a thing was <sup>2</sup>secretly brought to me, and mine ear received <sup>3</sup>a little thereof.

13 In <sup>1</sup>thoughts from the visions of the night, when <sup>2</sup>deep sleep falleth on men,

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f Ps. cxlv. 14. Prov. xii. 18. xvi. 23, 24. 2 Cor. ii. 7. vii. 6. 1 Thes. v. 14. \* Heb. bowing knees. xxxv. 3, 4. Dan. v. 6. Heb. xii. 12. g iii. 25, 26. h Prov. xxiv. 10. 2 Cor. iv. 1. 16. Heb. xii. 3, 5. i i. 11, 11. 5. xix. 21. j i. 1, 9, 10. 2 Kings xx. 3. k xiii. 15. Prov. xii. 26. xiv. 1. xlv. 1 Pet. i. 13. 17. l xiii. 11, 12. xxvii. 5, 6. xlix. 12—17. xxxi. 1, 3. m ix. 23, 23. Ps. xxxvii. 26. Eccl. vii. 15. ix. 1, 2. Acts xxviii. 4. 2 Pet. ii. 9. n Ps. vii. 14—16. Prov. xxii. 8. Jer. ix. 18. Hos. viii. 7. x. 15, 15. 2 Pet. ii. 4. Jude 6. g x. xiii. 42. xxxiii. 6. Gen. ii. 7. iii. 19. x. 27. Eccl. vii. 2. 2 Cor. v. 1. h xiii. 23. xiv. 2. Ps. xxxix. 11. xc. 5—7. ciii. 15. 16. cxlvi. 4. 1 Pet. i. 24. ¶ Heb. beaten to pieces. 2 Chr. xv. 6. marg. i. s. xxxviii. 12, 13. k xiv. 14. xvi. 22. Ps. xxxix. 13. xcii. 7. 1 xviii. 17. xx. 7. 2 Chr. xxi. 20. Ps. xxxvii. 36. Prov. x. 7. m Ps. xxxix. 6. 11. xlix. 14. Is. xiv. 16. Luke xvi. 22, 23. James i. 11. n xxxvi. 12. Ps. xlix. 20. Luke xii. 20.

a vii. 14. Ps. cxlix. 180. Is. vi. 1. Dan. x. 11. Hab. iii. 16. Luke i. 12. 29. Rev. i. 17. \* Heb. met me. + Heb. the multitude of. xxxiii. 19. b Ps. civ. 4. Matt. xiv. 26. Luke xxiv. 37—39. Heb. i. 7, 14. c Is. xiii. 8. xxi. 3, 4. Dan. v. 6. d viii. 3. ix. 2. xxxv. 2. xl. 8. Gen. xviii. 25. Ps. cxliii. 2. cxlv. 17. Eccl. vii. 20. Jer. xli. 1. Rom. ii. 5. iii. 4—7. ix. 20. xi. 33. e ix. 30, 31. xiv. 4. xv. 14. xxv. 4. Jer. xvii. 9. Mark vii. 20—23. Rev. iv. 8. f xv. 15, 16. xxv. 6, 6. Ps. ciii. 20, 21. civ. 4. Is. vi. 2, 3. 8 Or, *nor* in his angels in whom he put light. 2 Pet. ii. 4. Jude 6. g x. xiii. 42. xxxiii. 6. Gen. ii. 7. iii. 19. x. 27. Eccl. vii. 2. 2 Cor. v. 1. h xiii. 23. xiv. 2. Ps. xxxix. 11. xc. 5—7. ciii. 15. 16. cxlvi. 4. 1 Pet. i. 24. ¶ Heb. beaten to pieces. 2 Chr. xv. 6. marg. i. s. xxxviii. 12, 13. k xiv. 14. xvi. 22. Ps. xxxix. 13. xcii. 7. 1 xviii. 17. xx. 7. 2 Chr. xxi. 20. Ps. xxxvii. 36. Prov. x. 7. m Ps. xxxix. 6. 11. xlix. 14. Is. xiv. 16. Luke xvi. 22, 23. James i. 11. n xxxvi. 12. Ps. xlix. 20. Luke xii. 20.

14 <sup>1</sup>Fear <sup>2</sup>\*came upon me, and trembling, which made <sup>3</sup>tall my bones to shake.

15 Then <sup>1</sup>a spirit passed before my face; <sup>2</sup>the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image <sup>1</sup>was before mine eyes; <sup>2</sup>there was silence, and I heard a voice, <sup>3</sup>saying,

17 <sup>1</sup>Shall mortal man be more just than God? <sup>2</sup>shall a man be more pure than his Maker?

18 Behold, <sup>1</sup>he put no trust in his servants; <sup>2</sup>and his angels he charged with folly:

19 How much less <sup>1</sup>in them that <sup>2</sup>dwelt in houses of clay, whose foundation is in the dust, <sup>3</sup>which are

<sup>1</sup>crushed before the moth!

20 They are <sup>1</sup>destroyed <sup>2</sup>from morning to evening: <sup>3</sup>they perish for ever <sup>4</sup>without any regarding it.

21 Doth not their <sup>1</sup>excellency <sup>2</sup>which is in them go away? <sup>3</sup>they die even without wisdom.

extraordinary sufferings, and his despondency under them; but he was afraid he would be grieved at his words. The case, however, was urgent: for who, in such circumstances, "could refrain from words?" (*Marg.*) This intimated that he thought Job extremely culpable, nay, in danger of final destruction.

V. 3—6. It seems that Job had possessed a singular talent of giving seasonable counsel, and encouragement, as circumstances required. He knew how, by animating exhortations, to strengthen and comfort the desponding, that with renewed alacrity they might resume their work. He was also capable of giving suitable cautions to those, who were ready to fall into sin, and to excite them to resist the temptation. And he had assiduously improved his talent; thus becoming a blessing to many. (*Notes*, xxix. 7—17. *Prov.* x. 21. xv. 4, 7. 23. xxv. 11, 12. *Is.* xxxv. 3, 4.) This Eliphaz allowed; and, along with due commendation, he might very properly have given Job a plain, but gentle, reproof, for his present impatience, and for seeming to abandon all hope. But his application of it was too harsh, and more suited to dishearten, and even exasperate, one in Job's situation, than to convince and humble him. He certainly made much too light of Job's afflictions, as if not much greater than those, under which he had comforted others. "It is come upon thee." "It toucheth thee." He seems to have also spoken too strongly of Job's impatience. He indeed bitterly complained, and uttered many vain and rebellious wishes: but he did not faint; for then he would have yielded to Satan's temptation, and followed the counsel of his wife. (*Notes*, i. 9, 10.) And in the question Eliphaz proposes, "Is this thy fear, &c.?" he appears to have expressed himself in a manner suited to give Job the idea, that he considered his former reputation for piety, confidence in God, and integrity of life, as unmerited; seeing he had now cast off all reverence of God, and hope in his mercy; and had broken out into the language of despair and rebellion. (*Notes*, *Prov.* xxiv. 10. *Rom.* ii. 17—24. *Heb.* xii. 2—8.)—Some indeed think, that he only meant to expostulate with him on the inconsistency of his conduct; and to exhort him to reduce to practice the counsel, which he had given others; and in this emergency to support the character that he had before acquired, but was now in danger of forfeiting: but the language employed, and the subsequent speeches of him and his friends, do not favour this interpretation.

V. 7—11. Most expositors suppose, that Eliphaz intended, in this passage, to bring a direct charge of hypocrisy and iniquity against Job; which he had only insinuated in the preceding verses. "Eliphaz, incensed at the complaint of Job, instead of condoling with him, and pitying the miseries, which had put him into his agony, and applying fit lenitives to his anguish, bluntly rebukes him for not following the good advice he had given to others in their adversity: and tells him he had reason to suspect his piety, because the innocent were not wont to suffer such things; but only wicked oppressors, whom, though never so mighty, God had always humbled." (*Bp. Patrick.*)—"Is not this thy storming and fretting at the hand of God a plain argument, that all thy religion, or pretended fear of God, was only upon a confidence that he would still bless and prosper thee?—I have seen and observed that men speed according to their actions, and reap the fruit of their evil doings, in evil sufferings." (*Bp. Hall.*) Some, however, think, that he did not mean to decide on his character, though his language was harsh, and implied strong suspicions; but to shew him, that, if he was not a wicked man, he had no occasion to despond, as the innocent and righteous were never left to perish; and, indeed, the counsel he afterwards gives favours this interpretation. (v. 8, 17, 18.)—By "innocent," and "righteous," Eliphaz meant believers, godly men, in opposition to the profane or hypocritical. But his questions seem to imply that no such persons ever were cut off by sudden judgments, so as to perish even in this world: and thus the restoration of Job to health and prosperity, was made the test of his sincerity, or hypocrisy! Doubtless, the righteous never finally and eternally perish: but righteous Abel had been slain by wicked Cain, and many godly men had been greatly afflicted in this world; so that his general rule admitted of numerous exceptions. (*Notes*, ix. 22—24. *xviii.* 1—12. *xxvii.* 13—23. *Gen.* iv. 6—9. *Ps.* lxxiii. 2—14. *Eccl.* ix. 1—3. *Jer.* xii. 1—4. *Ez.* xxi. 2—5.)—It is indeed often seen "that they who plow iniquity and sow wickedness;" that is, who labour to

be rich and great by fraud, oppression, and iniquity, meet with a recompense in this world: the breath, or anger, of the Lord blasting all their prosperity, and consuming all their substance. And though they have been strong, courageous, and fierce as lions; yet they have been strangely defeated of their aim, and brought to ruin with their posterity, whom they sought to exalt by cruelty and rapine. But it is not *always* so; nor are they the only persons who meet with grievous calamities in this life: and therefore it was uncandid to insinuate, without any proof, (as Eliphaz evidently did, though in figurative language,) that Job got his wealth by wickedness; and was spoiled of it, and bereaved of his children, by the just judgment of God upon him. (*Notes*, viii. 4—7. *xviii.* 5—21. *Ps.* lvii. 4. *Ez.* xix. 2—9. *xxii.* 7.)

V. 12—16. Before there was any written word of God, believers received their knowledge in divine things, either by tradition, or immediate revelation: and there is reason to conclude, that, when necessary, they were generally directed in the latter way, either personally, or by their brethren. (*Note*, xxxiii. 14—18. *Marg. Ref.*) Accordingly, Eliphaz, perhaps while meditating on the case of Job, had a remarkable vision, which he supposed to be a divine confirmation of his doctrine: for the instruction was brought to him unexpectedly, and seemed apposite to the present case, as far as he was enabled to receive it.—When musing in retirement on various subjects, or on former visions with which he had been favoured, at a time when others were asleep; he was suddenly seized with excessive consternation and amazement at what he saw and heard; for a spirit, or angel, passing before him, stood still in his presence. He could not indeed describe what he had seen; but he remembered the words which were distinctly uttered, amidst the silence of the night.—It is observable that the very idea of appearances, from the world of spirits, is terrifying to the heart of fallen man: sin hath broken off our original communication with it; and we instinctively dread evil from that quarter.

V. 17—21. These verses seem to contain the precise words of the spirit who appeared to Eliphaz.—If God should punish those who did not deserve it, the innocent sufferer would be more just than his Judge, and man would be more pure, or free from blame, than his Maker. Some render it, "just before God;" but that is differently expressed. (ix. 2. xxv. 4. *Heb.*) (*Note*, xxxii. 2—5.) And, as this supposition would be blasphemy, it must be allowed, even when we cannot perceive it, that every one deserves all that he does, or shall suffer, on earth or in hell. It is therefore evidently very wrong to complain under afflictions, as if we were unjustly dealt with; or to justify our whole conduct before God, who hath condemned us as sinners; and, on this ground, Eliphaz might fairly have reproved Job's impatience; and exhorted him to submit to the justice, and hope in the mercy, of God, under his sufferings. Again, he was shewn, that God put no trust in any of his servants, but even "charged his angels with folly." Though glorious and holy creatures, they are fallible and mutable, except as upheld and confirmed by the Lord. They execute his wise and righteous counsels; but would soon shew their want of wisdom, if trusted to manage any part of the government of the world according to their own mind. Nay, compared with the infinite knowledge and wisdom of God, they are chargeable with ignorance, being utterly unable to comprehend the vast designs of the great Creator and Lord of the universe; except as he pleases to unfold them. How much less, then, may man be trusted! How much more may he be charged with ignorance and folly! He dwells imprisoned in a body of clay, chained to the earth from whence it was taken, and to which it must soon return; as a poor cottage which is mouldering to the mean materials of which it is built, and about to mingle with the dust on which it has its foundation. (*Note*, 2 Cor. v. 1—4.) The feebleness of mankind should also be considered: they may be crushed as easily as a moth, or destroyed by the meanest insect; the destruction of the species is perpetual; men perish from the earth for ever, without any one greatly noticing so common an event. Then all their excellency vanisheth, and they die without having had time to make much observation, or acquire extensive knowledge, compared with that of other intelligent beings; and very commonly without being made "wise unto salvation." And shall such creatures presume to fathom the mysteries of Providence, to



## CHAP. V.

Eliphaz proceeds to shew the close connexion between wickedness and misery, and that man is born to trouble, 1-7. He recommends seeking to God in affliction, by declaring his power and wonderful works, 8-16. He speaks of the benefit of correction; and the privileges of those who duly improve it, 17-27.

**CALL** now, if there be any that will answer thee; \*and to which of the saints wilt thou \*turn?

2 For \*wrath killeth the foolish man, and \*envy slayeth the 'silly one.

3 I have seen the foolish \*taking root: but suddenly I \*curst his habitation.

4 His 'children are far from safety, and 'they are

arraign the appointments of God, to charge him with injustice, or to venture an opinion on subjects, of which they can know little or nothing!—The vision was full of instruction; but the use Eliphaz seemed disposed to make of it, was contrary to its leading design. Instead of condemning Job because of his sufferings, he should have inferred, that he and his friends were incompetent to decide upon the case, or to understand the deep designs of God in this mysterious dispensation.—*He put no trust, &c.* (18.) 'If not in his servants he will confide, and not even to his angels he will ascribe praise; how much less, &c.' (*Ev. Mag.* 1809, Dec. 498.) As the word rendered folly, differently pointed, is generally translated *praise*, perhaps this might be supported.

## PRACTICAL OBSERVATIONS.

V. 1-11. We ought not needlessly to grieve the affliction: yet, if we wisely love them, we cannot refrain from speaking those things, which we judge conducive to the good of their souls. In attempting this, however, we should aim to unite tenderness with faithfulness.—Just commendations excellently introduce needful reproofs, by preparing the mind to receive them as the result of love, and as forming a striking contrast between different parts of a man's behaviour. But if the application is overcharged; if that is imputed to impiety which springs from infirmity, it will lose its effect. It requires therefore much heavenly wisdom, to instruct, encourage, and reprove those who are tempted and perplexed; who have fallen into sins or sufferings; and who are ready to faint, or turn aside, or yield to despondency, through disappointments and discouraging trials. They who possess gifts suited to this work, should be diligent in it, as they have opportunity, whatever be their circumstances or avocations; and the communication from the treasure of wisdom and knowledge, which God hath committed to some, for the instruction and consolation of many, is at least as useful and acceptable, as the wealth that is bestowed in providing for the destitute. Yet it is more easy to counsel than to practise: and we all find, that our own arguments, encouragements, and exhortations to others, are insufficient to calm and support our own souls, in seasons of darkness and distress. It behoves us therefore to watch and pray, that we may not by our conduct defeat the effect of our instructions, and expose ourselves and the truths of God to reproach and contempt. For, men will expect from us in proportion to our profession; and make fewer allowances for those who have instructed many, than for others.—Even pious friends will not always enter into our feelings, under distresses and temptations; but will count that a *touch*, which we feel as a *mortal wound*; and our infirmities may give occasion to those of our brethren, whom we most love, to suspect and censure us as hypocrites. This is one of the sharpest trials that can befall a true believer; but we should prepare to meet it. The best are fallible, and often defective in judgment and tenderness; Satan can easily poison their minds with suspicions, and the Lord may permit it for our humiliation. When this is the case, all apparent good in a man's conduct will be ascribed to corrupt motives; and all that is evil aggravated: an irreverent expression, dictated by sudden passion, will be deemed a deliberate "casting off the fear of God;" an angry word will be termed revenge or hatred; a desponding wish will be construed into rebellion and despair; and the apparent uprightness, and professed hope in God, maintained for years, will be at once considered as presumption, selfishness, or hypocrisy. We should surely be very cautious not to concur with Satan, in thus "accusing our brethren," and urging them to renounce their confidence in God. But if it be our trial to be thus suspected and condemned, we need not wonder; better men than we, have been so treated; and if we are conscious of sincerity in the midst of our infirmities, the Lord will at length plead our cause, and "make out righteousness as the noon-day." (*Notes*, xxiii. 8-12. Ps. xxxvii. 5-8.)—Our most dangerous mistakes are occasioned by our deducing false inferences from undeniable truth. It is certain that none ever perished being innocent; that no godly person was ever finally miserable, no impenitent sinner finally happy; that according as a man sows, so shall he reap; (*Note*, Gal. vi. 7, 8;) and that many tyrants and oppressors, and their posterity, have been wonderfully destroyed. But it is equally true that many righteous men are heavily afflicted through life, and are suddenly cut off, and taken to heaven: while numbers of the wicked live long and prosper, die in outward peace, and leave their riches to their children: being "themselves reserved to the day of judgment to be punished." It is therefore as absurd to judge of a man's character by his outward circumstances; as to decide upon it from one single action which is contrary to the general tenor of his life.

V. 12-21. The written word of God speaks to us without those terrifying circumstances, which would attend an immediate communication with the world of spirits, and which even faith and communion with God would not enable us entirely to overcome: and we can review it from day to day, that we may fully receive the instruction contained in it. We may therefore be thankful for this method of knowing the will of God; nor should we regret that we may not expect immediate revelation, and do not witness those wonders which holy men of old did. Yet the knowledge of divine truth is of such vast importance, that no terror could counterbalance the advantage of it; and they who lay

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a xv. 8-10. 1s. xli. 1, 21-23. Heb. xli. 1. b iv. 18. xv. 15. Deut. xxxiii. 2. 3. Ps. xvi. 3. c vi. 16. Eph. i. 1. \* Or, look. c xviii. 4. Jonah iv. 9. d Ps. xiv. 1. xxv. 4. xlii. 6. xlv. 8. cvii. 17. Prov. i. 22, 23. viii. 5. Ec. vii. 9. e Gen. xxxi. 1. 1 Sam. xviii. 8, 9. f Or, indignation. Rom. ii. 8. f Hos. vii. 11. 2 Tim. iii. 6. g xxvii. 8. Ps. xxxvii. 35, 36. lxxvii. 3-9. 18-20. xlii. 7. Jer. xli. 1-3. h Deut. xxvii. 15. &c. Ps. lxxix. 25. Acts i. 20. i iv. 10, 11. viii. 4. xlviii. 16-19. xxvii. 14. Ex. xx. 5. Ps. cix. 9-15. cxix. 155. k i. 19. Luke xlii. 4, 5.

l x. 7. Ps. vii. 2. 1. 22. m Deut. xxviii. 33. 51. Judg. vi. 3-8. 1s. lxii. 8. n Judg. vi. 11. 2 Chr. xxxiii. 11. o i. 15. 17. xii. 6. xviii. 9. Hos viii. 7. p ii. 3. marg. x. 15. Jer. li. 34. 44. Lam. ii. 5. 16. q Or, iniquity. xxxiv. 23. Deut. xxxvii. 1. Sam. vi. 9. Ps. xc. 7. 8. 1s. xlv. 7. Lam. iii. 38, 39. Am. iii. 6. r Hos. x. 4. Heb. xli. 15. s xiv. 1. Gen. iii. 17-19. Ps. xc. 8, 9. t Cor. x. 13. u Or, labour. Ec. i. 8. ii. 22. v. 15-17. f viii. 5. xxii. 21. 27. Gen. xxii. 7-12. 2 Chr. xxxii. 12, 13. Ps. l. 15. lxxvii. 1, 2. cxvi. 3, 4. Jonah ii. 1-7. u Ps. xxxvii. 5. 2 Tim. i. 12. 1 Pet. ii. 23. iv. 19.

crushed in the gate, 'neither is there any to deliver them.

5 Whose 'harvest the hungry eateth up, and taketh it even out of 'the thorns, and 'the robber swalloweth up their substance.

6 Although 'affliction cometh not forth of the dust, neither 'doth trouble 'spring out of the ground,

7 Yet 'man is born unto 'trouble, as 'the sparks fly upward.

8 I would 'seek unto God, and 'unto God would I commit my cause;

aside their Bibles, or forsake the preaching of the gospel, because they make them tremble at the prospect of their guilt and danger, seem to think it better to *feel* than to *fear* the wrath of God.—Retirement is favourable to our intercourse with heaven; and though we must now judge of every thing by the Scriptures; yet if a dream suggest a profitable hint, we should receive it with gratitude. Assuredly, were our hearts more holy, both our waking and sleeping thoughts would be more pure and heavenly.—Revelation from God is not intended to satisfy curiosity, but to excite our attention to those truths and duties, which before we knew not, or neglected. Among other important lessons, we are peculiarly concerned to understand the scriptural declarations of the infinite majesty, wisdom, justice, and goodness of God; of the comparative ignorance, meanness, and weakness of the most exalted creatures; and of the guilt, pollution, folly, and frailty of fallen man; the shortness of his continuance here, and the future consequences of his conduct in this world. These truths, if well digested, will cause us to adore with profound reverence the glorious Lord of all, and to abase ourselves in the dust before him. We shall then learn to cease from all dependence on our own wisdom, strength, and righteousness, and become calm and resigned under afflictions: our objections and excuses will be silenced, and we shall be teachable and simple as little children; disposed gladly to trust the Lord's mercy, to accept of his salvation, to yield ourselves to his will, to take the place and do the work assigned us, to prepare for death and judgment; and not to meddle with those deep matters, which are out of our reach, and beyond our scanty comprehension. But for want of this knowledge, how daringly do men impeach the wisdom, justice, and goodness of God! How do they object, murmur, justify themselves, quarrel with Providence, and reject, or explain away, the truths and precepts of revelation; as if they were more wise, righteous, and holy than their Maker! Yet it would be presumption in an archangel, to deem himself competent to decide on the propriety of God's unfathomable counsels, or to comprehend his vast designs; much more to find fault with his dispensations, and to dictate what it is right for him to do. "He putteth no trust in his angels," and, instead of making them his counsellors, or submitting his conduct to their judgment, he charges them with folly. How awful then is the pride and presumption of man! How great the patience of God!—But let us leave the infidel and the proud reasoner to dispute against their Maker; and the men of the world to heap up their treasures, and obtain those supposed excellencies, or to climb those eminences, from which death will soon hurry them, and they perish for ever, and die without wisdom, while scarcely any duly regard it. And let us consider, what we are, where we are, and whither we are going, and act accordingly; that when our houses of clay fall into the dust, our souls, having obtained true wisdom in the knowledge and experience of God's salvation, and the excellency of holiness, may ascend to the world of angels, and "the spirits of just men made perfect:" and there at the fountain-head, satisfy without danger our appetite for knowledge, by contemplating the works and perfections of God, with unceasing delight, and with further discoveries of his glory through the countless ages of eternity.

## NOTES.

CHAP. V. V. 1. *Call now, &c.* Eliphaz here challenges Job to refute his arguments, or the doctrine of his vision, by the example or opinion of any of the saints and servants of God. Let him call forth His evidence, who might answer for him in this cause; but to what saint, who ever lived on earth, would he appeal? Had any of them been so visited by divine judgments, or behaved so rebelliously under affliction?—'Nay, if an angel should appear to thee, (says Eliphaz,) as one did to me, thou wouldst have no other information but this.' (*Bp. Patrick.*)

V. 2. The wrath and jealousy, or indignation of God, bring destruction on foolish and wicked men, and not on the righteous. Or, perhaps Eliphaz, perceiving Job to be greatly agitated by his discourse, intimated that his *wrath*, *envy*, and fretfulness, would only increase his torment and shorten his days, as they often produced these effects on foolish and wicked men. (*Notes*, xviii. 2-4. Jon. iv. 9-11. *Marg. Ref.*)

V. 3-5. In these verses, Eliphaz declared the result of his former observations. He had seen wicked men, who foolishly despised the favour, and defied the wrath of God, very prosperous for a time: but "suddenly Eliphaz cursed," (or predicted the ruin of,) "their habitation:" and accordingly he had witnessed the destruction of their families, and the spoiling of their substance by hungry freebooters, notwithstanding all their care to fence it around, and preserve it.—An allusion was evidently made to Job's former prosperity, to the death of his children by the falling of the house upon them, and the ruin of his fortune by the Sabaeans and Chaldeans. (*Notes*, i. 13-19. iv. 7-11.) But the most notorious wickedness does not prove, that temporal calamities will befall the perpetrator: and the application certainly was unfair and severe. (*Note*, xii. 6-10. xxiv. 2-20.)

V. 6, 7. These verses may be rendered, "For affliction cometh not forth of the dust:"—"Although man be born to trouble."—Man is born to labour and



9 Which \*doeth great things and \*unsearchable ;  
 \*marvellous things \*without number :

10 Who \*giveth rain upon the earth, and sendeth  
 waters upon the \*fields :

11 To \*set up on high those that be low ; that  
 \*those which mourn may be \*exalted to safety.

12 He \*disappointeth the devices of the crafty, so  
 that \*their hands cannot perform \*their enterprise.

13 He \*taketh the wise in their own craftiness ;  
 and the counsel \*of the froward is carried headlong.

14 They \*meet \*with darkness in the daytime, and  
 grope in the noonday as in the night.

15 But \*he saveth the poor from the sword, from  
 their mouth, and from the hand of the mighty.

16 So \*the poor hath hope, and \*iniquity stoppeth  
 her mouth.

17 Behold, \*happy is the man whom God correct-  
 eth : therefore despise not thou the chastening of the  
 Almighty :

18 For \*he maketh sore, and bindeth up : he  
 woundeth, and his hands make whole.

xix. 3. 11-14. e Ps. xxi. 11. lxxvii. 5. Is. xxxvii. 36. Acts xii. 11. xxiii. 12, &c. f 2 Sam. xv. 31. 34. xlvii. 23. Esth. vi. 4-11. vi. 10. ix. 25. Ps. vii. 15, 16. ix. 15, 16. lxxv. 7. 8. cxlii. 10. Luke i. 51. 1 Cor. i. 19, 20, 27. iii. 19, 20. g Ps. xviii. 26. Prov. iii. 32. vili. 13. h Or, run into. i xlii. 25. Deut. xxviii. 23. Prov. iv. 19. Is. lix. 10. Am. viii. 9. j Or, err. Ps. cxli. 4. 10. k 1 Sam. ii. 8. Ps. ix. 18. Is. xli. 32. Zech. ix. 12. Luke iv. 18. l Ex. xi. Ps. lxxii. 11. cxlii. 42. Rom. iii. 19. m Ps. cxiv. 12. Prov. iii. 11, 12. Jer. xxxi. 18-20. Heb. xii. 5-11. Jam. i. 12. v. 11. Rev. iii. 19. n Deut. xxxiii. 39. 1 Sam. ii. 6, 7. Ps. cxlvii. 3. Is. xxx. 26. Hos. vi. 1.

sorrow, as certainly, and from as natural a cause, as the sparks of fire mount upward into the air : yet the measure and duration of them result neither from chance, nor necessity, nor second causes ; but from the wise and righteous appointment of God. This is a great truth : but it does not follow that great afflictions are a proof of great wickedness ; for the future world is the state of retributions ; and afflictions in this world in general are merciful corrections, and not the effects of vindictive wrath. (Notes, 17. 2 Pet. ii. 4-9.)

V. 8-10. (Marg. Ref.) Whatever Eliphaz suspected concerning Job's previous character, it is evident he did not mean that his case was hopeless ; and the advice here given was salutary and seasonable ; though the manner of introducing it implies a censure, and savours of self-preference. Instead of complaints and vain wishes, Eliphaz, in Job's case, would seek unto God, and commit his cause to him. This, on any supposition, was Job's duty and wisdom : and the subsequent discourse on the works of God was suited to remind him, that the great Lord of all could easily restore him to peace and prosperity. From the unsearchable and wonderful operations of God in the natural world, which are without number, Eliphaz selected his giving rain unto the earth. This is so common that it is scarcely noticed : and yet the manner in which the water is conveyed, originally from the briny ocean, and distilled in small drops fit for use all over the earth ; and the effects which are thus produced, (the earth rendered fruitful, and springs fed, the rivers supplied, and all nature refreshed and purified,) are worthy of our highest admiration and most ardent gratitude. (Note, Gen. i. 9. xxxvi. 22-33. xxxvii. 1-13. Ps. lxxv. 9-13.) By this, the barren earth, being made to yield a large increase, the poor, and they who are mourning through the dread of starving, are supplied, placed in safety, and even exalted.

V. 11-16. The speaker next noticed especially the surprising method, in which the politic counsels of worldly-wise men are disappointed by divine providence ; and their crafty devices, instead of accomplishing the end proposed, are turned against them. Being carried headlong by some unexpected incident, they involve them in utter ruin ; so that they are taken in a net, and plunged into darkness or despair, just when they think success is sure : nay, they hesitate, and are bewildered, or fall into fatal errors, in the plainest matters, as if they had lost their senses. (Notes, Esth. v. 13, 14. vi. vii. 1 Cor. iii. 18-23. Marg. Ref.) By thus infatuating or ruining proud oppressors, God preserves the poor who are about to be devoured, and gives them hope of better days ; while their oppressors are silenced, confounded, and dismayed, at beholding his work. As, therefore, such interpositions accorded to the ordinary method of Providence, Job might with confidence expect deliverance, if he ceased from his rebellious murmurs, and humbled himself before God.

V. 17. To take vengeance on a criminal, for a warning to others, and to correct an offender for his own good, are very distinct things, which Eliphaz had not before expressly distinguished. Job's extraordinary calamities had led Eliphaz to speak, as if he had been visited in judgment : but here he indulged a hope, that he was corrected of God for his good ; and, if so, he was a happy man, and ought not to despond under his afflictions. He exhorted him, therefore, "not to despise the chastening of the Almighty." (Note, Gen. xvii. 1-3.) He, who appointed his sorrows, was able to destroy and to deliver, as he pleased ; he ought therefore to consider the hand of God in these chastisements, and thankfully receive them as a token of love, and seek to profit by them. (Notes, Ps. xciv. 12-14. Prov. iii. 11-13. Heb. xii. 4-11.)

V. 18, 19. Eliphaz next shewed the benefits, which would result from a proper behaviour under afflictions, and mentioned the happiness of God's people in language similar to that used in other parts of the Old Testament ; (Note, Lev. xxvi. 3, 4.) He observed that every wound was from the hand of God, and he alone could effectually heal it : as the skilful and tender surgeon probes and cuts in order to heal, and then binds up the wound with emollient ointments. When God smites his servants with afflictions, he heals them with consolations,

A.M. 2484.

B.C. 1520.

x ix. 10. xi. 7-9. xxxvii. 5. Ps. lxxii. 18. lxxvii. 10. cxlv. 3. Rom. xi. 33. \* Heb. and there is no search. Is. xl. 28. Eph. iii. 8. y xxvi. 5-14. \* Heb. thil there be no number. Ps. xli. 5. xxxix. 15. z xxviii. 26. Ps. lxxv. 9-11. cxlvii. 8. Jer. v. 24. x. 13. xlv. 22. ii. 16. xlv. iv. 7. Acts xiv. 17. \* Heb. outplaces. xxxviii. 26-28. a 1 Sam. ii. 7, 8. Ps. xli. 14. cxvii. 41. cxlii. 7, 8. Ez. xvii. 24. Luke i. 52, 53. b Luke vi. 21. Jam. i. 9. iv. 6 -10. 1 Pet. v. 10. c Deut. xxxiii. 27-29. 1 Pet. i. 3-5. d xli. 16, 17. Neh. iv. 15. Ps. xxxiii. 10, 11. Prov. xxi. 30. Is. viii. 10. e Or, any. f Lev. xvi. 16. Dan. vi. 22. b xviii. 6. 15. 21. xxi. 7-9. 1 Sam. xxx. 3. Is. iv. 5, 6. c Or, peace is thy tabernacle. Ps. xlv. 13. marg. d Deut. xxviii. 5. Ps. xci. 10. cxlii. 7, 8. d xlii. 13-16. Gen. xv. 5. Lev. xxvi. 9. Deut. xxviii. 4. Ps. cxlii. 2. cxviii. 3-5. cxviii. 3-6. j Or, much. k Ps. lxxii. 16. f xlii. 16, 17. Gen. xv. 15. xlv. 8. Ps. xci. 16. Prov. ix. 11. x. 27. \* Heb. ascendeth. g viii. 8-10. xlii. 2. xv. 9, 10, 17. xxxii. 11, 12. + Heb. for thyself. xxii. 2. Deut. x. 13.

o Ps. xxxiv. 19. xci. 3-7. Prov. xxiv. 16. 2 Cor. i. 8-10. 2 Pet. ii. 9. p Ps. xci. 7-10. q Gen. xiv. 7-10. 1 Kings xvii. 6. 9. 14. 15. Ps. xxxiii. 19. xxxiv. 9, 10. xxxvii. 19. Prov. x. 3. Is. xxxiii. 16. Hab. iii. 17, 18. r Ps. xlix. 7. 15. ciii. 4. Hos. xiii. 14. s Ps. xxvii. 3. xci. 5. cxlvii. 10. Matt. xxiv. 6. \* Heb. hands. t Ps. xxxi. 20. iv. 21. vii. 4. Prov. xli. 18. Is. lii. 17. Jer. xxviii. 18. Jam. iii. 5-8. \* Or, when the tongue scourgeth. u Ps. xci. 5-7. x 2 Kings xix. 21. y Is. xxxv. 9. Ez. xxxiv. 25. z Ps. xli. 12, 13. Hos. ii. 18. Rom. viii. 38, 39. a Lev. xxvi. 6. Ez. xiv. 15, 16. Dan. vi. 22. b xviii. 6. 15. 21. xxi. 7-9. 1 Sam. xxx. 3. Is. iv. 5, 6. c Or, peace is thy tabernacle. Ps. xlv. 13. marg. d Deut. xxviii. 5. Ps. xci. 10. cxlii. 7, 8. d xlii. 13-16. Gen. xv. 5. Lev. xxvi. 9. Deut. xxviii. 4. Ps. cxlii. 2. cxviii. 3-5. cxviii. 3-6. j Or, much. k Ps. lxxii. 16. f xlii. 16, 17. Gen. xv. 15. xlv. 8. Ps. xci. 16. Prov. ix. 11. x. 27. \* Heb. ascendeth. g viii. 8-10. xlii. 2. xv. 9, 10, 17. xxxii. 11, 12. + Heb. for thyself. xxii. 2. Deut. x. 13.

19 He shall \*deliver thee in six troubles : yea, in seven there shall \*no evil touch thee.

20 In \*famine he shall \*redeem thee from death ; and \*in war from the \*power of the sword.

21 Thou shalt \*be hid \*from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt \*laugh : neither shalt thou be \*afraid of the beasts of the earth.

23 For \*thou shalt be in league with the stones of the field : and \*the beasts of the field shall be at peace with thee.

24 And \*thou shalt know that \*thy tabernacle shall be in peace ; and \*thou shalt visit thy habitation, and shalt not \*sin.

25 Thou shalt know also that \*thy seed shall be \*great, and thine offspring \*as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn \*cometh in in his season.

27 Lo this, \*we have searched it, so it is ; hear it, and know thou it \*for thy good.

or by returning ease and prosperity ; and when he wounds sinners with deep convictions, he binds up the wound by a sweet sense of forgiveness, after he hath prepared them for so great a mercy. (Notes, 1 Sam. ii. 4-8. Hos. vi. 1-3.) If then Job humbly sought to God under his troubles, he would certainly be delivered : and though he might be tried repeatedly, yet he would still find relief ; so that no evil would eventually come upon him.—Six troubles, and seven, denote many, one succeeding another, (Prov. vi. 16. Ec. xi. 2.)

V. 20-23. In famine, war, or perils from false-witnesses, and malicious slanders, against his life or reputation, or the savages of wild beasts, Job might be assured of support and protection, and might smile in the midst of the most terrifying appearances : for God would so order every dispensation, that it would be, as if the whole animate and inanimate creation were in league with him. (Marg. Ref.) Notes, Ps. xci. 3-13. Hos. ii. 18-20. Rom. viii. 28-39. 1 Cor. iii. 18-23.)

V. 24. "Wheresoever thou pitchest thy tent, thou shalt find it in safety : and when thou takest an account of thy estate, all things shall answer beyond thy expectation." (Bp. Patrick.)—The word rendered "sin," may mean *wander*, or *be disappointed* : and perhaps the verse may imply, that when the believer goes from home, he may commit himself and family to the care of God, assured that no tempests, fires, or robbers shall come near his habitation : and that he shall be brought back in peace, without losing his way, or being disappointed at his return, by finding his family ruined, or murdered, or fallen into calamity. (Marg. Ref.)

V. 25-27. In case Job committed his cause to God ; he might also be confident that his posterity would be prosperous, that he would live long, and die in peace, when fully ripe for heaven. (Notes, xlii. 10-17. 1 Chr. xxix. 26-28.) These principles Eliphaz recommended, as the result of his own experience and observation, and those of his friends, and concluded with admonishing Job to regard them for his good, or to make them his own by a practical use of them.—They are indeed good general rules, but they admit of many exceptions : for, though the believer is under the peculiar protection of God in his person, character, family, and all relating to him, and should commit all to his keeping ; the Lord often sees good to withhold the temporal comfort, in order to confer a spiritual blessing of greater value. Indeed, Job's sufferings, so far from being proofs of hypocrisy, were not so much as corrections for any particular offence, but trials of his singular faith, piety, and constancy ; so greatly did his friends mistake his case ! They spoke general truths according to the light of that dispensation ; but they erred in their application of them. The Holy Spirit hath recorded their debate, as infallibly true in point of matter of fact : but we must decide from the general tenor of the Scripture, whether they maintained right principles, and deduced legitimate consequences ; and whether their arguments were or were not conclusive. (Note, xlii. 7-9.)

#### PRACTICAL OBSERVATIONS.

V. 1-7. It is generally dangerous to deviate from the sentiments and practices of the saints of God : and it is very discouraging to be constrained to act contrary to their judgment. But it is common for men to boast, as if believers, in all ages and nations, were of their mind, when they are far from having even a majority in their favour. And at last the word of God is our all-sufficient rule, and not the sentiments of any number of fallible men : so that, in fact, they have sometimes been found right, who seemed not only to have all the world, but almost all the church, against them.—We should watch ourselves, and caution others, against the tormenting and malignant passions of envy and anger ; which rule in the hearts of weak and foolish men with most fatal energy, and not only expose them to the wrath of God, but to the temptations of Satan, and to various species of guilt and misery. But we must not rashly represent every gust of passion or agitation of spirit under trials, reproaches, and temptations, as an evidence of a malevolent disposition : for we should not choose to



## CHAP. VI.

Job shews that his sufferings were very great, and his complaint natural, 1-7. He prays for death, as the only comfort which he could hope for, 8-13. He reproves his friends, as unkind and unfaithful, 14-30.

**B**UT Job answered and said,  
2 Oh that my grief were <sup>thoroughly</sup> weighed,  
and my calamity <sup>laid in the balances</sup> together!

3 For now it would be <sup>heavier</sup> than the sand of the sea; therefore <sup>my words</sup> are swallowed up.

4 For <sup>the arrows of the Almighty</sup> are within me, the poison whereof <sup>drinketh up</sup> my spirit: <sup>the terrors of God</sup> do set themselves in array against me.

5 Doth the wild ass bray <sup>when he hath grass</sup>? or <sup>loweth</sup> the ox over his fodder?

6 Can <sup>that which is unsavoury</sup> be eaten without salt? or is there <sup>any</sup> <sup>taste in the white of an egg</sup>?

7 The things that my soul refused to touch <sup>are</sup> <sup>as my sorrowful meat</sup>.

h Ps. xlii. 1. Jer. xiv. 6. Joel i. 19-20. i 25. xvi. 2. Lev. ii. 13. Luke xiv. 34. Col. iv. 6. k 30. xii. 11. xxiv. 3. Ps. cxix. 103. Heb. vi. 4, 5. 1 Kings xvii. 12. xxi. cii. 27. Ps. 9. Ez. iv. 14, 16. xii. 19. Dan. x. 3.

have our own infirmities treated with such severity.—We may predict the final ruin of wicked men, as exposed to the awful curse of God, even in the zenith of their prosperity, when all around are congratulating and envying them! Their temporal success will soon vanish: and what is got by fraud, oppression, or cruelty, commonly entails a curse on their families and estates. Yet a man's wickedness must be very notorious, to authorize us to interpret his afflictions, or those of his posterity, into divine judgments upon him.—As we are born in sin, and soon run into actual transgression, we are naturally exposed to almost innumerable troubles: but they are all directed by the unerring hand of God, for some wise and righteous purpose; and we should regulate our conduct accordingly.

V. 8-16. It is easy to say, what we would do in trying circumstances; but perhaps we should find it more difficult to observe our own rules, than we now imagine. We ought, however, to give proper advice, and to leave the event to God: and it becomes us under all our trials to seek unto him, and to commit our cause into his hands. Whatever difficulties may be in our case, the Lord knows how to extricate us, by a thousand ways that we never thought of. All his works are wonderful and unsearchable; we see *what* is wrought, and can discover his wisdom, power, and goodness, in the concatenation of causes and effects in nature; but we cannot comprehend *how* he works. And too often the great Author of all our comforts, and the manner in which they are conveyed to us, are alike unnoticed, because they are received as things of course. He exalts or depresses, afflicts or comforts, as he pleases, with irresistible power, but in perfect justice, wisdom, and goodness.—They who are perverse and ungodly, and proud of their abilities and sagacity, are generally made to feel, or to expose, their own folly and impotency. "Professing themselves wise, they become fools;" they are often bewildered by their own fancies, and rendered the dupes of their own false reasonings or refined politics; they run into the grossest absurdities, commit the most egregious mistakes, are bewildered in uncertainty in the plainest matters, and grope at noon-day as if it were midnight; for "God takes them in their own craftiness, and makes foolish the wisdom of this world." Idolaters and atheistical philosophers of old; sceptics, infidels, and materialists of modern days; are awful proofs of these truths: and so are politic persecutors and oppressors of the church, in every age.—In vain have learning, wisdom, authority, cruelty, and every device of men and devils, united, to subvert the church of God, and extirpate his poor despised people. Their schemes have been frustrated, "their hands have not been able to perform their enterprise;" their "counsels have been carried headlong," and they have been taken in their own snare; infatuated and driven to destruction; and all their successors may expect the same fate. For the poor and despised people of God, though deemed weak, foolish, and defenceless, can neither be overcome nor assaulted with impunity. The church still subsists; "the poor in spirit have hope," and expect to triumph at the destruction of their enemies, when the boastings and blasphemies of the wicked will be for ever silenced, or turned into shame and anguish.

V. 17-27. "Happy is the man whom God correcteth!" We should therefore consider our afflictions, as so many kind warnings to examine ourselves, confess our sins, seek mercy from God, and walk more diligently in his ways: we should humble ourselves before him, and neither despise his rod, nor seek help or relief from any one else. He alone can effectually remove temporal afflictions, and give peace to the wounded conscience, or relief to the troubled spirit. And when we have found pardon of sin, peace with God, and deliverance from the power of sin, we may without reserve venture our all in his hands. He will provide for our real wants, and protect us in the way of duty, so that no evil can hurt us: and deliver us from all the troubles with which we may please to prove us. Our reputations may be torn by the scourge of the slanderer's tongue; but he will hide us from the effects of such accusers, and clear up our characters in due time. Our habitations, families, and the time and circumstances of our death, may be safely trusted to him; all creatures shall be instruments of good to us, though perhaps contrary to their nature or intention; all events will benefit us; and we may smile when others tremble. We may go out and come in, lie down and rise up, without distrustful fear, assured of the special care of heaven, till the Lord see good to call us home. We are not authorized to expect great wealth; long life, flourishing families, or exemption from tribulations: but we are assured that all will be ordered in the best manner possible, and that we shall not be summoned by death till we are ripe for glory, and have lived as long as it is good for us in this world. This

A. M. 2484.

B. C. 1520.

a iv. 1.

b iv. 5. xxiii. 2.

\* Heb. lifted up.

c Prov. xxvii. 3.

d Matt. xi. 28.

† That is, I want

words to ex-

press my grief.

Ps. lxxvii. 4.

d xxviii. 19, 20.

Ps. xl. 5.

e xvi. 12-14.

Deut. xxxii. 23.

49. Ps. vii. 13.

xxviii. 14. xxi.

12. xxviii. 21.

xiv. 5. Lam. iii.

12, 13.

f Deut. xxviii.

24. Ps. cxlii. 7.

Prov. xviii. 14.

Mark xiv. 33.

34. xvi. 34.

g ix. 17. xxx. 15.

xxxi. 23. Ps.

lxxviii. 15, 16.

2 Cor. v. 11.

† Heb. at grass.

Ps. civ. 14.

Ps. cix. 6. k 30.

i 25. xvi. 2. Lev. ii. 13.

Luke xiv. 34. Col. iv. 6.

k 30. xii. 11. xxiv. 3.

Ps. cxix. 103. Heb. vi. 4, 5.

1 Kings xvii. 12. xxi. cii. 27.

Ps. 9. Ez. iv. 14, 16.

xii. 19. Dan. x. 3.

§ Heb. my ex-

pression. 1.

13. xvii. 14-16.

Ps. cxix. 81.

m iii. 20-22. vii.

15. 16. Num. xiv. 13.

Num. xiv. 13.

1 Kings xix. 4.

Jonah iv. 3. 8.

Rev. ix. 6.

n xix. 21. Ps.

xxvii. 4. 1s.

xxxviii. 10-13.

o iii. 22. xxi. 33.

p iii. 10. ix. 4.

q Deut. xxxii. 20.

Rom. viii. 32.

2 Pet. ii. 4, 5.

r xxiii. 12. Ps.

xxviii. 30. xl. 9.

10. lxxi. 17, 18.

cxix. 13. Acts

xx. 27.

s Rev. xii. 2.

1 Sam. ii. 2. Is.

xxx. 11. 12. lvii.

15. Hos. ix. 9. Hab. i. 12.

iii. 3. Rev. iii. 7. iv. 8.

v. 1. vi. 5-7. x. 20. xiii. 25. 28. xvii. 1. 14-16.

Ps. xxxix. 5. xc. 5-10. cii. 23. ciii. 14-16.

Heb. brazen. xl. 18. xli. 24.

u xix. 24. 2 Cor.

i. 12. Gal. vi. 4. x xii. 2. 3. xiii. 2.

v. 3. 4. v. 3. 4. xix. 21. 22.

Prov. xvii. 17.

Rom. xii. 15. 1 Cor.

xii. 26. 2 Cor. xi. 29. Gal. vi. 2. Heb. xiii. 3.

8 Oh that I might have my request; and that God would grant me <sup>the thing that I long for</sup>!

9 Even <sup>that it would please God to destroy me</sup>; <sup>that he would let loose his hand, and cut me off</sup>!

10 Then <sup>should I yet have comfort</sup>; yea, <sup>I would harden myself in sorrow</sup>; <sup>let him not spare</sup>; for I <sup>have not concealed the words of</sup> <sup>the Holy One</sup>.

11 <sup>What is my strength, that I should hope</sup>? and <sup>what is mine end, that I should prolong my life</sup>?

12 <sup>Is my strength the strength of stones</sup>? or <sup>is my flesh</sup> <sup>of brass</sup>?

13 <sup>Is not my help in me</sup>? <sup>and is wisdom driven quite from me</sup>?

14 To <sup>him that is afflicted pity should be shewed</sup> from his friend; but <sup>he forsaketh the fear of the Almighty</sup>:

has been the confidence, observation, and experience of godly men, in all ages; may we hear it, and know it for our good!

## NOTES.

CHAP. VI. V. 1-4. Job, conscious of integrity, and displeased, rather than convinced, by Eliphaz's reasonings, replied, by wishing that his miseries might be impartially balanced against his complaints, assured that he should not have been so harshly censured, if his sorrows had not been made too light of; for, in fact, they were so numerous and weighty, that he could find nothing adequate with which to compare them; and all his words fell very short of fully describing them. In addition to his external troubles, the inward sense of the wrath of God, and the dread of his almighty vengeance, like poisoned arrows, infected his soul, and exhausted his courage and resolution; or, like a powerful army placed in array against him, they cut off his hope of escape, and almost drove him to distraction. (*Marg. Ref.*)—Doubtless, this was the effect of Satan's temptations, who endeavoured, by every horrible impression on his imagination, to drive him to curse God, or blaspheme, as he had declared that we would, if fully tried. (*Notes*, i. 9-11. ii. 5, 6, 12, 13.) while the Lord was pleased to favour the trial, by withholding from him all sensible comfort, and leaving him in darkness and dismay.—In this he was a type of Christ, when agonizing in the garden; and when upon the cross he exclaimed "My God! my God! why hast thou forsaken me?" (*Notes*, Matt. xxvi. 36-39. xxvii. 46.)

V. 5-7. In these verses Job intimated that his friends, being free from trouble and temptation, did nothing more in being contented than the wild ass, or the ox, does, when at ease, and plentifully fed. But he must be allowed to express his anguish by groans and complaints, which were no more to be censured than the braying of the wild ass, or the lowing of the ox, when destitute of provender. And, indeed, the discourse of Eliphaz was so destitute of the savour of wisdom and kindness, and so unsuitable for the occasion, that it was impossible he should relish it; yet this, as "sorrowful meat," was all he had to feed his soul upon under his affliction and depression, though at any time he should have entirely disregarded it.—Some think he meant, that it was as natural to expect encouraging words under heavy trials, as it is to ask for salt to eat with the white of an egg; whereas the discourse of Eliphaz tended to render his trials more burdensome than they were before. It is plain, however, that he rejected and undervalued the good advice which had been given, because of the injurious reflections on his character, with which it was introduced. (*Notes*, v. 2-7.)

V. 8-13. The passionate earnestness with which Job here requested to die, and the vehement language which he used, were very unbecoming. It seemed as if God could bestow on him no greater favour than instantaneous death, in whatever manner it should come. (*Notes*, Num. xi. 11-15. 1 Kings xix. 3, 4. Jon. iv. 1-8.) This was his chief desire and request, and almost his only one; but it was very rash in him to speak of God's "destroying," or *crushing*, or "letting loose his hand" and "cutting him off," and "not sparing him;" and of his "hardening himself in sorrow," and being "comforted" in the prospect of immediate dissolution. Alas! he knew not what he said; for who, during a single hour, could endure the wrath of the Almighty, if he spared not, but let loose his hand against him?—Relief from lingering misery was Job's great object; yet he evidently thought of a future world, when he declared that "he had not concealed the words of the Holy One." He meant, that he was no hypocrite; but as he had professed the words of the holy God, so he had believed and obeyed them, as the avowed and real rule of his conduct. He seems, however, to have spoken too much in a way of self-justification and despondency, and not simply as stating the ground of his desire to leave this world and go to a better.—He added, that he had no strength left, which could inspire a hope of a termination to his afflictions, except in death; and if he had the strength of stones or brass, his sufferings would soon wear it out. Yet his understanding, and the testimony of a good conscience, were continued to him; he knew what he was discoursing of, and his wisdom was not quite driven from him; yet his friends despised his words.—Though Job thus longed and prayed for death, he did not think that he was authorized to commit suicide. A heathen philosopher, or a modern unbeliever, would not have been so scrupulous. (*Notes*, ii. 9, 10. iii. 20-23.)

V. 14. He who does not compassionate his afflicted friend, but reproaches him, casts off his regard to the authority of God, as well as love to his brother. (*Marg. Ref.*)—Some, however, understand the verse, as Job's representation of the behaviour of his friends to him; in which sense it may be rendered, "They



15 ¶ <sup>a</sup>My brethren have dealt deceitfully as a brook, <sup>b</sup>and as the stream of brooks they pass away: 16 Which are blackish by reason of the ice, <sup>c</sup>and wherein the snow is hid:

17 What time they wax warm, they <sup>d</sup>vanish; <sup>e</sup>when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of <sup>f</sup>Tema looked, the companies of <sup>g</sup>Sheba waited for them.

20 They <sup>h</sup>were confounded, because they had hoped: they came thither, and were ashamed.

21 For now <sup>i</sup>ye are <sup>j</sup>nothing; <sup>k</sup>ye see my casting down, and are afraid.

22 Did I say, <sup>l</sup>Bring unto me? or, Give a reward for me of your substance?

<sup>e</sup> Jer. xiv. 3, 4. xvii. 13. Rom. v. 5. ix. 33. <sup>f</sup> Or, are like to them. Heb. to 15. xiii. 4. <sup>g</sup> Heb. not. <sup>h</sup> ii. 11—13. Ps. xxxviii. 11. Prov. xiv. 7. Jer. ii. 9. Matt. xxvi. 31. 56. <sup>i</sup> 2 Tim. iv. 16. Rev. xviii. 9, 10, 17, 18. <sup>j</sup> xlii. 11. 1 Sam. vii. 3. Acts xx. 33.

A. M. 2484.

B. C. 1520.

a xiv. 19. Ps. xxxviii. 11. xli. 9. lv. 12—17. lxxviii. 18. Jer. ix. 4, 5. xxx. 14. Mic. vii. 5, 6. John xlii. 18. xvi. 32.

b Jer. xv. 18. Jude 12.

\* Heb. are cut off.

+ Heb. in the heat thereof they are extinguished. 1 Kings xvii. 7.

c Gen. xxv. 15. Is. xli. 14. Jer. xxv. 23.

d Gen. x. 7. xxv. 3. 1 Kings x. 1. Ps. lxxii. 10. Ez. xxxii. 22, 23.

e Jer. xiv. 3, 4. xvii. 13. Rom. v. 5. ix. 33.

f Ps. lxxii. 9. Is. ii. 22. Jer. xvii. 5, 6.

g Heb. not. <sup>h</sup> ii. 11—13. Ps. xxxviii. 11. Prov. xiv. 7. Jer. ii. 9. Matt. xxvi. 31. 56.

i 2 Tim. iv. 16. Rev. xviii. 9, 10, 17, 18. j xlii. 11. 1 Sam. vii. 3. Acts xx. 33.

i v. 20. Lev. xxv. 48. Neh. v. 6. Ps. xlix. 7, 8. 16. cvii. 2. Jer. xv. 21.

k v. 27. xxxii. 11. 16, 16. xxxiii. 1. 31—33. xxxiv. 32. Ps. xxxii. 8.

Prov. ix. 9. xxi. 12. James i. 19.

l Ps. xxxix. 1, 2. James iii. 2.

m x. 2. Ps. xix. 12.

n iv. 4. xvi. 5. Prov. xii. 18.

xvi. 21—24. xviii. 21. xxv. 11. Ec. xii. 10, 11.

o xiii. 5. xvi. 3. 4. xli. 34. xlvii. 25. xxxii. 3.

p ii. 10. iii. 3, 3c. vi. 3, 4. xxxiv. 3—9. xxxviii. 2. xl. 5. xliii. 37.

q 4. 9. x. 1. xviii. 2. Hos. xii. 1. Eph. iv. 14.

xxix. 12. xxxii. 17, 21. Ex. xxii. 22—24. Ps. lxxxii. 3. Prov. xxiii. 10, 11. Ez. xxii. 7. Matt. iii. 5. Jam. i. 27.

t Ps. vii. 15. lvii. 6. Jer. xviii. 20, 22. \* Heb. before your face. u xi. 3. xiii. 4. x xvii. 10. Mal. iii. 18. y xxvii. 4—6. + That is, in this matter. z xxxiii. 8—12. xlii. 3—6. a xlii. 11. xxxiv. 3. Heb. v. 14. † Heb. palate.

23 Or, Deliver me from the enemies' hand? or, <sup>a</sup>Redeem me from the hand of the mighty?

24 <sup>b</sup>Teach me, and <sup>c</sup>I will hold my tongue: and <sup>d</sup>cause me to understand wherein I have erred.

25 How <sup>e</sup>forcible are right words! but <sup>f</sup>what doth your arguing reprove?

26 Do ye imagine to <sup>g</sup>reprove words, and the speeches of <sup>h</sup>one that is desperate, which <sup>i</sup>are <sup>j</sup>as wind?

27 Yea, ye <sup>k</sup>overwhelm <sup>l</sup>the fatherless, and <sup>m</sup>ye dig a pit for your friend.

28 Now therefore, be content: look upon me: for <sup>n</sup>it is <sup>o</sup>evident unto you, <sup>p</sup>if I lie.

29 <sup>q</sup>Return, I pray you, let it not be iniquity; yea, return again, <sup>r</sup>my righteousness is <sup>s</sup>in it.

30 Is there <sup>t</sup>iniquity in my tongue? <sup>u</sup>cannot my <sup>v</sup>taste discern perverse things?

<sup>e</sup> Jer. xiv. 3, 4. xvii. 13. Rom. v. 5. ix. 33. <sup>f</sup> Or, are like to them. Heb. to 15. xiii. 4. <sup>g</sup> Heb. not. <sup>h</sup> ii. 11—13. Ps. xxxviii. 11. Prov. xiv. 7. Jer. ii. 9. Matt. xxvi. 31. 56. <sup>i</sup> 2 Tim. iv. 16. Rev. xviii. 9, 10, 17, 18. <sup>j</sup> xlii. 11. 1 Sam. vii. 3. Acts xx. 33.

say of him that is afflicted more than his neighbour, he hath forsaken mercy, and the fear of the Almighty." (Note, iv. 3—6.)

V. 15—23. The friends of Job had appeared very affectionate to him, when prosperous; and in his calamity he had hoped for support and consolation from their visit, but he had been miserably disappointed. This he represented by an appropriate simile. In those countries, the ice and snow, melting upon the mountains, at certain seasons, filled the brooks with water, so that they appeared like rivers, swelled and discoloured with the inundation; and the Arabian companies, or caravans, travelling through the deserts, marked the course of these brooks, which were full of water when it was not wanted. But when, in the heat of summer, they were parched with thirst, and resorted thither in hopes of a supply, they found that these brooks were entirely dried up, and this filled them with distress and confusion. (Note, Jer. xv. 15—18.) Thus Job's expectations from his friends came to nothing, and he was ashamed of his former confidence. (Notes, Is. xxviii. 16. xlv. 15—17. Jer. xiv. 2—6. Joel i. 11.) For when his friends looked on his miseries, they seemed afraid lest he should become a burden, or a disgrace to them; and therefore they treated him with unkindness. But had he ever requested them to make up his losses by presents, to rescue or ransom his substance from the Sabaeans and Chaldeans, or even to protect him from further violence? Indeed, he chiefly wanted consolation to his soul.

V. 24, 25. Job was unwilling that his friends should suppose he refused to receive instruction, or reproof. If, therefore they would mildly teach him any useful lesson, or point out his mistakes, he would silently hearken. For "right words," or salutary truths, proposed with conclusive proofs and fair application, were powerfully convincing: but the unfounded suspicions, and uncandid censures, of Eliphaz, could not be received as just reproof.

V. 26. Eliphaz had nothing explicit for which he could reprove Job, except some passionate words, which excess of anguish had extorted from him, when almost driven to desperation. (Notes, ii. 12, 13. iii.) These ought, therefore, to have been no more regarded than a sudden gust of wind, which is soon followed by a calm; or, as some understand the passage, the rest of his discourse should not on that account have been treated with contempt, as empty sound.—Had Eliphaz calmly shewed Job that his passionate language was unbecoming his character for piety, in the manner that the latter had reproved his wife, he might have submitted to the rebuke; (Note, ii. 10;) but his intimations that Job had been a hypocrite, entirely defeated this end, and made Job think himself excusable.

V. 27—30. In Job's opinion, his friends acted as cruelly as if they had oppressed a fatherless child, who had none to defend him; and as ungratefully and unfaithfully, as if they had digged a pit for their friend to fall into and perish. He therefore intreated them to be content with his sufferings, which they might perceive to be very great, and not to aggravate them by reproaches; and to favour him by reconsidering his cause, examining it more accurately, and deciding upon it more candidly. If he had spoken any falsehood, they might easily confute him; if he were a wicked man, they might detect him. If they could not do either of these, let them retract their sentence, and not impute his sufferings to his iniquity; for he was conscious that he was upright in the sight of God, which would be made evident by fuller investigation. He thought he could savour what was true and good, and distinguish what was perverse and profane; and though he allowed he had spoken rash words, he was not conscious that there had been iniquity in his tongue.

#### PRACTICAL OBSERVATIONS.

V. 1—14. In deciding on the conduct of those who seem impatient, we should carefully consider the number and aggravations of their distresses, which often appear to the sufferer even greater than his heaviest complaints, and beyond the power of words to express. A heart, wounded with the fear, or sense, of the wrath of God, assaulted with grievous temptations, filled with horror, and verging to despair, is far more dreadful and intolerable, than any external afflictions; yet, these "pains of hell" have often taken hold of the most beloved servants of God. (Notes, 2 Sam. xxii. 5, 6. Ps. cxvi. 3.) Mere spectators cannot estimate trials of this kind; and few pious men have sufficient wisdom, experience, and tenderness, to deal properly with those who are thus deserted, oppressed, and overwhelmed.—What then did the Saviour endure in the garden, and on the cross, when "he bare our sins," and his soul was made a sacrifice to divine justice for us! and what will sinners, who neglect so

great salvation, for ever endure in the regions of darkness and despair! "There, indeed, the arrows of the Almighty are within them, the poison whereof drinketh up their spirit. The terrors of God set themselves in array against them," and they can neither escape nor endure them.—They who know no want, and feel no pain, may easily be composed, and critically comment on the words and actions of such as are in overwhelming trouble; but their discourses are generally insipid, and often distressing. Indeed, these in general appear worse than they really are; for, in anguish, a man loses his relish for truths which before were palatable; he is disposed to be fretful and fastidious; and a little which galls him, sets him against all that might comfort him. This should be well considered by those who discourse with persons in great distress; and, except they can command evident affection, sympathy, and caution, it is better to let the storm subside before they speak at all, lest they cause it to rage with still greater impetuosity.—Furious passions are peculiarly culpable when they dictate prayers; for men seldom wish or pray for death, except when they are in a rebellious frame of spirit. We should, indeed, be habitually ready and willing to depart, and indifferent about earthly objects, which may so soon render life itself a burden; but surely we may find something more excellent to request of God, than to be delivered from present suffering; and it ill suits our state and character to speak of *hardening* our hearts under the strokes of the Almighty, if he should "not spare," but "let loose his hand to cut us off." Rather, we should humble ourselves under his mighty hand; bow down in submission to his will; hope in his mercy; and intreat him to lighten the weight of his chastisements, and to consider how frail we are. In his favour we may yet have comfort, let our outward condition be ever so bad; whether he please to take us to heaven, to be with us in the furnace of affliction on earth, or to restore us to peace and prosperity; for "the things that are impossible with man, are possible with God."—We may easily see that we *ought* to act thus under every possible trial; but if we were tempted as Job was, we know not how we should behave.—The testimony of conscience to our integrity in our past conduct, as professed Christians, may properly be our rejoicing; yet it may be so pleaded as to savour of pride, rebellion, and despondency. It is also a mercy under severe diseases to retain the exercise of our reasoning faculties; yet, sometimes men use them with perverse ingenuity, to argue against their own comfort, and to vindicate their unbelief and impatience. Persons, however, of this description, are entitled to our peculiar compassion; their wounds require healing balm, not sharp corrosives; and if we do not behave with tenderness to the afflicted, we despise the authority of God, and fail of our duty to him.

V. 15—30. It is our duty and wisdom to "cease from men;" (Notes, Ps. cxlvi. 3. P. O. Is. ii. 22. P. O. 10—22. Close.) the nearest friends and relatives, yea, they who are wise and pious, through mistake and prejudice often disappoint our expectations. They may be exceedingly kind and attentive, while we are at ease and in affluence; yet, in adversity, we shall find most of them, like the brook, which by the land-flood became a torrent, but in the drought of summer, proves a dry channel, and disappoints the hopes of the fainting traveller. But they who trust in God shall never be ashamed of their confidence; for he will be peculiarly helpful to them, when all other helpers and comforts fail; yea, though "flesh and heart fail, he will be the strength of their hearts, and their portion for ever."—When men see their friends cast down, they too commonly fear being involved with them, and exposed to danger, expense, and trouble; and so they appear shy of them, and perhaps unjustly criminate their conduct, to excuse their own. Yet, sometimes the afflicted suspect their friends without cause.—It is our duty to help others to the utmost of our ability; but it is generally our wisdom to bear our own losses and difficulties as well as we can, and to avoid becoming a burden to our friends. Prudence therefore requires us, when prosperous, to avoid needless indulgences, and to inure ourselves to some degree of hardship; that if a change should take place, (and none can know "what a day may bring forth,") we may not have to say, "the things, that my soul refused to touch, are become as my sorrowful meat."—A wise man will, at all times, be glad to be counselled, and convinced of his errors, by right words, that forcibly rectify his judgment and impress his heart. But most of us are apt to be too impatient, when we hear men argue inconclusively, especially when their discourse bears hard on our sentiments and conduct. Indeed, rash expressions, dictated by anguish of spirit, should not be severely criticized; but, though they do not prove us hypocrites, they evince that we are far from humbly acquiescing in the Divine will. It is,



## CHAP. VII.

Job excuses his desire of death, by representing the vanity, misery, and uselessness of his life, 1-6. He expostulates with God in a mixture of complaints and petitions; and concludes with confessing that he had sinned, and asking forgiveness before his death, 7-21.

**1** *Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?*

**2** As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

**3** So am I made to possess months of vanity, and wearisome nights are appointed to me.

**4** When I lie down, I say, 'When shall I arise, and the night be gone! and I am full of tossings to and fro, unto the dawning of the day.

**5** My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

**6** My days are swifter than a weaver's shuttle, and are spent without hope.

**7** Oh remember that my life is wind: mine eye shall no more see good.

**8** The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

**9** As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

**10** He shall return no more to his house, neither shall his place know him any more.

**11** Therefore I will not refrain my mouth: I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

**12** Am I a sea, or a whale, that thou settest a watch over me?

**13** When I say, 'My bed shall comfort me, my couch shall ease my complaint;

**14** Then thou scarest me with dreams, and terrifiest me through visions:

**15** So that my soul chooseth strangling, and death rather than my life.

**16** I loathe it; I would not live always: let me alone; for my days are vanity.

**17** What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

**18** And that thou shouldest visit him every morning, and try him every moment?

**19** How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

**20** I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

**21** And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

**22** Therefore I will not refrain my mouth: I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

**23** Am I a sea, or a whale, that thou settest a watch over me?

**24** When I say, 'My bed shall comfort me, my couch shall ease my complaint;

**25** Then thou scarest me with dreams, and terrifiest me through visions:

**26** So that my soul chooseth strangling, and death rather than my life.

**27** I loathe it; I would not live always: let me alone; for my days are vanity.

**28** What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

**29** And that thou shouldest visit him every morning, and try him every moment?

**30** How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

**31** I have sinned; what shall I do unto thee, O thou Preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

**32** And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

A.M. 2484.

B.C. 1520.

a xiv. 5, 13, 14. Ps. xxxix. 4. 18. xxxviii. 5. Job xi. 9, 10.  
\* Or, a warfare. Ec. vii. 8.  
b xiv. 6. Lev. xxv. 50. Deut. xv. 18. Is. xxi. 16. Matt. xx. 1-15.  
+ Heb. *gopeth after*. Ps. ciii. 131. cxlii. 6.  
c Jer. vi. 4.  
d Lev. xix. 13. Deut. xxiv. 15. Mal. iii. 6.  
e James v. 3.  
f xxix. 2. Ps. xxxix. 5. Ec. i. 13, 14. xxx. 17. Deut. xxxviii. 67. Ps. vi. 6. lxxvii. 4. cxxx. 6.  
+ Heb. *the evening be measured*. g Ps. cix. 23. Is. liv. 11.  
h ii. 7, 8. xlvii. 14. xix. 26. xxiv. 20. xxx. 18, 19. Ps. xxxviii. 5-7. Is. i. G. xiv. 11. Acts xii. 23.  
i ix. 31. Is. lxxvi. 24. Ez. xxi. 43.  
k ix. 25. xvi. 22. xlvii. 11. Ps. xc. 5, 6. cii. 11. ciii. 15, 16. cxlv. 4. Is. xxxviii. 12. 13. xl. 6, 7. Jam. i. 11. iv. 14. 1 Pet. i. 24.  
l vi. 11. xlvii. 15. Prov. xiv. 32. Jer. ii. 25. Eph. ii. 12. 1 Pet. i. 13.  
m x. 9. Neh. i. 8. Ps. lxxv. 18, 22. lxxix. 47, 50. Jer. xv. 15. n Ps. lxxviii. 39. Jam. i. 14. p xiii. 2, 7. xiv. 3. Is. xxxix. 11. xc. 8, 9. || That is, I can live no longer. 21. q xxxvii. 11. r x. 21. xiv. 10-14. xvi. 22. 2 Sam. xii. 23. xiv. 14. Ps. xxxix. 13. Is. xxxviii. 11. s lviii. 18. xx. 9.

t vi. 26. x. i. xlii. 13. xvi. 6. xxi. 3. Ps. xxxix. 3. xl. 9. u Gen. xlii. 21. 2 Kings iv. 27. 28. Matt. xxv. 37, 38. Luke xxi. 44. 2 Cor. ii. 4.  
v xxi. 25. 1 Sam. i. 10. Is. xxxviii. 15, 17.  
w Is. xxxviii. 8-11. Lam. iii. 7. z xli. 1, &c.  
a 3, 4. ix. 27, 28. Ps. vi. 6. lxxvii. 4.  
b Gen. xi. 5-7. xli. 8. Judg. vii. 13, 14. Dan. ii. 1. Matt. xxvii. 19. c 2 Sam. xvi. 23. Matt. xxvii. 5.  
\* Heb. *bones*. d iii. 20-28. vi. 9. x. 1. Gen. xxvii. 46. 1 Kings xix. 4. Jon. iv. 3. 8. e x. 20. xiv. 6. Ps. xxxix. 10. 13.  
f Ps. lxxviii. 35. cxliv. 4. Ec. vi. 11.  
g Ps. viii. 4. cxliv. 3. Heb. ii. 12. 1 Sam. xxiv. 14.  
h xxiv. 14, 15. i Fx. xx. 5. xxxii. 34. Is. xxi. 14. xxxviii. 12, 13. 1 Gen. xxii. 1. Deut. viii. 16. Jer. ix. 7. Dan. xii. 10. Zach. xiii. 9. 1 Pet. i. 7.  
m ix. 18. Ps. vi. 3. xli. 13. Rev. vi. 10. n ix. 20-31. xlii. 26. xiv. 16, 17. xxii. 5. xxxi. 33. xxxiii. 9, 27. o Neh. ix. 6. Ps. xxxvi. 6. p 12. vi. 4. xvi. 12-14. Ps. xli. 12. Lam. iii. 12. q 11. iii. 24. r x. 14. xlii. 23, 24. Is. lxxv. 9. Lam. iii. 42-44. v. 20-22. s 2 Sam. xxi. 10. Hos. xiv. 2. John i. 29. Tit. ii. 14. 1 John iii. 5. t iii. 13. xlvii. 14. xli. 32, 33. Ec. xii. 7. Is. xxxv. 19. Dan. xii. 2. u 18. x Ps. xxxviii. 36.

however, still more unbecoming to retaliate on reprovers, and to charge them with malice, when perhaps they spoke from genuine love. Yet, if we have rashly condemned any one, we ought to review the evidence with impartiality and candour, and to retract our censure if found unmerited. We do not love to be treated as hypocrites, contrary to evidence, or the testimony of our consciences; and we should not thus condemn others. But it is best to commit our character to Him who keeps our souls; and to appeal to that day, when he will "bring to light the hidden things of darkness, and make manifest the counsels of all hearts," and then shall every upright believer "have praise of God."

## NOTES.

CHAP. VII. V. 1-6. Job here represented the life of man on earth, to be like the appointed time of warfare to the soldier, (for so the expression may be interpreted;) or, the labourer's day for his work. The one earnestly wished for his discharge, that he might be exempted from further labours and perils; the other looked with desire for the shadows of the evening, when he should receive his wages, and go to rest; and why might not Job wish for death, to terminate his sorrows, and bring him to that happier state for which he yet hoped? (Note, 2 Tim. iv. 6-8.) This was the more allowable, as his life was now both joyless and useless, and full of tedious sufferings, without any remission, even by night; for that season, of rest to others, was spent by him in agony, and in longing for the dawning of the day, (Deut. xxxviii. 67;) nay, his disease was so noisome, that it made him like a putrefied corpse, even before his death. (Notes, ii. 7, 8. xxx. 17-19.) All this had come upon him so suddenly, that his happier days were gone instantaneously; and his remnant of life, which in itself was exceedingly short and transient, was vanishing, without hope of returning health and comfort.—Spent, &c. (6.) 'Finished for want of thread' (E. Smith.) The original will admit this translation; and several critics have adopted it as keeping up the simile.

V. 7-11. In the middle of this discourse with his friends, Job seems to have lifted up his thoughts to God, and mingled some actings of faith and hope with his fretfulness and despondency. He desired the Lord to remember how fleeting his life was at best; and either to abate his anguish, or release him from it, as he had no hope of seeing any more comfort here. A single look from God would end his days; and, as the clouds vanish, and others are formed in their places, so men die, and never return to occupy their former stations, but others succeed them from age to age.—This does not by any means imply a denial of a future state or the resurrection of the dead; but it merely describes the condition of mankind respecting this present life. (Note, Ec. i. 4-11.)—As therefore Job could get no relief from his sufferings, he resolved to relieve his mind by venting his complaints.—If he had poured out his soul before God, that indeed would have abated the anguish of his spirit; but his expostulations only increased his vexation, and seemed to reflect on the Divine justice and goodness. (Notes, 1 Sam. i. 9-16. Ps. xxxix. 1-4. lxxvii. 1-3. cxlii. 1-3. Matt. xxvi. 36-46.)

V. 12. Again addressing God as the author of his sufferings, Job inquired whether he were like a tempestuous ocean, or some vast whale, or unruly monster, that it was needful he should be restrained from doing mischief by such heavy afflictions; which confined him like chains, a prison, and a guard, so that he could not move?

V. 13, 14. It may be supposed that Satan was the author of these terrifying dreams and visions. Job, indeed, supposed that they were sent from God to

enhance his distress; but God only permitted them, for the trial of his faith. (Notes, Gen. xl. 6. xli. 1-8. Dan. ii. 1. iv. 4-7. Matt. xxvii. 19.)

V. 15, 16. Job was so weary of life, that he would have preferred any violent death to its continuance, while wasted to bones, or a skeleton, and filled with pain. Nay, he so loathed life, that he besought God to withdraw his supporting hand, and then he should expire of course. This at least seems to have been his meaning.—He would not, however, destroy his own life. (Note, vi. 8-13.)

V. 17-19. Why should the almighty God magnify such a poor worm as man, in thus contending with him, and setting his heart upon subduing him; watching his opportunities of afflicting him; or making continual trial how much he could support, without allowing him a moment's respite? (Notes, xxxix. 10-15. Ps. viii. 4-9. cxliv. 3, 4.)—It is difficult to expound the language of one, who spoke the dictates of passion, rather than of reason, and whose soul was engaged in a continued conflict between temptation and divine grace; which alternately prevailed, and reciprocally defeated the effects of each other. (Note, Gal. v. 16-18.)

V. 20, 21. Job would not allow that he was a wicked man, or hypocrite; yet, he confessed before God, that he was a sinner: he acknowledged that he could do nothing to recover his favour: and he inquired for what cause the Lord marked him out from among his fellow-sinners, as the object of his particular displeasure, by such unprecedented calamities as rendered him "a burden to himself." (Note, xvi. 6-16. Lam. iii. 10-13.)—He called God "the Preserver of men." He is the preserver of our lives, and the saviour of the souls of all that believe: but probably Job meant "the Observer of men," for his eyes are upon the ways and upon the hearts of all men, to render to every one of them according to their deeds.—Job was also assured, that God was merciful, and that he could, consistently with his glory, pardon his transgressions, and take away his iniquity: and he was very desirous of some token, that this inestimable favour was granted him. Indeed, he could not understand why God did not forgive him; and he apprehended that this mercy, if not granted soon, would come too late; for that he should, during the night, be laid in the dust, and when the Lord in the morning sought for him to shew him favour, he should not be found.—These concluding verses contain a very singular intermixture of faith and unbelief; and this renders it the more difficult to explain them.

## PRACTICAL OBSERVATIONS.

The appointed term of our lives is known to God, but to us it is uncertain; while it continues, we have a warfare to accomplish, and a work to do; and our eternal state will be decided accordingly as we acquit ourselves. The believer, by the grace of God "fights the good fight of faith," performs his appointed service; then rests from his labours, and receives the conqueror's crown, as a gracious recompense from the hand of his merciful Saviour.—When conflicting with sore temptations, and burdened with weighty afflictions, we may properly long after the promised rest, and welcome the shadows of the evening, the assaults of sickness, the inroads of old age, and the prospects of dissolution; yet, like valiant soldiers, or patient labourers, we should be willing to endure fatigue and hardship a little longer, and not impatiently desire release from suffering.—"Wearisome months and years, indeed, may be appointed for us;" and some eminent servants of God have had such complicated sufferings, by day and by night, as to deprive them of all ease and respite. Nay, Satan has been permitted so to harass them with temptations, when asleep as well as when awake, that the horror and anguish of their dreams have given



## CHAP. VIII.

A. M. 2484.

B. C. 1520.

Bildad blames Job for reflecting on the justice of God, 1—3. He intimates that his children had been cast off for their sins, yet encourages Job to seek unto God, 4—7. He appeals to the ancients, to prove the certain doom of hypocrites, 8—19. He applies the argument to the case of Job, 20—22.

**T**HEN answered Bildad the Shuhite, and said,  
2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

k xxii. 23—30. Is. iii. 10. 1 xlii. 12, 13. Prov. iv. 18. Zech. iv. 10. Matt. xii. 12, 31. m Deut. viii. 16. Prov. xiv. 20. Zech. xiv. 7. 2 Pet. ii. 20. n xii. 12. xv. 10. 18. xxxii. 6, 7. Deut. iv. 32. xxxii. 7. Ps. xlix. 1. lxxviii. 3, 4. Is. xxxviii. 19. Rom. xv. 4. 1 Cor. x. 11. o vii. 6. Gen. xlviii. 9. 1 Chr. xxix. 15. Ps. xxxix. 3. no. 4. cii. 11. cxlv. 4. f Heb. not. p xii. 7, 8. xxxii. 7. Deut. vi. 7. xl. 15. Ps. cxlv. 4. Heb. xl. 4. xii. 1. q Prov. xvi. 23. xviii. 15. Matt. xii. 35.

them an idea of hell itself.—In such circumstances, it cannot be expected, that the tempest-tossed sufferer should avoid all improper expressions; and as, if this were our own case, we should need tenderness and forbearance from our brethren; we should learn to make allowances for them, and behave towards them, when in distress, with candour and compassion. We should also pray earnestly not to be “led into temptation;” and we may well loathe such an evil world as this, and be unwilling to remain in it for ever: yet, life with all its sorrows is valuable, if improved to glorify our God, to serve our generation, and to secure our own salvation. Though the Lord will prove his people, and Satan may tempt them, and they may passionately “choose strangling rather than life;” yet grace will restrain the actings of indwelling sin, and preserve them from presumptuous and desperate wickedness; and divine consolations will in general counterbalance outward sufferings.—But how wretched is sinful man, without the knowledge of a Saviour! Accumulated miseries may render life intolerable, and fears of future vengeance make the thought of death unspeakably tremendous; or, being hardened in infidelity or despair, a poor sinner may be tempted, as “choosing strangling, and death rather than life,” to plunge himself from temporal into eternal misery.—How loathsome may disease render our sinful bodies, even while we live! and death will surely return them, by putrefaction, to the dust whence they were taken. To that state we are all hastening; our days pass away swifter than a weaver’s shuttle; our lives are vanishing like the unstable cloud, and our earthly possessions will soon be in other hands. Let us then despair of seeing good on earth, except in the hope of heaven; let us without delay “seek those things which are above,” and, instead of rebelliously murmuring at the appointments of God, and speaking in the bitterness of our souls; let us pour out our hearts in humble confessions of our sins, and in fervent prayers for forgiveness, and that we may be spared till fitted for a better world.—Whatever may be thought in the hour of temptation, the Lord is kind to his people; and he is doing them important good, when perhaps they are ready to conclude, that he is waiting an occasion to destroy them. His condescension and compassion to such worthless worms are infinite; he could crush us in a moment, and we all deserve it; but he visits and chastens us for our good, to exercise and prove our graces, to subdue our iniquities, and to restrain us from sin; and his mercies are far more numerous than the stripes of his correcting rod. The Lord is our constant Observer, but he is also the gracious Saviour of all who trust in him. As we can conceal nothing from him; let us plead guilty before his throne of grace, that we may not be condemned at his judgment-seat. And we should do this earnestly; because in the grave it will be too late to repent, and seek his face. But if we wait upon him in the appointed way, the tokens of his love will in due time be vouchsafed; and we may then look forward to the hour of death, with patient submission, and joyful hope.

## NOTES.

CHAP. VIII. V. 1—3. As the messengers had come one after another, to inform Job of his calamities; (Notes, i. 13—19:); so his friends followed each other in their censures of him; and thus they inadvertently aided Satan in tempting him to blasphemy and despair. (Notes, i. 9—11. iv. 1.) It seems that they were agreed in their judgment, concerning the case and character of Job; so that it next devolved on Bildad to answer him, and confirm the doctrine of Eliphaz.—Job had spoken important truths, though intermingled with many sallies of passion; but Bildad abruptly and harshly condemned the whole, as boisterous, unreasonable, and pernicious, like a tempestuous wind; and charged him with stating, that God perverted justice and judgement, which Job certainly did not mean to do. (Notes, xxxiv. 10—15. Gen. xviii. 23—26.)

V. 4—7. Perhaps Bildad intended to distinguish between the case of Job,

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

13 So are the paths of all that forget God; and the hypocrite’s hope shall perish:

14 Whose hope shall be cut off, and whose trust shall be a spider’s web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

r Is. xix. 5—7. s Ps. cxxix. 6, 7. Jer. xvii. 6. Jam. i. 10, 11. 1 Pet. i. 24. t Deut. vi. 12. viii. 11, 14, 19. Ps. ix. 17. x. 4. 1. 22. Is. ii. 13. u xi. 20. xiii. 16. xv. 34. xx. 5. xxvii. 8—10. xxxvii. 13. Prov. xii. 7. Is. xxxviii. 14. Lam. iii. 18. Matt. xxiv. 51. Luke xii. 1, 2. f Heb. house, Is. lix. 5, 6. x xviii. 14. xxvii. 18. Ps. lxxv. 5—7. cxlii. 10. Prov. x. 28. Matt. vii. 24—27. Luke vi. 47—49. y xxi. 7—15. Ps. xxxvii. 35, 36. lxviii. 5—12. z v. 3. a xviii. 16. xxix. 19. Is. v. 21. xl. 24. Jer. vii. 1, 2. Mark. xi. 20. Jude 12. b vii. 10. xx. 9. Ps. xxxvii. 10. 36. lxxviii. 18, 19. cxlii. 10. c xx. 5. Matt. xiii. 20, 21. d 1 Sam. ii. 8. Ps. lxxv. 7. cxlii. 7. Eze. xlv. 24. e iv. 7. ix. 22. Ps. xxxvii. 24, 37. f Heb. take the ungody by the hand, Is. xlv. 11. g Jer. xxi. 11—13. Neh. xii. 43. Ps. cxvii. 11. cxviii. 4, c. 1. Is. lxx. 13, 14. cix. 29. cxxiii. 18. 1 Pet. v. 5. \* Heb. not be. Is. vii. 21. j Gen. xxi. 6. Ps. cxxvi. 2, 6. Luke vi. 21. j Heb. shouting. g Ps. xxxv. 26.

and that of his children, in order to shew that there was yet hope for him, though not for them: but many think he designed to warn him, by the example of sudden vengeance thus set before him. It was, however, very unfeeling thus to introduce so distressing a subject; and still more so to intimate that his children had been cut off for their sins, and had perished in them. (Notes, i. 5. 13. 18, 19. iv. 7—11. v. 3—5.)—The language also, in which Bildad conveys his good counsel, seems to imply, that Job’s integrity and piety must at least remain dubious, unless manifested by his returning prosperity; whereas, had he died of his disease, or worn out many years in penury and pain, it would have been no just impeachment of his character; especially if he had recovered the composure of his mind, in submission to the will of God. It was right, however, to exhort Job without delay to seek and pray unto God; and to encourage him to hope for the recovery of his health and comforts, from the goodness of the Almighty; who was able to raise him from very small beginnings, to a great increase of wealth, honour, and happiness. (Notes, v. 8—16. xxii. 21—30.)

V. 8—10. Job had slighted Eliphaz’s discourse as insipid, and his arguments as inconclusive. (Note, vi. 5—7.) Bildad therefore allowed that, by reason of the comparative shortness of their lives, they did not know so much as their fathers did, who had had longer time for making observations, and could speak more decidedly from their own heart, or experience. To their testimony therefore he appealed, and desired Job to bestow pains to examine the traditions or records, which they had of their sentiments. (Note, v. 1.)—Some think that Bildad, being descended from Abraham by Keturah, had especial reference to the eminent piety and prosperity of that patriarch.—It has been observed, that Job and his friends seem to have possessed all that superiority of knowledge on every useful subject, especially on things relating to true religion, which has been groundlessly ascribed to the Egyptians, &c.; and that they traced this knowledge back to the tradition of the fathers, or patriarchs; that is, to traditional revelation.

V. 11—19. It seems to have been Bildad’s design, in this passage, to represent, by various similitudes, the apparent piety, and the fading prosperity, of the hypocrite; and to insinuate that this was applicable to the case of Job.—A rush, or flag, growing by the river’s side, or in a fenny soil, flourishes while well watered: but when the mire and water fall through drought, it needs not be cut down, but withers of itself, more speedily than other herbs. Thus the hypocrite’s professed religion, and confidence in God, are maintained while worldly interests nourish them; but they come to nothing when these supports fail. Having no root of faith and grace, his piety dies away in persecution or tribulation: and, in like manner, God may often expose his hypocrisy by taking away his prosperity. (Notes, Matt. xiii. 20, 21. Jude 11—13.) This indeed, is the proper emblem of all those who forget God; but especially of the hypocrite.—His vain confidence may also be compared to the spider’s web, spun by the insect from its own resources, with great ingenuity, and suited to answer its present purposes: but easily swept away at once, as though it had never been. (Note, Is. lix. 5—8.) Thus, suitable temptations destroy the hypocrite’s religion; sudden judgments tear from him all his transient prosperity; and all his endeavours to maintain either his character for piety, or his worldly consequence, by means of powerful friends and relations, prove unsuccessful. Indeed, he may be compared to a tree growing in the garden, and striking root even into the rock; yet after a time cut down and thrown aside; while another is planted in its place. So, wicked men, when they seem most firmly established, are suddenly thrown down, treated with neglect, and sink into oblivion and contempt; while others, from the lowest stations and of the same disposition, come in their place, whose joy in their wicked ways is equally



## CHAP. IX.

Job acknowledges and celebrates God's justice, wisdom, power, and wonderful works, 1—13. He disclaims all attempts to justify himself, 14—21. But insists, that a man's innocence should not be judged of by what befalls him in this world, 22—24. He alleges his sufferings, but will not presume to dispute with the Author of them, 25—35.

**T**HEN Job answered and said,

2 I know *it is* so of a truth: but *how* should man be just *with* God?

3 If *he* will contend with him, *he* cannot answer him one of a thousand.

4 *He is* *wise* in heart, and mighty in strength: *who* hath hardened *himself* against him, and hath prospered?

5 Which *removeth* the mountains, and they know not; *which* overturneth them in his anger:

6 Which *shaketh* the earth out of her place, and *the* pillars thereof tremble:

7 Which *commandeth* the sun, and it riseth not, and *sealeth* up the stars;

8 Which *alone* spreadeth out the heavens, and *treadeth* upon the *waves* of the sea;

9 Which *maketh* *Arcturus*, *Orion*, and *Pleiades*, and *the* chambers of the south;

g Nah. i. 5, 6. Zech. xiv. 4, 5. Matt. xxvii. 51. Rev. xvi. 18—20. xii. 13, 14. Ps. lxxv. 3. Jer. iv. 24. Joel ii. 10. k Ez. x. 21, 22. Dan. iv. 55. Am. iv. 13. Jer. x. 13. Matt. xxix. 29. l xxxviii. 7. xxxviii. 12—15, 19, 20. Ez. xxxi. 7. Luke xxi. 25, 26. m xxxviii. 18. Gen. i. 6, 7. Ps. xxxiii. 6. civ. 2, 3. Is. xl. 22. xlii. 5. xlv. 24. Jer. x. 11. Zech. xii. 1. n xxxviii. 11. Ps. xciii. 3, 4. Matt. xvi. 25—30. John vi. 19. + Heb. heights. o xxxviii. 31, 32. Gen. i. 16. Ps. cxlvi. 4. Am. v. 8. † Heb. Ash, Cech, and Cinak. p Ps. civ. 3. 13. Acts xxxviii. 13.

transient and unstable.—In general, the hypocrite's religion, and the ungodly man's prosperity, having no firm support, are precarious and of short duration: yet, as to this present world, every general rule admits of many exceptions; and the illustrations adduced were wholly inapplicable to the case of Job.

V. 20—22. If Job were indeed a sound character, without guile, or hypocrisy, in his professed piety; (Notes, i. 1. John i. 47—51;) Bildad was assured that his prosperity and comfort would return, and his enemies would be put to shame; (Marg. Ref.) but if a wicked man, he would never be raised above his calamities, but would sink under them.—Bildad seems to have formed in his mind a fixed rule of providence concerning this. Yet there was a fallacy in his reasoning and that of his friends, arising from their not distinguishing between the present state of trial and discipline, and the future state of retributions. Hence they concluded, that Job denied the justice of God and the advantages of piety; because he maintained, that in this world, wicked men often prospered, and godly men were afflicted.

## PRACTICAL OBSERVATIONS.

Even in religious controversies, it is common for men to treat each other with acrimony, and their opponents with contempt; to overlook what is evidently good; to make the worst of what is apparently faulty; and to charge horrible consequences upon very inoffensive tenets.—There is a way, which some have, of bringing odium on the sentiments of those who oppose them, by attempting to shew that they impute injustice, cruelty, or tyranny to the Almighty; which is calculated to shock every pious mind. Truth needs not, and error ought not, to be thus defended. We are not competent to judge in many cases, what it becomes the universal and everlasting Sovereign to do. We should believe assuredly that he is just, wise, and good, in those dispensations which exceed our comprehension; and wait for the day of the revelation of his righteous judgment to the assembled world. Nay, even when doctrines may evidently be proved inconsistent with the Divine perfections, as well as with Scripture, it becomes us to treat such subjects with great reverence, modesty, and caution. We are sure God will “not pervert judgment:” he can have no inducement to it, and it is impossible in itself. But we must not judge of characters by providential dispensations, or concur with those who condemn the afflicted. When we mention the remarkable deaths of others, we should not consider them as divine judgments, or decide on the state of their souls; except upon the most undeniable evidence of their presumptuous impenitent wickedness: and it is cruel needlessly to mention a case of this kind, however striking, in the presence of a sorrowing parent or relation. On every occasion, however, waving all topics foreign to the subject, we should exhort the afflicted to “seek the Lord,” without delay, by earnest prayer; and we should encourage them with the prospect of returning comfort from his power and mercy. He will awake for those who sincerely repent and believe: and, though their “beginning be small, their latter end will greatly increase.”—We should, indeed, prepare diligently, to enquire into the sentiments of wise men in other ages on these important subjects: especially that we may become acquainted with the experience and observations of those “elders, who through faith obtained a good report,” and which are recorded for our instruction and warning. And, notwithstanding the shortness of our lives, we may thus obtain true wisdom for our present and eternal good. But all human authority, whether of ancient fathers or modern reasoners, must be submitted to the decision of the sacred oracles.—Forgetfulness of God, and false apprehensions of him, his truth, and his will, render men either hypocrites or openly ungodly. These evils spring from a corrupt and carnal mind; and wicked men, of every description, will find that their joys and hopes must soon wither like the worthless rush, be swept away as the spider's web, and they themselves cut down like the barren fig-tree. (Notes, Matt. iii. 7—10. Luke xiii. 6—9.) To

A. M. 2484.

B. C. 1520.

a Iv. 17. xiv. 3, 4. xxv. 4. xxxii. 2. xxxiii. 9. xxxiv. 5. 1 Kings viii. 46. Ps. cxxx. 3. cxlii. 2. Rom. ii. 20. \* Or, before. b 20, 32, 33. x. 2. cxlii. 3—7. xxxi. 35—37. xxxiii. 13. xxxiv. 14, 15. xl. 2. Is. lvi. 15, 16. Rom. ix. 20. c Ps. xix. 12. xl. 12. 1 John i. 8. ii. 20. d xxxv. 5. Ps. civ. 24. cxxxvii. 5. Dan. ii. 20. iv. 34—37. Rom. xi. 33. Eph. i. 8. 13. iii. 10, 20. Jude 24, 25. e vi. 10. xv. 23. 27. xl. 9. Ez. ix. 14—17. xiv. 17. 18. Prov. xxxviii. 14. xxi. 1. Dan. v. 20—30. 1 Cor. x. 22. f xxxviii. 9. Ps. xlv. 2. lxxviii. 8. cxiv. 6. Is. xl. 12. Hab. iii. 6. 10. Zech. iv. 7. Matt. xli. 21. 1 Cor. xlii. 2. Rev. vi. 14. xii. 13. h Is. ii. 19, 21. i Dan. vi. 11. xxxviii. 4—7. lxxxviii. 15. Am. iv. 13. Jer. x. 13. Luke xxi. 25, 26. m xxxviii. 18. Gen. i. 6, 7. Ps. xxxiii. 6. civ. 2, 3. Is. xl. 22. xlii. 5. xlv. 24. Jer. x. 11. Zech. xii. 1. n xxxviii. 11. Ps. xciii. 3, 4. Matt. xvi. 25—30. John vi. 19. + Heb. heights. o xxxviii. 31, 32. Gen. i. 16. Ps. cxlvi. 4. Am. v. 8. † Heb. Ash, Cech, and Cinak. p Ps. civ. 3. 13. Acts xxxviii. 13.

q v. 9. xxxvi. 12—14. xxxvii. 25. Ps. lxxi. 19. lxxii. 19. Ec. iii. 11. Is. xl. 26—28. Rom. xi. 33. Eph. iii. 20. r Ez. xv. 11. Ps. cxxxvi. 4. Dan. iv. 2, 3. s xxxii. 8, 9. xxxv. 14. Ps. lxxxii. 19. 1 Tim. vi. 18. t xxxiii. 13. xxxiv. 20. Dan. iv. 35. Eph. i. 11. u Heb. turn him around. xl. 10. v xxxiii. 13. Is. xiv. 9. Jer. xviii. 6. Matt. xi. 26. xx. 15. Rom. ix. 18—20. xi. 34. x xxvii. 12. xl. 9—11. Is. xxx. 7. xxi. 2, 3. Jam. iv. 6, 7. † Heb. helpers of pride, or, strength. g xv. 19. xxxv. 6. 1 Kings viii. 27. z xl. 4, 5. a xxxii. 4, 7. xxxiii. 5. b xxx. 15 Cor. iv. 5. c v. 8. viii. 5. x. 2. xlii. 27. x. 31. 32. 1 Kings viii. 39, 39. 2 Chr. xxxiii. 13. Jer. xxxi. 9. Dan. ix. 3. 18. d xxxii. 7. 1 Pet. i. 20. e Ps. xlviii. 6. lxxv. 18—20. cv. 1, 2. f xxxii. 24. Ez. vi. 9. Jude vi. 13. Ps. cxvii. 1. Acts xii. 14—16. g xxxv. 14. Ps. xxxi. 5. lxxv. 7. lxxxiii. 15. Is. xxxviii. 17. Jer. x. 13. Luke vii. 27. xli. 20. h i. 14—19. ii. 7, 13. i ii. 3. xvi. 17. xxxv. 6. Ps. xxxv. 3. John ix. 3. xv. 25. k vii. 19. Ps. xxxix. 13. lxxxviii. 7. 15—18. Lam. iii. 3. 8. i. 13. 20. Lam. iii. 15. 19. Heb. xii. 11. m See on 4.—xxxvi. 17—19. xl. 9, 10. Ps. lxii. 11. Matt. vi. 13. 1 Cor. i. 25. x. 22. n 32, 33. xxxi. 35. xxxiii. 5—7.

10 Which doeth *great* things past finding out; yea, and *wonders* without number.

11 Lo, *he* goeth by me, and I see *him* not: he passeth on also, but I perceive him not:

12 Behold, *he* taketh away, who can *hinder* him? who will say unto him, “What doest thou?”

13 If God will not withdraw his anger, *the* “proud” helpers do stoop under him.

14 *How* much less *shall* I answer him, and *choose* out my words to *reason* with him?

15 Whom, *though* I were righteous, *yet* would I not answer, *but* “I would make supplication to *my* judge.

16 If “I had called, and he had answered me; *yet* “would I not believe that he had hearkened unto my voice.

17 For *he* breaketh me with a tempest, and *multiplieth* my wounds *without* cause.

18 He *will* not suffer me to take my breath, but *fillet* me with bitterness.

19 If *I* speak of strength, lo, *he* is strong: and if of judgment, *who* shall set me a time to plead?

xxvii. 31. 32. 1 Kings viii. 39, 39. 2 Chr. xxxiii. 13. Jer. xxxi. 9. Dan. ix. 3. 18. d xxxii. 7. 1 Pet. i. 20. e Ps. xlviii. 6. lxxv. 18—20. cv. 1, 2. f xxxii. 24. Ez. vi. 9. Jude vi. 13. Ps. cxvii. 1. Acts xii. 14—16. g xxxv. 14. Ps. xxxi. 5. lxxv. 7. lxxxiii. 15. Is. xxxviii. 17. Jer. x. 13. Luke vii. 27. xli. 20. h i. 14—19. ii. 7, 13. i ii. 3. xvi. 17. xxxv. 6. Ps. xxxv. 3. John ix. 3. xv. 25. k vii. 19. Ps. xxxix. 13. lxxxviii. 7. 15—18. Lam. iii. 3. 8. i. 13. 20. Lam. iii. 15. 19. Heb. xii. 11. m See on 4.—xxxvi. 17—19. xl. 9, 10. Ps. lxii. 11. Matt. vi. 13. 1 Cor. i. 25. x. 22. n 32, 33. xxxi. 35. xxxiii. 5—7.

these earthly joys and false confidences one generation succeeds after another: while millions perish without any regarding it! Thus men deceive themselves and others, and are deceived by Satan; yet every object in nature, when duly attended to, warns them not to lean on such failing supports, to adopt such self-devised expedients, or to rejoice in such perishing comforts.—But, though the upright soul may be severely tried, God will never cast him away; and at length he shall be filled with satisfying and unfailing joy, to the confusion of his enemies, who shall perish for ever. May we choose the portion, possess the confidence, bear the cross, and “die the death, of the righteous:” and in the mean time be careful neither to wound others by rash judgments, nor to distress ourselves about the opinion of our fellow-creatures.

## NOTES.

CHAP. IX. V. 1—3. In this answer, Job paid no regard to Bildad's severe reflections, but confined himself more to the point in hand than before. He declared, (referring to Bildad's assertion, that God did not pervert justice, viii. 3;) that he had no doubt concerning the righteousness of God in all his dispensations; nor did he mean so, when he denied himself to be a hypocrite: “for how should man be just before God?” Before him he pleaded guilty of numerous transgressions; and should God contend with him in judgment, he could not justify one out of a thousand, of all the thoughts, words, and actions of his life: so that he deserved worse than all his present sufferings. But he evidently meant, that this was common to him with the best of men, and did not prove him a hypocrite, or an atrocious criminal; though his afflictions were great beyond example.

V. 4—13. Instead of cursing God to his face, (as Satan falsely asserted he would,) Job set himself to celebrate his perfections and wonderful works. He was as fully assured of the wisdom and power of God, as of his justice: he knew that none could finally prosper or be happy, who hardened themselves in rebellion against him. Indeed, opposition against him must be as foolish as impious: the Almighty, without any previous notice, is able to overturn the deep-rooted mountains, to shake the nations with earthquakes, and to remove, or destroy, the earth in a moment; he can forbid the sun or stars to shine, or at once extinguish their fires; he spreadeth out the heavens as his canopy, and walketh upon the stormy waves of the sea as subjected to his authority. (Note, Matt. xiv. 25—27;) and he arrangeth the constellations of the heavens, and the seasons of the year, as he pleaseth. In short, his works are incomprehensibly great, and innumerable. In all these things he acts invisibly, and on every side: he is present, though unperceived, and can crush his opponents ere they are aware. He can also take away children, wealth, health, or life, and none can hinder him, or call him to account: and if his anger be not pacified, the stoutest and proudest helpers must sink under his powerful vengeance. It would be madness therefore for feeble man to resist his will.—No allusion appears to be made in this passage, to the miraculous displays of the Divine power recorded in Scripture, except it be to the convulsions of the deluge.—“The names of the constellations, “Arcturus, Orion, and Pleiades,” are taken from the Greek version, and are supposed to correspond with the original words, *Hash*, or *Ash*, *Chesil*, and *Kima*. “The chambers of the south,” may mean those stars, which are seen in the southern hemisphere, but not in the northern, or those which only appear in the south at certain seasons of the year. (Notes, xxxviii. 31—41. Am. v. 7—9.)

V. 14—21. If therefore no man could justify himself before God, or withstand his power, Job, in his present abject condition, thought himself peculiarly unfit for so bold an attempt; for his mind was confused, and he could not select apt words to express his meaning, in what he desired to speak concerning him. Even if he had been completely righteous, he would rather supplicate the favour of his Judge, than claim deliverance from his justice. Indeed, he was so



20 If I <sup>o</sup>justify myself, <sup>p</sup>mine own mouth shall condemn me: *if I say, "I am perfect, 't shall also prove me perverse.*

21 *Though I were perfect, yet <sup>a</sup>would I not know my soul: 'I would despise my life.*

22 This is one *thing*, therefore I said *it*, "He destroyeth the perfect and the wicked."

23 If <sup>a</sup>the scourge slay suddenly, <sup>h</sup>he will laugh at the trial of the innocent.

24 The <sup>a</sup>earth is given into the hand of the wicked: <sup>h</sup>he covereth the faces of the judges thereof; <sup>h</sup>if not, where, *and who is he?*

25 Now my days are <sup>a</sup>swifter than a post: <sup>a</sup>they flee away, they see no good.

26 They are passed away as the <sup>a</sup>swift ships; <sup>a</sup>as the eagle that hasteth to the prey.

xxi. 13. Heb. xi. 36, 37. z xii. 6-10. xxi. 7-15. Ps. xvii. 14. lxxiii. 3-7. Jer. xii. 1. 2. Dan. iv. 17. v. 18-21. vii. 7. &c. Hab. i. 14-17. a 2 Sam. xv. 30. xix. 4. Esth. vi. 12. vii. 8. Jer. xiv. 4. xxi. 3. c vii. 6, 7. Esth. viii. 14. d Ps. xxxix. 5. l. lxxix. 47. xc. 9, 10. Jam. iv. 14. \* Heb. ships of desire, or ships of Ebb. e xxxix. 27-30. 2 Sam. i. 23. Prov. xxiii. 5. Jer. iv. 13. Lam. iv. 19. Hab. i. 8.

entirely disheartened, that an immediate answer to his prayer could not embolden him to hope, that God would return to him in mercy. For, though conscious that he had not given cause for it by any gross wickedness or hypocrisy, yet God had so overwhelmed him with the tempest of his wrath; had so wounded him in body and soul, with reiterated strokes, without giving him the least breathing-time; and had so filled him with bitterness; that he could not but regard him with terror. (Notes, xvi. 6-16. Ps. lxxvii. 2, 3.) At the same time, he knew that it was impossible to resist his almighty power, or to escape his omnipresence: and it would be equally absurd to think of deciding the controversy by a judicial trial; for who had authority to act as judge, and to appoint the time and place of hearing? Nay, were that possible, it would be in vain; for if no other guilt should be charged on him, his attempt to justify himself before God, and every argument which he should use in such a cause, would condemn him as a perverse and rebellious creature. Even if not conscious of any guilt, he would not think himself free from criminality; for he did not know his own soul, as his heart-searching Judge did: and therefore he would despise his own life, and submit to any sentence, rather than contend with the Majesty of heaven. (Note, 1 Cor. iv. 3-5.)—There is in this passage a great deal of truth, as well as sound reasoning and honourable thoughts of God: yet there is also a considerable tincture of unbelief and despondency. Some hope in the Divine mercy seems implied; but that attribute is not mentioned, and Job was only supported from sinking into despair.—They, who know something of Satan's dark temptations, when the soul is filled with horrible thoughts of God, which tend to subvert the foundations of hope, will, from their own distressing experience, better understand Job's meaning, than from any unexperienced commentator. Had they at such times been urged to speak, their discourse would have contained a similar conflict between hard and honourable thoughts of God; between gloomy despondency and feeble hope; rebellious murmurs, and a desire to submit, conscious that it was their duty so to do. (Notes, Jer. xx. 10-18.—Without cause, (17.) (Notes, 1-3. Ps. xxv. 2, 3.)

V. 22-24. Here Job lays down the precise subject, upon which he was at issue with his friends, and on which the Lord at length decided in his favour (Note, xlii. 7-9.) He maintained against them, that the dispensations of Providence, in this world, make no exact discrimination between the righteous and the wicked; that when God scourges guilty nations, by war, famine, or pestilence, they, who are comparatively innocent and truly pious, are often involved in the common calamity; and that, in such sudden desolations, the Lord does not wait, so to speak, to try their causes: or the scourge is figuratively spoken of as *laughing* at distinctions in the characters of the sufferers. (Notes, vii. 20-22. Ec. ix. 1-3. Ez. xxi. 2-5.) Indeed the earth is chiefly possessed and governed by wicked men; and the judges of it are commonly blinded by their lusts, or hoodwinked by bribery, so that they frequently oppress and persecute the righteous. Yet God gives them their power, and allows them to prosper in their crimes, by which they are still further blinded and hardened. And who is he that can deny these facts? or maintain, in the view of them, that this is a state of exact retribution? (Notes, xii. 6-10. xxi. 7-22. Ps. xvii. 13-15. lxxiii. 1-14. Jer. xii. 1-4. Mal. iii. 13-18.)

V. 25-35. Here Job again renewed his complaints, with the same incoherence and conflict of contending passions as before. He regarded his life, as having suddenly come to a wretched end; and with speed that surpassed that of the swiftest runner, who hasted to convey important tidings, (Note, 2 Chr. xxx. 6-9.) or, that of the swiftest ships, and even that of the eagle hasting to the prey. All his efforts to rise superior to the tumult of his passions were unavailing; he could not but fear even worse than he had suffered; and as he was indeed a sinner, and his friends condemned him, he was alarmed lest God should finally reject him. If indeed he were a wicked man, it would be labour in vain to vindicate his character: for when he had done all in his power for that purpose, God would detect his secret iniquities, and thus thrust him as it were into the mire, till his very garments rendered him abhorred. Nay, though he were not a wicked man, yet the discovery of all his former sins, and of the defects of his present obedience, would shew him to be, "as an unclean thing, and his righteousnesses as filthy rags." (Note, Is. lxiv. 6-8.) Indeed, his loathsome disease, and his other afflictions, were interpreted by his friends as proofs of his guilt, and as God's plunging him in a ditch, and rendering him abominable; notwithstanding all the proof which he could give of his integrity. So that there was nothing to be attempted in so unequal a contest: there was no "daysman," or umpire, to decide upon the merits of the cause, whose

A. M. 2434.

B. C. 1520.

o 2. iv. 17. xxiii. 1, 2. Ps. cxxx. 3. cxlii. 2. Luke x. 29. xvi. 15. p xv. 5, 6. xxiv. 35. xxxv. 16. Prov. x. 19. Is. vi. 5. Matt. xii. 36, 37. Jana. iii. 2. q i. 1. Phil. iii. 12-15. r xxiii. 8-13. Prov. xvi. 20. 1 Tim. vi. 5. s Ps. cxxxix. 23. 24. Prov. xxviii. 26. Jer. xvii. 9. 10. 1 Cor. iv. 4. 1 John iii. 20. t vii. 15, 16, 21. u Ec. ix. 1, 2. Ez. xxi. 3, 4. Luke xlii. 2-4. x. 13-19. ii. 7. y iv. 7. viii. 20. 2 Sam. xlv. 15. 17. Ps. xlv. 22. Ez. xiv. 19-21. 2. Dan. iv. 17. 7. Ec. vi. 10. Is. xlv. 9. Jer. xlix. 19. Rom. ix. 20. 1 John iii. 20. o xiii. 18-23. xxiii. 3-7. Ps. cxlii. 2. p 19. 1 Sam. ii. 25. 1 John ii. 1, 2. z Heb. one that should argue, or umpire. q 1 Kings iii. 16, &c. r xlii. 11. 20-22. xxiii. 15. xxxi. 23. xxxiii. 7. xxxvii. 1. Ps. xxxix. 10. xc. 11. s Heb. but I am not so with myself: xxxix. 2, &c.

f vii. 13. Ps. lxxvii. 2, 3. Jer. viii. 18. g xli. 6. Ps. lxxxviii. 15, 16. cxix. 120. h 2. 20, 21. xiv. 16, 17. Ex. xx. 7. Ps. cxxx. 3. i 22. x. 14-17. xxi. 16, 17. 27. xxi. 5, &c. Ps. lxxiii. 13. Jer. li. 35. k Ps. xxvi. 6. Prov. xxviii. 13. Is. i. 16-18. Jer. ii. 22. iv. 14. Rom. x. 3. 1 John i. 6. 120. x. 6. m Is. lix. 6. lxxiv. 6. Phil. iii. 8, 9. + Or, make me to be abhorred. n xxxiii. 12. xxxv. 5-7. Num. xxiii. 19. 1 Sam. xvi. 7. Ec. vi. 10. Is. xlv. 9. Jer. xlix. 19. Rom. ix. 20. 1 John iii. 20. o xiii. 18-23. xxiii. 3-7. Ps. cxlii. 2. p 19. 1 Sam. ii. 25. 1 John ii. 1, 2. z Heb. one that should argue, or umpire. q 1 Kings iii. 16, &c. r xlii. 11. 20-22. xxiii. 15. xxxi. 23. xxxiii. 7. xxxvii. 1. Ps. xxxix. 10. xc. 11. s Heb. but I am not so with myself: xxxix. 2, &c.

27 If I say, "I will forget my complaint, I will leave off my heaviness, and comfort myself:

28 I am <sup>a</sup>afraid of all my sorrows, <sup>h</sup>I know that thou wilt not hold me innocent.

29 *If I 'be wicked, why then labour I in vain?*

30 If <sup>a</sup>I wash myself with snow-water, and make my hands never so clean;

31 Yet <sup>a</sup>thalt thou plunge me in the ditch, and <sup>a</sup>mine own clothes shall <sup>a</sup>abhor me.

32 For *He is* <sup>a</sup>not a man, as I am, *that I should answer him, and <sup>o</sup>we should come together in judgment.*

33 Neither <sup>a</sup>is there any <sup>a</sup>daysman betwixt us, *that <sup>a</sup>might lay his hand upon us both.*

34 Let him take his rod away from me, and <sup>a</sup>let not his fear terrify me:

35 *Then would I speak, and not fear him; <sup>a</sup>but it is not so with me.*

xxi. 13. Heb. xi. 36, 37. z xii. 6-10. xxi. 7-15. Ps. xvii. 14. lxxiii. 3-7. Jer. xii. 1. 2. Dan. iv. 17. v. 18-21. vii. 7. &c. Hab. i. 14-17. a 2 Sam. xv. 30. xix. 4. Esth. vi. 12. vii. 8. Jer. xiv. 4. xxi. 3. c vii. 6, 7. Esth. viii. 14. d Ps. xxxix. 5. l. lxxix. 47. xc. 9, 10. Jam. iv. 14. \* Heb. ships of desire, or ships of Ebb. e xxxix. 27-30. 2 Sam. i. 23. Prov. xxiii. 5. Jer. iv. 13. Lam. iv. 19. Hab. i. 8.

authority might induce both parties to abide by his sentence: and he was so confused and terrified, that he could not make the best of his cause. If his afflictions and terrors were removed, he could then speak without fear: but as the case now stood, he might as well hold his peace. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The justice, wisdom, truth, and goodness of God, must be taken for granted, whatever sentiments we defend or oppose; for "shall not the Judge of all the earth do right?"—But "how should man be just before God?" If he enter into judgment with us according to his holy law, not one action in a thousand can stand the test.—The wisdom, power, and sovereignty of God are displayed in the works of creation and providence: we may collect what he can do from what he hath done; and when these subjects are duly considered, they, who harden themselves against him in presumptuous wickedness, appear to be perfectly infatuated. How can they, who despise the favour and defy the vengeance of the Almighty, expect to prosper, or to escape final misery? But they are no less infatuated, who proudly attempt to justify themselves before that God, who possesses infinite purity and justice, and who knows us better than we know ourselves. He will prove every indictment which he hath brought, and vindicate every sentence which he hath denounced, against any of his creatures. It is therefore our only wisdom to supplicate mercy, and not to demand justice, from our Judge. Every attempt "to establish our own righteousness," forms an additional demonstration of our pride, perverseness, and rebellion. (Note, Rom. x. 1-4.) The Lord can produce against us innumerable transgressions, which have escaped our own notice, or recollection: he views us with an impartial eye, while we flatter ourselves in our own sight: he sees our iniquity to be hateful, when we are attempting to palliate it. (Note, Ps. xix. 12-14.) If then "we know nothing by ourselves, we are not thereby justified:" and it is far better to submit to his righteousness, than to argue, either against the sentence of his law, or the appointments of his providence, which unitedly testify against us. In like manner, all endeavours to vindicate our character, if indeed we are hypocrites, must be in vain: we shall soon appear as if newly plunged in the mire, and be exposed to shame and condemnation, without being able to plead any thing in our own behalf. But if consciously sincere, we may humbly maintain our integrity before our fellow-creatures; yet it is often lost labour, except as "by well-doing we put to silence the ignorance of foolish men." And it is commonly best to leave our cause with God, and patiently to bear the unjust suspicions of our brethren, till he sees good to remove the painful trial.—We should also be very careful not to be offended, either by the tribulations with which we meet, or the prosperity of the wicked; they have their short-lived pleasures, we our transient sorrows. Our lives are speeding away with unobserved swiftness, and soon their joys and our tears will be for ever done away. Yet, under severe trials and sharp temptations, it is very difficult to repress murmurs, to keep out hard thoughts of God, or to hold fast our confidence in him. When, through Satan's influence on the mind, the Lord appears as an enemy; when his power and justice are more distinguishable than his mercy; and when a sense of his displeasure, and slavish fears of condemnation preponderate, the soul, even of a believer, is filled with inexpressible confusion, and verges to melancholy and despair. It is easy to counsel those who are in such a case, but who can then practise as he ought? Every object enhances terror, every topic suggests new disquietude; the trembling and tempted soul forgets, or dares not appropriate, the promises; every precept, threatening, warning, or example, seems to be pointed against him; and he scarcely ventures to approach, or knows not how to speak, before the mercy-seat, where once he communed with his God in the spirit of adoption, with confidence and comfort. "This is indeed the time of Jacob's trouble, but he shall be delivered out of it." We may be thankful, if we have not known these waves and billows of dire temptations; yet we shall scarcely know how to sympathize with those that are conflicting with them, or to make proper allowances for them. But, poor tempest-tossed soul, consider Job, and notice that others have passed this dreadful gulf before thee; and though they could not believe that God would hear or deliver them any more, yet he rebuked the storm, and brought them to the desired haven. And look to Jesus, who, though free from sin, once "suffered being tempted, that he might be able to succour such as are tempted." "Resist then the devil, steadfast in the faith;" give not place to hard thoughts of God, or desperate conclusions about thyself; repress, as much as possible, every rising passionate wish or expression. Come to him, who invites "the weary and heavy laden,"



## CHAP. X.

Job entreas God to shew on what account he contended with him; and pleads for compassion as from his Creator, 1-13. He states, that his sins were strictly marked and rigorously punished, 14-17. He repines, that he had ever been born, or had not died immediately after; and craves respite from pain to prepare for death, 18-22.

**M**Y soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, "Do not condemn me: shew me wherefore thou contendest with me."

3 Is it good unto thee that thou shouldst oppress, that thou shouldst despise the work of thine hands, and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine hands have made me and fashioned me together round about: yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

n xxiii. 10. xxxi. 6. 14. 35. xlii. 7. Ps. i. 6. vii. 3. 8. 9. xviii. 2. xxvii. 5. xxxix. 1. 2. 21-24. John xli. 17. 2 Cor. i. 12. 1 Thes. ii. 10. o xxiii. 13. 14. Deut. xxii. 39. Ps. 1. 22. Dan. iii. 15. Hos. ii. 10. John x. 28-30. p Ps. cxix. 73. Is. xlii. 7. q Heb. took pains about me. q 3 Gen. vi. 6. 7. Jer. xviii. 3-10. r vii. 7. Ps. xxv. 6. 7. 18. xxxix. 47. cvi. 4. s Gen. ii. 7. iii. 19. Is. xiv. 9. lxxv. 8. t xvii. 14. Ps. xlii. 15. xc. 3. Ex. xii. 7. u Ps. cxxxix. 14-16. x 2 Cor. v. 2, 3. || Heb. hedged. xl. 17. 18. Ez. xxxviii. 4-8. Eph. iv. 16.

and hath promised "in no wise to cast out those who come," but "to give rest to their souls;" plead guilty; cast thyself upon unmerited mercy, as if this were thy first approach to a forgiving God, without deciding any thing about thy former experience or character: acknowledge that thy sufferings are less than thy sins have deserved: cry for repentance, for faith, for patience, for inward support; and wait thus at mercy's gate. There can indeed be no superior, who, as umpire, can lay his hand on both parties: yet remember that there is an appointed Mediator, "an Advocate with the Father," who "is able to save to the uttermost all them who come to God by him; seeing he ever liveth to make intercession for them," according to the will of God: and that those who believe on him, are washed and justified from all their sins, and will soon be saved from all their troubles. In this way, thou shalt ere long find, that the tempter is rebuked, the storm is over, thy sun breaks forth; yea, thou shalt yet sing, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." (Note, Is. xii. 1-3.)—Oh, how happy is a believer, even in such trying circumstances, compared with those prosperous sinners, to whom it will shortly be said, "Remember that thou in thy life-time receivest thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented!"

## NOTES.

CHAP. X. V. 1, 2. The vehemence of Job's passions, excited by his exquisite sufferings, here again broke through his better purposes; and he was urged to seek relief by complaining "in the bitterness of his soul," whatever the consequence might be; he would cease from silently musing on his misery, and would give utterance to his inward anguish.—Perhaps, "his soul being weary of life," he wished to bring some sudden judgment on himself, which might at once end his days. Yet he would still beg of God not to account him, or finally to deal with him, as a wicked man; but to shew him on what account he acted with such extreme rigour towards one of his upright worshippers.

V. 3. It may be supposed that Job was at a loss what to think of the Divine dispensations towards him. He could not conceive that God would oppress his creatures by punishing them without cause, as if he despised the work of his own hands, and took pleasure in destroying or disgracing it; yet he was not able to understand how these things could consist with the goodness and mercy of God; and he supposed that his remarkable afflictions would tend to encourage the counsels and practices of wicked men, who often argue that there is no advantage in religion, and therefore seek happiness in the world by an ungodly life. (Note, xxi. 7-16.)

V. 4-7. Man's eyes see partially, superficially, and gradually; and his days are transient, so that he must make haste, or he may not find time to effect his purposes; but the case is entirely different with the everlasting, omniscient, and holy God. He could have detected Job's iniquity if he were guilty, without putting him to the torture, to extort a confession; and he had space to bring him to the trial, and to convict him, before he proceeded to punish. He could not therefore comprehend what God meant by thus afflicting him; as he could appeal to him that he had not been wicked, that is, an impenitent unconverted sinner; a hypocrite in religion, and one who used it as a cloak to cover his iniquities. If, however, God, in sovereignty, was pleased to punish him, he knew it was in vain to contend with him, for none could deliver him out of his hands.

A. M. 2484.

B. C. 1520.

a iii. 20-23. vi. 8. 9. vii. 15. 16. 20. ix. 21. xiv. 13. Num. xi. 15. 1 Kings xix. 4. Joban. iv. 3. 8. \* Or, cut off while I live.

b vii. 11. xiv. 4. xxi. 2-4.

c 15. 16. vi. 2-4. 26. vii. 11. xvi. 6-16. Ps. xxxii. 3-5. xxxviii. 15. 17.

d Ps. vi. 1-4. xxv. 7. xxxviii. 1-8. cix. 21. cxliii. 2.

e viii. 5. 6. xxiv. 31. 32. Ps. cxxxix. 23. 24. Lam. iii. 40-42. 1 Cor. xi. 31. 32.

f xxix. 5-7. 18. 19. xxxvi. 7-9. 17. 18. xl. 2. 8. Lam. iii. 2-18.

g Ps. lxxix. 33. h xiv. 15. xxiv. 19. Ps. cxxxviii. 8. Is. lxiv. 8. 1 Pet. iv. 19.

+ Heb. labour. i viii. 20. Jer. xii. 1-3.

k ix. 32. 1 Sam. xvi. 7. Luke xli. 15. Rev. i. 14.

l Ps. xc. 2-4. cii. 12. 21-27. Heb. i. 12. 2 Pet. iii. 8.

m 14-17. Ps. xlii. 21. Jer. ii. 34. Zeph. i. 12. 1 Cor. iv. 5.

n Heb. It is upon thy knowledge.

o Ps. xc. 2-4. cii. 12. 21-27. Heb. i. 12. 2 Pet. iii. 8.

p Ps. xc. 2-4. cii. 12. 21-27. Heb. i. 12. 2 Pet. iii. 8.

q 3 Gen. vi. 6. 7. Jer. xviii. 3-10. r vii. 7. Ps. xxv. 6. 7. 18. xxxix. 47. cvi. 4. s Gen. ii. 7. iii. 19. Is. xiv. 9. lxxv. 8. t xvii. 14. Ps. xlii. 15. xc. 3. Ex. xii. 7. u Ps. cxxxix. 14-16. x 2 Cor. v. 2, 3. || Heb. hedged. xl. 17. 18. Ez. xxxviii. 4-8. Eph. iv. 16.

y Gen. xix. 19. Matt. vi. 25. Acts xvii. 25. 28.

z xxiii. 9. Ec. viii. 6. 7. Is. xiv. 15. Rom. xi. 33.

a xxiii. 13. Deut. xxxii. 39. Is. xiv. 7. xvi. 9-11. Lam. iii. 37. Eph. iii. 11.

b xlii. 26. 27. xiv. 16. 17. Ps. cxxx. 3. cxxxix. 1.

c xii. 21. Ex. xxxiv. 7. Num. xiv. 18.

d 7. ix. 29. xxvii. 7. Ps. ix. 17. Is. li. 11. Mal. iii. 18. Rom. ii. 8. 9.

e ix. 15. 20. 21. Is. lxiv. 5. 6. Luke xvii. 10.

f xxi. 6. xxiii. 15. g Ex. iii. 7. Ps. xxv. 18. cxix. 133. 1 Lam. i. 20. v. 1. &c.

h Is. xxxviii. 13. Lam. iii. 10. Hos. xii. 7. 8. Am. iii. 8.

i Num. xvi. 29. 30. Deut. xxviii. 26.

\* That is, plagues. xvi. 8. Ruth i. 21.

k Ps. iv. 19. Jer. xviii. 11. Zeph. i. 12.

l xvi. 11-16. m iii. 6-11. Jer. xiv. 10. xx. 14-16. Matt. xxvii. 24.

n xi. 20. xiv. 10. o Ps. lviii. 8.

p viii. 6. 7. 16. q viii. 9. ix. 25. 26. xiv. 1. Ps. xxxix. 5. cxlii. 15. 16. r vii. 8-10. xiv. 10-14. 2 Sam. xii. 23. xiv. 14. Is. xxxviii. 11. s iii. 5. Ps. lxxxviii. 6. 11. 12. t See on iii. 5.—Ps. xxiii. 4. Jer. ii. 6.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction,

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

V. 8-13. In these verses Job expostulates with God, as if he had created him only for misery. The very hands which had fashioned him, (as the potter moulds the clay on all sides, till he has formed the vessel which he intended,) now heavily afflicted him, and were about to destroy him, and reduce him to his original dust.—He then gave an accurate account of his wonderful formation in the womb; when, from his original liquid form, he was gradually coagulated, as milk is curdled into cheese; and when the skin and the flesh covered him, till at length he was supported and braced by bones and sinews. To this material substance God hath given life, and a rational soul; and thus he had been born into the world, and had ever since been protected, and favoured with a variety of comforts; and could the Lord have created, preserved, and prospered him, only to render his downfall the more dreadful, and his miseries more extreme? Yet all his sufferings must have been the result of a secret purpose thus to overwhelm him, and the event in like manner was known to God alone.

V. 14-17. Job did not deny that, as a sinner, he deserved his sufferings, but he thought that justice was executed upon him with peculiar rigour, that every sin was noticed, and that God would not mercifully acquit him from his iniquity. If, indeed, he were a wicked man, a notorious sinner, and hypocritical in his religion, his case must be dreadful; nay, if righteous, or an upright worshipper of God, he was so crushed and dismayed, that he should not dare to look up for mercy. Indeed, he was full of confusion, and knew not what to think of his extraordinary case; yet he begged of God to notice his increasing affliction, and no longer to pursue him with his judgments and terrors, as the fierce lion hunts the trembling fugitive, nor to act towards him in so wonderful a manner. For every affliction was a witness of the Divine indignation against him, and nothing but changes of one misery for another awaited him, against whom God himself, and the whole creation, seemed to be at war.—The gloom, unbelief, and hard thoughts of God, which are here discernible, ought to be ascribed as much to Satan's temptations, and Job's inward anguish of soul, as to his outward trials and remaining depravity.—The words rendered, "I am full of confusion," (15.) may be translated, "Oh! be satisfied with my confusion," or disgrace.

V. 18-22. Job here, more directly than before, expostulated with God for giving him his being, and for not cutting him off by death in the womb, or as soon as born. (Notes, iii.) He considered death as at hand, and he begged a little respite from his anguish, that he might prepare for that closing scene; and for removing to the country whence he should not return. The description that follows, seems to be only intended for the grave, and not to relate to the invisible world.—Coherency, or exactness, in the discourse of one who spoke in the bitterness of his spirit, was not to be expected; yet Job certainly believed that there would be a future state, and had some hope of happiness in it, though now exceedingly clouded and discouraged. But he here described the state of dead bodies in the grave, as darkness and disorder; and he used many repetitions, meaning, in general, that they know nothing of the vicissitudes of day and night, or of the orders established among the living; and that men are cited thither, and arranged there, without respect to age, rank, or character.

## PRACTICAL OBSERVATIONS.

V. 1-7. As afflictions may speedily render us weary of life, how needful is it to have our treasure in heaven, and to be prepared for death! Yet we should



## CHAP. XI.

Zophar sharply rebukes Job for justifying himself; and earnestly desires that God would answer him, 1-8. He shews that God is unsearchable, and man ignorant and presumptuous, 7-12. He reminds Job that repentance is the only way of recovering comfort and prosperity, 13-20.

**T**HEN answered <sup>a</sup>Zophar the Naamathite, and said, <sup>b</sup>Should not <sup>c</sup>the multitude of words be answered? and should a man <sup>d</sup>full of talk be justified?

<sup>3</sup>Should <sup>e</sup>thy <sup>f</sup>lies make men hold their peace? and, when thou <sup>g</sup>mockest, shall no man <sup>h</sup>make thee ashamed?

<sup>4</sup>For thou hast said, <sup>i</sup>My doctrine is pure, and <sup>j</sup>I am clean in thine eyes.

<sup>5</sup>But <sup>k</sup>Oh that God would speak, and open his lips against thee;

<sup>6</sup>And that he would <sup>l</sup>shew thee the secrets of wisdom, that they <sup>m</sup>be double to that which is! Know therefore that <sup>n</sup>God exacteth of thee <sup>o</sup>less than thine iniquity <sup>p</sup>deserveth.

<sup>7</sup>Canst <sup>q</sup>thou by searching find out God? canst thou find out the Almighty unto perfection?

<sup>8</sup>It is <sup>r</sup>as <sup>s</sup>high as heaven; what canst thou do? <sup>t</sup>deeper than hell; what canst thou know?

<sup>k</sup> Ezra. ix. 13. Ps. ciii. 10. e. 43-46. Lam. iii. 22. <sup>l</sup> v. 9. xxvi. 14. xxxvii. 23. Ps. lxxvii. 19. c. xlv. 3. Ec. iii. 11. Is. xl. 26. Matt. xi. 27. Rom. xi. 33. <sup>1</sup> Cor. ii. 10, 16. Eph. iii. 8. <sup>f</sup> Heb. <sup>h</sup> the heights of heaven. <sup>m</sup> xxii. 12. xxv. 6. <sup>2</sup> Chr. vi. 18. Ps. ciii. 11. cxlviii. 13. Prov. xxv. 2, 3. Is. lv. 9. <sup>n</sup> xxvi. 6. Ps. cxxxix. 6-8. Am. ix. 2. Eph. iii. 18, 19.

A. M. 2484

B. C. 1520.

<sup>a</sup> See on ii. 11. <sup>b</sup> xxi. i. <sup>c</sup> b xvi. 3. xviii. 2. <sup>d</sup> Ps. cxi. 11. <sup>e</sup> Prov. x. 19. <sup>f</sup> Acts xviii. 18. <sup>g</sup> Heb. of lips. <sup>h</sup> c xlii. 4. xv. 2, 3. <sup>i</sup> xxiv. 25. <sup>j</sup> Or, devices. <sup>k</sup> d xli. 4. xlii. 9. <sup>l</sup> xvii. 2. xxxiv. 5. <sup>m</sup> Ps. xxxv. 16. Jer. xv. 17. <sup>n</sup> Jude 18. <sup>o</sup> e Ps. lxxxvii. 16. <sup>p</sup> f Ps. lxxxiii. 14. <sup>q</sup> Tit. ii. 8. <sup>r</sup> f i Pet. iii. 15. <sup>s</sup> g vi. 10, 30. vii. 26. <sup>t</sup> ix. 2. <sup>u</sup> x. 7. xiv. 4. <sup>v</sup> xxxiv. 5, 6. <sup>w</sup> xxxv. 2. <sup>x</sup> h xlii. 3-7. <sup>y</sup> i Ps. xxxv. 16. <sup>z</sup> 6-18. xxxviii. 1. <sup>1</sup> 2. xl. 1-5, 8. <sup>2</sup> xlii. 7. <sup>3</sup> i xv. 8. li. xxxviii. 28. Deut. xxxix. 29. <sup>4</sup> Ps. xlv. 14. Dan. ii. 28. 47. <sup>5</sup> Matt. xiii. 35. <sup>6</sup> Rom. xii. 23. <sup>7</sup> 26. <sup>8</sup> i Cor. ii. 9. <sup>9</sup> -11. Eph. iii. 5. <sup>10</sup> Ps. lxxvii. 19. <sup>11</sup> Rom. xii. 23. <sup>12</sup> 26. <sup>13</sup> i Cor. ii. 9. <sup>14</sup> -11. Eph. iii. 5. <sup>15</sup> Ps. lxxvii. 19. <sup>16</sup> Rom. xii. 23. <sup>17</sup> 26. <sup>18</sup> i Cor. ii. 9. <sup>19</sup> -11. Eph. iii. 5. <sup>20</sup> Ps. lxxvii. 19. <sup>21</sup> Rom. xii. 23. <sup>22</sup> 26. <sup>23</sup> i Cor. ii. 9. <sup>24</sup> -11. Eph. iii. 5. <sup>25</sup> Ps. lxxvii. 19. <sup>26</sup> Rom. xii. 23. <sup>27</sup> 26. <sup>28</sup> i Cor. ii. 9. <sup>29</sup> -11. Eph. iii. 5. <sup>30</sup> Ps. lxxvii. 19. <sup>31</sup> Rom. xii. 23. <sup>32</sup> 26. <sup>33</sup> i Cor. ii. 9. <sup>34</sup> -11. Eph. iii. 5. <sup>35</sup> Ps. lxxvii. 19. <sup>36</sup> Rom. xii. 23. <sup>37</sup> 26. <sup>38</sup> i Cor. ii. 9. <sup>39</sup> -11. Eph. iii. 5. <sup>40</sup> Ps. lxxvii. 19. <sup>41</sup> Rom. xii. 23. <sup>42</sup> 26. <sup>43</sup> i Cor. ii. 9. <sup>44</sup> -11. Eph. iii. 5. <sup>45</sup> Ps. lxxvii. 19. <sup>46</sup> Rom. xii. 23. <sup>47</sup> 26. <sup>48</sup> i Cor. ii. 9. <sup>49</sup> -11. Eph. iii. 5. <sup>50</sup> Ps. lxxvii. 19. <sup>51</sup> Rom. xii. 23. <sup>52</sup> 26. <sup>53</sup> i Cor. ii. 9. <sup>54</sup> -11. Eph. iii. 5. <sup>55</sup> Ps. lxxvii. 19. <sup>56</sup> Rom. xii. 23. <sup>57</sup> 26. <sup>58</sup> i Cor. ii. 9. <sup>59</sup> -11. Eph. iii. 5. <sup>60</sup> Ps. lxxvii. 19. <sup>61</sup> Rom. xii. 23. <sup>62</sup> 26. <sup>63</sup> i Cor. ii. 9. <sup>64</sup> -11. Eph. iii. 5. <sup>65</sup> Ps. lxxvii. 19. <sup>66</sup> Rom. xii. 23. <sup>67</sup> 26. <sup>68</sup> i Cor. ii. 9. <sup>69</sup> -11. Eph. iii. 5. <sup>70</sup> Ps. lxxvii. 19. <sup>71</sup> Rom. xii. 23. <sup>72</sup> 26. <sup>73</sup> i Cor. ii. 9. <sup>74</sup> -11. Eph. iii. 5. <sup>75</sup> Ps. lxxvii. 19. <sup>76</sup> Rom. xii. 23. <sup>77</sup> 26. <sup>78</sup> i Cor. ii. 9. <sup>79</sup> -11. Eph. iii. 5. <sup>80</sup> Ps. lxxvii. 19. <sup>81</sup> Rom. xii. 23. <sup>82</sup> 26. <sup>83</sup> i Cor. ii. 9. <sup>84</sup> -11. Eph. iii. 5. <sup>85</sup> Ps. lxxvii. 19. <sup>86</sup> Rom. xii. 23. <sup>87</sup> 26. <sup>88</sup> i Cor. ii. 9. <sup>89</sup> -11. Eph. iii. 5. <sup>90</sup> Ps. lxxvii. 19. <sup>91</sup> Rom. xii. 23. <sup>92</sup> 26. <sup>93</sup> i Cor. ii. 9. <sup>94</sup> -11. Eph. iii. 5. <sup>95</sup> Ps. lxxvii. 19. <sup>96</sup> Rom. xii. 23. <sup>97</sup> 26. <sup>98</sup> i Cor. ii. 9. <sup>99</sup> -11. Eph. iii. 5. <sup>100</sup> Ps. lxxvii. 19. <sup>101</sup> Rom. xii. 23. <sup>102</sup> 26. <sup>103</sup> i Cor. ii. 9. <sup>104</sup> -11. Eph. iii. 5. <sup>105</sup> Ps. lxxvii. 19. <sup>106</sup> Rom. xii. 23. <sup>107</sup> 26. <sup>108</sup> i Cor. ii. 9. <sup>109</sup> -11. 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Eph. iii. 5. <sup>145</sup> Ps. lxxvii. 19. <sup>146</sup> Rom. xii. 23. <sup>147</sup> 26. <sup>148</sup> i Cor. ii. 9. <sup>149</sup> -11. Eph. iii. 5. <sup>150</sup> Ps. lxxvii. 19. <sup>151</sup> Rom. xii. 23. <sup>152</sup> 26. <sup>153</sup> i Cor. ii. 9. <sup>154</sup> -11. Eph. iii. 5. <sup>155</sup> Ps. lxxvii. 19. <sup>156</sup> Rom. xii. 23. <sup>157</sup> 26. <sup>158</sup> i Cor. ii. 9. <sup>159</sup> -11. Eph. iii. 5. <sup>160</sup> Ps. lxxvii. 19. <sup>161</sup> Rom. xii. 23. <sup>162</sup> 26. <sup>163</sup> i Cor. ii. 9. <sup>164</sup> -11. Eph. iii. 5. <sup>165</sup> Ps. lxxvii. 19. <sup>166</sup> Rom. xii. 23. <sup>167</sup> 26. <sup>168</sup> i Cor. ii. 9. <sup>169</sup> -11. Eph. iii. 5. <sup>170</sup> Ps. lxxvii. 19. <sup>171</sup> Rom. xii. 23. <sup>172</sup> 26. <sup>173</sup> i Cor. ii. 9. <sup>174</sup> -11. Eph. iii. 5. <sup>175</sup> Ps. lxxvii. 19. <sup>176</sup> Rom. xii. 23. <sup>177</sup> 26. <sup>178</sup> i Cor. ii. 9. <sup>179</sup> -11. 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Eph. iii. 5. <sup>215</sup> Ps. lxxvii. 19. <sup>216</sup> Rom. xii. 23. <sup>217</sup> 26. <sup>218</sup> i Cor. ii. 9. <sup>219</sup> -11. Eph. iii. 5. <sup>220</sup> Ps. lxxvii. 19. <sup>221</sup> Rom. xii. 23. <sup>222</sup> 26. <sup>223</sup> i Cor. ii. 9. <sup>224</sup> -11. Eph. iii. 5. <sup>225</sup> Ps. lxxvii. 19. <sup>226</sup> Rom. xii. 23. <sup>227</sup> 26. <sup>228</sup> i Cor. ii. 9. <sup>229</sup> -11. Eph. iii. 5. <sup>230</sup> Ps. lxxvii. 19. <sup>231</sup> Rom. xii. 23. <sup>232</sup> 26. <sup>233</sup> i Cor. ii. 9. <sup>234</sup> -11. Eph. iii. 5. <sup>235</sup> Ps. lxxvii. 19. <sup>236</sup> Rom. xii. 23. <sup>237</sup> 26. <sup>238</sup> i Cor. ii. 9. <sup>239</sup> -11. Eph. iii. 5. <sup>240</sup> Ps. lxxvii. 19. <sup>241</sup> Rom. xii. 23. <sup>242</sup> 26. <sup>243</sup> i Cor. ii. 9. <sup>244</sup> -11. Eph. iii. 5. <sup>245</sup> Ps. lxxvii. 19. <sup>246</sup> Rom. xii. 23. <sup>247</sup> 26. <sup>248</sup> i Cor. ii. 9. <sup>249</sup> -11. Eph. iii. 5. <sup>250</sup> Ps. lxxvii. 19. <sup>251</sup> Rom. xii. 23. <sup>252</sup> 26. <sup>253</sup> i Cor. ii. 9. <sup>254</sup> -11. Eph. iii. 5. <sup>255</sup> Ps. lxxvii. 19. <sup>256</sup> Rom. xii. 23. <sup>257</sup> 26. <sup>258</sup> i Cor. ii. 9. <sup>259</sup> -11. Eph. iii. 5. <sup>260</sup> Ps. lxxvii. 19. <sup>261</sup> Rom. xii. 23. <sup>262</sup> 26. <sup>263</sup> i Cor. ii. 9. <sup>264</sup> -11. Eph. iii. 5. <sup>265</sup> Ps. lxxvii. 19. <sup>266</sup> Rom. xii. 23. <sup>267</sup> 26. <sup>268</sup> i Cor. ii. 9. <sup>269</sup> -11. Eph. iii. 5. <sup>270</sup> Ps. lxxvii. 19. <sup>271</sup> Rom. xii. 23. <sup>272</sup> 26. <sup>273</sup> i Cor. ii. 9. <sup>274</sup> -11. Eph. iii. 5. <sup>275</sup> Ps. lxxvii. 19. <sup>276</sup> Rom. xii. 23. <sup>277</sup> 26. <sup>278</sup> i Cor. ii. 9. <sup>279</sup> -11. Eph. iii. 5. <sup>280</sup> Ps. lxxvii. 19. <sup>281</sup> Rom. xii. 23. <sup>282</sup> 26. <sup>283</sup> i Cor. ii. 9. <sup>284</sup> -11. Eph. iii. 5. <sup>285</sup> Ps. lxxvii. 19. <sup>286</sup> Rom. xii. 23. <sup>287</sup> 26. <sup>288</sup> i Cor. ii. 9. <sup>289</sup> -11. Eph. iii. 5. <sup>290</sup> Ps. lxxvii. 19. <sup>291</sup> Rom. xii. 23. <sup>292</sup> 26. <sup>293</sup> i Cor. ii. 9. <sup>294</sup> -11. Eph. iii. 5. <sup>295</sup> Ps. lxxvii. 19. <sup>296</sup> Rom. xii. 23. <sup>297</sup> 26. <sup>298</sup> i Cor. ii. 9. <sup>299</sup> -11. Eph. iii. 5. <sup>300</sup> Ps. lxxvii. 19. <sup>301</sup> Rom. xii. 23. <sup>302</sup> 26. <sup>303</sup> i Cor. ii. 9. <sup>304</sup> -11. Eph. iii. 5. <sup>305</sup> Ps. lxxvii. 19. <sup>306</sup> Rom. xii. 23. <sup>307</sup> 26. <sup>308</sup> i Cor. ii. 9. <sup>309</sup> -11. Eph. iii. 5. <sup>310</sup> Ps. lxxvii. 19. <sup>311</sup> Rom. xii. 23. <sup>312</sup> 26. <sup>313</sup> i Cor. ii. 9. <sup>314</sup> -11. Eph. iii. 5. <sup>315</sup> Ps. lxxvii. 19. <sup>316</sup> Rom. xii. 23. <sup>317</sup> 26. <sup>318</sup> i Cor. ii. 9. <sup>319</sup> -11. 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Eph. iii. 5. <sup>390</sup> Ps. lxxvii. 19. <sup>391</sup> Rom. xii. 23. <sup>392</sup> 26. <sup>393</sup> i Cor. ii. 9. <sup>394</sup> -11. Eph. iii. 5. <sup>395</sup> Ps. lxxvii. 19. <sup>396</sup> Rom. xii. 23. <sup>397</sup> 26. <sup>398</sup> i Cor. ii. 9. <sup>399</sup> -11. Eph. iii. 5. <sup>400</sup> Ps. lxxvii. 19. <sup>401</sup> Rom. xii. 23. <sup>402</sup> 26. <sup>403</sup> i Cor. ii. 9. <sup>404</sup> -11. Eph. iii. 5. <sup>405</sup> Ps. lxxvii. 19. <sup>406</sup> Rom. xii. 23. <sup>407</sup> 26. <sup>408</sup> i Cor. ii. 9. <sup>409</sup> -11. Eph. iii. 5. <sup>410</sup> Ps. lxxvii. 19. <sup>411</sup> Rom. xii. 23. <sup>412</sup> 26. <sup>413</sup> i Cor. ii. 9. <sup>414</sup> -11. Eph. iii. 5. <sup>415</sup> Ps. lxxvii. 19. <sup>416</sup> Rom. xii. 23. <sup>417</sup> 26. <sup>418</sup> i Cor. ii. 9. <sup>419</sup> -11. Eph. iii. 5. <sup>420</sup> Ps. lxxvii. 19. <sup>421</sup> Rom. xii. 23. <sup>422</sup> 26. <sup>423</sup> i Cor. ii. 9. <sup>424</sup> -11. 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Eph. iii. 5. <sup>460</sup> Ps. lxxvii. 19. <sup>461</sup> Rom. xii. 23. <sup>462</sup> 26. <sup>463</sup> i Cor. ii. 9. <sup>464</sup> -11. Eph. iii. 5. <sup>465</sup> Ps. lxxvii. 19. <sup>466</sup> Rom. xii. 23. <sup>467</sup> 26. <sup>468</sup> i Cor. ii. 9. <sup>469</sup> -11. Eph. iii. 5. <sup>470</sup> Ps. lxxvii. 19. <sup>471</sup> Rom. xii. 23. <sup>472</sup> 26. <sup>473</sup> i Cor. ii. 9. <sup>474</sup> -11. Eph. iii. 5. <sup>475</sup> Ps. lxxvii. 19. <sup>476</sup> Rom. xii. 23. <sup>477</sup> 26. <sup>478</sup> i Cor. ii. 9. <sup>479</sup> -11. Eph. iii. 5. <sup>480</sup> Ps. lxxvii. 19. <sup>481</sup> Rom. xii. 23. <sup>482</sup> 26. <sup>483</sup> i Cor. ii. 9. <sup>484</sup> -11. Eph. iii. 5. <sup>485</sup> Ps. lxxvii. 19. <sup>486</sup> Rom. xii. 23. <sup>487</sup> 26. <sup>488</sup> i Cor. ii. 9. <sup>489</sup> -11. Eph. iii. 5. <sup>490</sup> Ps. lxxvii. 19. <sup>491</sup> Rom. xii. 23. <sup>492</sup> 26. <sup>493</sup> i Cor. ii. 9. <sup>494</sup> -11. 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Eph. iii. 5. <sup>565</sup> Ps. lxxvii. 19. <sup>566</sup> Rom. xii. 23. <sup>567</sup> 26. <sup>568</sup> i Cor. ii. 9. <sup>569</sup> -11. Eph. iii. 5. <sup>570</sup> Ps. lxxvii. 19. <sup>571</sup> Rom. xii. 23. <sup>572</sup> 26. <sup>573</sup> i Cor. ii. 9. <sup>574</sup> -11. Eph. iii. 5. <sup>575</sup> Ps. lxxvii. 19. <sup>576</sup> Rom. xii. 23. <sup>577</sup> 26. <sup>578</sup> i Cor. ii. 9. <sup>579</sup> -11. Eph. iii. 5. <sup>580</sup> Ps. lxxvii. 19. <sup>581</sup> Rom. xii. 23. <sup>582</sup> 26. <sup>583</sup> i Cor. ii. 9. <sup>584</sup> -11. Eph. iii. 5. <sup>585</sup> Ps. lxxvii. 19. <sup>586</sup> Rom. xii. 23. <sup>587</sup> 26. <sup>588</sup> i Cor. ii. 9. <sup>589</sup> -11. Eph. iii. 5. <sup>590</sup> Ps. lxxvii. 19. <sup>591</sup> Rom. xii. 23. <sup>592</sup> 26. <sup>593</sup> i Cor. ii. 9. <sup>594</sup> -11. Eph. iii. 5. <sup>595</sup> Ps. lxxvii. 19. <sup>596</sup> Rom. xii. 23. <sup>597</sup> 26. <sup>598</sup> i Cor. ii. 9. <sup>599</sup> -11. Eph. iii. 5. <sup>600</sup> Ps. lxxvii. 19. <sup>601</sup> Rom. xii. 23. <sup>602</sup> 26. <sup>603</sup> i Cor. ii. 9. <sup>604</sup> -11. Eph. iii. 5. <sup>605</sup> Ps. lxxvii. 19. <sup>606</sup> Rom. xii. 23. <sup>607</sup> 26. <sup>608</sup> i Cor. ii. 9. <sup>609</sup> -11. Eph. iii. 5. <sup>610</sup> Ps. lxxvii. 19. <sup>611</sup> Rom. xii. 23. <sup>612</sup> 26. <sup>613</sup> i Cor. ii. 9. <sup>614</sup> -11. Eph. iii.



V. 13-25. The transition from the foregoing verse to the subsequent discourse seems as follows. The consideration, that "length of days" among men was supposed to increase wisdom and understanding, led Job to think of the *everlasting God*, whose wisdom and knowledge are infinite; and thus, without mentioning him, he proceeded to expatiate on his perfections and dispensations; shewing that he believed the same general truths as his friends did, and could discourse upon them with cogency and fluency. (*Notes*, v. 8-16)



15 Behold, <sup>he</sup> withholdeth the waters, and they dry up: also <sup>he</sup> sendeth them out, and they overturn the earth.

16 With <sup>him</sup> is strength and wisdom: <sup>the</sup> deceived and the deceiver *are* his.

17 He <sup>leadeth</sup> counsellors away spoiled, and maketh the judges fools.

18 He <sup>looseth</sup> the bond of kings, and girdeth their loins with a girdle.

19 He <sup>leadeth</sup> princes away spoiled, and overthroweth the mighty.

20 He removeth away <sup>the</sup> speech of the trusty, and <sup>taketh</sup> away the understanding of the aged.

21 He <sup>poureth</sup> contempt upon princes, and weakeneth the strength of the mighty.

22 He <sup>discovereth</sup> deep things out of darkness, and <sup>bringeth</sup> out to light the shadow of death.

23 He <sup>increaseth</sup> the nations, and destroyeth them: he enlargeth the nations, and <sup>straiteneth</sup> them again.

24 He <sup>taketh</sup> away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way*.

25 They <sup>m</sup>grope in the dark without light, and he <sup>maketh</sup> them to <sup>stagger</sup> like a drunken man.

Acts xii. 23. \* Or, *looseth the girdle of the strong*. Is. v. 27. xi. 5. xlii. 21. Eph. vi. 10, 14. g. xi. 6. xxviii. 20—23. 2 Kings vii. 12. Ps. xlii. 21. cxxxix. 12. Dan. ii. 22. Matt. x. 26. 1 Cor. ii. 10. v. 5. xlii. 5. xlii. 22. Am. v. 8. Luke i. 79. 1 Ex. i. 7. 20. Is. ix. 3. xxi. 15. xxvii. 6. ii. 2. lx. 22. Jer. xxx. 19. xxxiii. 22. Zech. x. 8. 4. Heb. *leadeth in*. Is. vi. 9. 10. xix. 1. Hos. vii. 11. 1 Ps. cvii. 4. 40. m. v. 14. Gen. xix. 11. Is. lx. 10. Acts xlii. 11. 1 John ii. 11. n. Ps. cvii. 27. Is. xix. 14. xiv. 20. † Heb. *wander*.

xi. 7—12.) He declared God to be the fountain of knowledge, wisdom, and power; and that his providence rules the world with irresistible authority. He destroys cities, and imprisons the inhabitants; he afflicts the land with drought, or destroys them with a deluge, as he did the earth in the days of Noah. (Notes, Gen. vii.) The crafty deceivers, and they who are deluded by them, fall in with his universal plan for his own glory; and even Satan, the great deceiver, accomplishes the purposes of God by his malignant endeavours to defeat them! Kings, legislators, conquerors, orators, are spoiled, disgraced, enslaved, overthrown, infatuated, beyond all expectation, as the Lord pleases; and they are sure to be at length rendered contemptible when they oppose his cause. (Notes, Is. ii. 10—18. xlii. 8, 9. Dan. iv. 34—37. Acts xii. 20—23.) He detects the most secret conspiracies, and the deepest intrigues of princes; he disposes of nations with absolute authority; and when any stand in his way, he throws them into such confusion, that they are perfectly bewildered, as if lost in a desert, or groping in the dark, or staggering from drunkenness; and thus they become incapable of the least effectual exertion.—These important truths were suited to convince the over-confident disputants, that they had gone out of their depth, in attempting to assign the Lord's reason for afflicting Job; when "his ways are unsearchable, and his judgments past finding out." (Note, Rom. xi. 33—36.)

#### PRACTICAL OBSERVATIONS.

V. 1—10. Reviling, railery, and boasting commonly prove infectious; and when we overrate ourselves, and court admiration, others will be disposed to undervalue us, and treat us with contempt. Whatever some men fancy, there was good sense, sound reasoning, true knowledge, and heavenly wisdom in the world, before they were born; and the world will not be left in the dark, when these luminaries are set, and their labours also consigned to oblivion. Nay, when *wise and good men* die, blessed be God, wisdom does not die with them, but others are raised up in their places.—We have all a right to judge for ourselves, being endued with understanding as well as others; and we should neither claim superiority over them, nor in this respect yield it to them; for we are cautioned by our Lord on both sides, when he says, "Call no man father upon earth; neither be ye called masters;" but in other matters our rule is, in honour to prefer others, and to sit down in the lowest place; and it is seldom wise or becoming to deviate from it. (Notes, Matt. xxiii. 8—10. Luke xiv. 7—11.)—The most pious and conscientious men have generally been treated with contempt by worldly persons; and sometimes by their brethren, who ought to have sympathized in their sorrows, borne with their infirmities, and helped them with their prayers. But if men despise them, let them but call upon God, and he will answer them.—Adversity and poverty, in this evil world, eclipse the light of wisdom and piety; and many, who once were honourable and useful, have sunk into contempt, when fallen under misfortunes, and become indigent.—Yet, worldly prosperity is of small value in the sight of God. He hath superior blessings for his children; and commonly he gives carnal things abundantly into the hands of those, whose pride, luxury, and impiety are increased by them.—The whole creation groans, as in unnatural bondage to the lusts of men. Every creature preaches the goodness of God, and the ungrateful abuse of man, and testifies that this is a state of probation, not of retribution.

V. 11—25. The faculties of our souls were originally formed, as capable of discerning truth and falsehood, as our bodily senses are of discriminating their objects.—Observation and experience should teach us wisdom. But, through our depravity, and the influence of our passions, we draw wrong conclusions, make a perverse choice, and often wander farther from God and true wisdom, with increasing years. Yet, when renewed by the Holy Spirit, we begin to use

A.M. 2484.

B.C. 1520.

x 10. Gen. viii. 1, 2. 1 Kings viii. 35, 36. xvii. 1. Jer. xiv. 22. Nah. i. 4. Luke iv. 25. Jam. v. 17, 18. Rev. xi. 6.

Gen. vi. 13, 17. vii. 23. Ps. cix. 7—9. Am. v. 8. z 13. Matt. vi. 13. a 1 Kings xxii. 22, 23. Ez. xiv. 9.

b 2 Sam. xv. 31. Is. xix. 12—14. 1 Cor. i. 19, 20. c 2 Chr. xxxiii. 11.

Jer. lii. 31—34. Dan. ii. 21. Rev. xix. 16. d Josh. x. 24, 42.

1 Sam. xvii. 45. 46. Is. xxxvii. 36—38. xlv. 1. Rev. xvii. 14. xix. 19—21.

8 Heb. *the lip of the faithful*. Prov. x. 21. xii. 19. 22. e 21. xvii. 4. xxxii. 9. xxxix. 17.

f Ex. xii. 2. 16. 24. 1 Kings xxi. 23, 24. 2 Kings ix. 29. 31—37. Ps. cvii. 40. Is. xxxiii. 9. xiv. 21, 22. xxvii. 38. Dan. iv. 32, 33. Matt. ii. 12, 13.

Eph. vi. 10, 14. 1 Cor. ii. 26. 1 Cor. ii. 15. ix. 3. xxi. 15. k 20. xvi. 4. Acts xlii. 11.

a v. 9—16. xli. 9, &c. xlii. 3—6. b iv. 12. v. 27. vii. 8—10. xv. 17, 18. Ps. lxxviii. 3, 4. 1 John i. 3.

c xii. 3. xv. 8, 9. xxxiv. 35. xxxv. 16. xxxvii. 2.

d 22. ix. 34, 35. e ix. 3. 14, 15. Is. i. 18—20. xli. 21. Jer. xii. 1, 2. marg.

f iv. 7—11. v. 1—5. viii. 3, 4. xviii. 5, &c. xxi. 37—39. xxii. 6, &c. Ex. xx. 16. Ps. cxix. 69.

g xvi. 2. Jer. vi. 14. vii. 22. xxx. 13. xli. 11. Ez. xxxiv. 4. Hos. v. 13. Mark ii. 17. v. 26.

h 15. xi. 3. xvi. 3. xvii. 2. xix. 2. xxi. 2, 3. xxxii. 1.

i Prov. xvii. 28. Ec. v. 3. Am. v. 13. Jam. i. 19. k xxi. 2, 3. xxxii. 1—3. xxxiv. 2. Judg. ix. 7. Prov. viii. 6, 7. 1 iv. 7. xi. 2—4.

xvii. 5. xxvii. 4. John vi. 2. Rom. iii. 5—8. m xxiii. 21.

xix. 19. Ex. xxii. 2. Prov. xiv. 23. Mal. ii. 9. Marg. n xxvii. 36. Ps. xlii. 21. cxxxix. 23. Jer. xvii. 10. o xvii. 2. Is. xxxviii. 23. Gal. vi. 7, 8. p xlii. 7, 8. p xlii. 7, 8. p xlii. 7, 8. p xlii. 7, 8.

q Ps. cxix. 120. Jer. v. 22. x. 10. Matt. x. 28. Rev. xv. 3, 4. r 21. Ex. xv. 16. Is. viii. 13.

s 21. Ex. xv. 16. Is. viii. 13.

t 21. Ex. xv. 16. Is. viii. 13.

u 21. Ex. xv. 16. Is. viii. 13.

v 21. Ex. xv. 16. Is. viii. 13.

w 21. Ex. xv. 16. Is. viii. 13.

x 21. Ex. xv. 16. Is. viii. 13.

y 21. Ex. xv. 16. Is. viii. 13.

z 21. Ex. xv. 16. Is. viii. 13.

aa 21. Ex. xv. 16. Is. viii. 13.

ab 21. Ex. xv. 16. Is. viii. 13.

#### CHAP. XIII.

Job, confident of his knowledge, appeals to God: disdainfully and peevishly reproves his friends, for pleading against him with false reasonings and partiality; and warns them to fear the judgment of God, 1—13. In extreme suffering, and expecting death, he professes confidence that God would justify him, 14—19. He craves respite, and desires to know his sins, and why God dealt so rigorously with him, 20—25.

**L**O, <sup>mine</sup> eye hath seen all this, <sup>mine</sup> ear hath heard and understood it.

2 What <sup>ye</sup> know, *the same* do I know also: I *am* not inferior unto you.

3 Surely <sup>I</sup> would speak to the Almighty, and <sup>I</sup> desire to reason with God.

4 But <sup>ye</sup> *are* forgers of lies, *ye* *are* all <sup>physicians</sup> of no value.

5 Oh! <sup>that</sup> ye would altogether hold your peace; and it should be <sup>your</sup> wisdom.

6 Hear <sup>now</sup> my reasoning, and hearken to the pleadings of my lips.

7 Will ye <sup>speak</sup> wickedly for God? and talk deceitfully for him?

8 Will ye <sup>accept</sup> his person? will ye contend for God?

9 Is it good that he should <sup>search</sup> you out? or <sup>as</sup> one man mocketh another, do ye *so* mock him?

10 He will surely <sup>reprove</sup> you, if ye do secretly accept persons.

11 Shall <sup>not</sup> his excellency make you afraid? and <sup>his</sup> dread fall upon you?

our faculties aright; we receive wisdom from the Fountain-head, by faith and prayer; we learn useful lessons from all we see and experience; and acquire a spiritual taste, which savours truth and holiness, and is of use every hour of our lives. (Note, Heb. v. 11—14.) May we seek more and more to have "the eyes of our understanding thus enlightened," and "our senses exercised, by reason of use, to discern both good and evil!"—It is a main point of wisdom to set God always before us, to observe his working in every thing, and to feel our own absolute dependence on him. "He doeth what he will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" He creates or destroys, he exalts or depresses, kings or nations as he pleases. (Notes, 1 Sam. ii. 3—8.) All the power and policy of earth and hell cannot conceal anything from him, or carry one point against him. All creatures subserve his purposes, and assist in accomplishing his vast designs. But they who break his commandments, and, depending on their power, wisdom, or dignity, exalt themselves against his cause, and rebel against his authority, after having been constrained, contrary to their intention, to subserve his plan, shall be cast off with indignation, and rendered contemptible and miserable; while such as submit to his authority, and trust in his mercy, obey his precepts, and aim to promote his cause and honour in the world; fall in with his designs according to his revealed will, and yield themselves to his disposal; shall be taken care of by the way, and at the end shall be graciously received, with, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May this be our choice, our conduct, and our felicity!

#### NOTES.

CHAP. XIII. V. 1, 2. With manifest self-preference, Job here declared, that the discoveries of God's providential dealings with men, which he had stated, were the result of his own exact and careful observation; and that he understood these matters better than his friends did, and therefore did not want their instructions. (Note, xii. 1, 2.)

V. 3—6. An improper boldness is discernible in the discourses of Job, for which Elihu afterward reproved him: (Notes, xxxiii. 8—13. xxxiv. 5—9.) yet, he did not mean to justify himself before God, but only to obtain a verdict in his favour from him against his friends, who treated him as a hypocrite; accusing him of crimes which he had never committed, and arguing from false principles, respecting the Divine government of the world. They visited him indeed as physicians, in his distress; but by their improper treatment they irritated his disease. They would, therefore, do him the greatest favour in their power, and most shew their own wisdom, if they would hold their peace; and attend to his reasonings, from which they might learn to correct their own errors.

V. 7—12. The disputants meant to vindicate the Lord's dealings with Job, and to plead his cause; but they bore false-witness against their friend, and used deceitful reasonings in the argument. Now, if such practices were admitted, in pleading for a king against one of his subjects; it would be called "accepting his person," and be a reproach to the character of the king, and a disgrace to the cause. But God wanted not such advocates, nor did his conduct need vindicating by such means. Job therefore reminded his friends, that when their conduct should be searched out, it would appear very wicked and dishonourable to God; and that he would certainly rebuke them for condemning the innocent. If, indeed, they duly considered the majesty and excellency of God, they would be afraid of his indignation, while, under pretence of pleading his cause, they acted so contrary to his example; and it would better become them, to consider themselves as sinful dying creatures, whose bodies would speedily return to the earth, and whose remembrance would



12 Your \*remembrances are like unto 'ashes, your bodies "to bodies of clay.

13 \*Hold your peace, \*let me alone, that I may speak, 'and let come on me what will.

14 Wherefore do \*I take my flesh in my teeth, 'and put my life in mine hand?

15 Though 'he slay me, yet will I trust in him: 'but I will 'maintain mine own ways before him.

16 He also shall be 'my salvation: 'for an hypocrite shall not come before him.

17 Hear 'diligently my speech and my declaration with your ears.

18 Behold now, 'I have ordered my cause; 'I know that I shall be justified.

19 Who is he 'that will plead with me? for now, 'if I hold my tongue, I shall give up the ghost.

20 Only 'do not two things unto me: then will I not 'hide myself from thee.

\* Heb. prove, or argue. d Ex. xv. 2. Ps. xxvii. 1. lxxii. 6, 7. cxviii. 14. 21. Is. xii. 2. Jer. xli. 2. Acts xiii. 47. e viii. 13. xxvii. 8-10. xxxvi. 13. Is. xxxiii. 14. f 6. xxxiii. 1. g xvi. 21. xlii. 4. xl. 7. h ix. 2. 3. 20. xl. 7. 8. Is. xliii. 26. Rom. viii. 33. 34. 2 Cor. i. 12. i xix. 5. xxi. 5. xlii. 32. Is. l. 7. 8. k 13. vii. 11. Jer. xx. 9. l ix. 34. 35. m Gen. iii. 8-10. Ps. cxxxix. 12. Rev. vi. 15, 16.

be buried in obscurity or oblivion.—Bishop Patrick thus paraphrases the concluding verse, perhaps according to the true meaning of the original: 'Whose remonstrances on his behalf are no better than dust; and the arguments you accumulate, but like so many heaps of dirt.'

V. 13, 14. Perhaps Job's friends seemed about to interrupt him; or shewed apprehensions, that Divine judgment would come upon him for so pertinaciously attesting his innocence. 'Well,' says he, 'keep silence, let me speak, and I will risk all consequences; for my anguish is so excessive, that I could even gnaw my own flesh: and, as I am not conscious of any great crime for which I am thus punished, I would even venture my life to have this matter cleared up.' (Notes, vi. 8-13. vii. 9, 10.)

V. 15-19. The first clause in this passage may be properly rendered as an interrogation, 'Lo, he will slay me, shall not I trust?' or, 'though he should slay me, shall not I trust?' Our version is formed from a change in the text, on the authority of the Jewish writers, which, in this case, seems not at all necessary.—Even if left to die of his diseases, or to be cut off by a sudden stroke, Job determined not to give up his confidence.—His friends had intimated that the return of his prosperity would evince his former integrity, and his present repentance, (Notes, v. 18-27. viii. 20-22. xi. 13-20;) but he, conscious that he had walked uprightly before God, and having an assured belief of his faithfulness and mercy, would confide in him as his salvation, even though he slew him; and would maintain before him that he had not been a wicked dissembler, though he well knew that no hypocrite could escape detection or condemnation in his sight. He desired his friends to attend to his appeal, and to observe how he ordered his cause. He did not deny that he was a sinner, but he pleaded that he was not a hypocrite; from the charge of hypocrisy he knew that God would justify him, and he challenged them to bring forward the proofs of their allegations. He had lost all, except his character, the testimony of his conscience, and his hope in God, which they endeavoured to rend from him; and it would be death to him not to vindicate himself from their cruel aspersions.—'For now, I shall be silent, and expire.'

V. 20-23. Job here addressed himself to God, and begged of him to try his cause. Provided his outward pains, and his inward horror, were removed, so that the Divine majesty did not overwhelm him, he was confident he could plead effectually in his own behalf; and he would either propose or answer questions relative to his case, as the Lord pleased. In the first instance, he desired to know how many his iniquities were; and especially he wished to discover what that transgression was, which had brought his present calamities upon him. It is probable that Job intended this merely as an appeal to God, that it was not hypocrisy, or gross oppression; yet the address was querulous and passionate, and when the Lord actually spake, Job found he could not answer him. (Notes, xl. 1-5. xlii. 1-6.)—'O God, I cannot accuse myself of wilful wickedness against thee; but if there be any secret iniquity that I am not privy to, do thou make it known to me, and convince me of it.' (Bp. Hall. Note, x. 1, 2. Ps. cxxxix. 23, 24.)

V. 24-28. As the Lord neither removed Job's pains, nor vindicated his character, nor comforted his soul, he considered him as hiding his face in anger, and holding him as an enemy. And he pleaded, that this was beneath the infinite Majesty of Heaven, seeing he was so mean and frail, and at the point of death, as a withered leaf, or dry stubble, the sport of the winds, and fuel for the flame. (Note, vii. 17-19.) He thought that God framed more severe decrees against him, and inflicted on him more bitter things, than upon any one else; and as he was conscious that, during his maturer years, he had uprightly served the Lord, he supposed that his youthful iniquities, previous to his conversion, were now remembered against him, and that he possessed them in their painful effects. For, it was evident that Divine judgments confined him as a prisoner in the stocks till his conduct had been examined, and evidence against him sought after; and that the prints of God's displeasure were marked upon his whole body, even to the soles of his feet, (ii. 7;) inasmuch that it, (not he,) was consuming, as a putrifying carcase, and wearing away as a moth-eaten garment. (Notes, ii. 7, 8. xix. 15-31. Num. xii. 11-13.)—In these complaints we discern the effects of strong temptations, and remaining depravity; yet, in this chapter Job expresses a regard to God in every thing, shews lively exercises of faith, hope, and confidence in him, and gives many evidences of a sound judgment, and a tender conscience.

A. M. 2484.

B. C. 1520.

s xviii. 17. Ex. xvii. 14. Ps. xxiv. 16. cii. 12. cix. 15. Prov. x. 7. Is. xxvi. 11. t Gen. xviii. 27. u iv. 19. Gen. ii. 7. 2 Cor. v. 1. \* Heb. Be silent from me. x See on 5. vii. 11. x. 1. xxi. 3. y vi. 9, 10. vii. 15, 16. z xviii. 4. Ec. iv. 5. Is. ix. 20. xlix. 26. a Judg. xii. 3. 1 Sam. xix. 5. xxviii. 20. Ps. cxix. 109. b ix. xix. 25-28. xxiii. 10. Ps. xxiii. 4. Prov. xiv. 32. Rom. viii. 38, 39. c x. 7. xvi. 17. 21. xxii. 4-7. xxxi. 35-37. xl. 2. 4. 5. 8. 1 John iii. 20. n x. 20. xxii. 15 -17. o 11. See on xxxiii. 7. Ps. cxix. 120. p ix. 32. xxxviii. 3. xl. 4, 5. xlii. 3-6. q xvii. 5. Ps. xlii. 20, 21. r xxxv. 8, 9. Ps. cxix. 23, 24. s x. 2. xxix. 2, 3. Deut. xxxii. 20. Ps. x. 1. xlii. 1. xli. 24. lxxviii. 6-9. lxxviii. 14. t xvi. 9. xix. 11. xxx. 21. xxi. 35. xxxiii. 10. 1 Sam. xxviii. 16. Lam. ii. 5. 2 Thes. iii. 15. u xiv. 3. 1 Sam. xxiv. 14. Is. xvii. 13. Matt. xlii. 20. x. ii. 20. Ruth i. 20. Ps. lxxxviii. 3. &c. y x. 11. Ps. xxv. 7. Prov. v. 11-13. Jer. xxxi. 19. John v. 5, 11. z xxxiii. 11. 2 Chr. xvi. 10-12. Prov. vii. 22. Acts xvi. 24. a x. 6. xiv. 16, 17. xvi. 9. b ii. 7. § Heb. roots. c xxx. 17-19, 29, 30. Num. xii. 12. d iv. 19. Ps. xxxix. 11. Hos. x. 12.

21 'Withdraw thine hand far from me: and 'let not thy dread make me afraid.

22 Then 'call thou, and I will answer: or let me speak, and answer thou me.

23 How 'many are mine iniquities and sins? 'make me to know my transgression and my sin.

24 Wherefore 'hidest thou thy face, and 'holdest me for thine enemy?

25 Wilt thou 'break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou 'writest bitter things against me, and 'makest me to possess the iniquities of my youth.

27 Thou 'puttest my feet also in the stocks, 'and 'lookest narrowly unto all my paths; thou 'settest a print upon the 'heels of my feet.

28 And 'he, as a rotten thing, consumeth, 'as a garment that is moth-eaten.

x. 11. Ps. xxv. 7. Prov. v. 11-13. Jer. xxxi. 19. John v. 5, 11. z xxxiii. 11. 2 Chr. xvi. 10-12. Prov. vii. 22. Acts xvi. 24. a x. 6. xiv. 16, 17. xvi. 9. b ii. 7. § Heb. roots. c xxx. 17-19, 29, 30. Num. xii. 12. d iv. 19. Ps. xxxix. 11. Hos. x. 12.

## PRACTICAL OBSERVATIONS.

V. 1-12. It is very difficult for man to possess superior talents, without some appearance of ostentation and self-preference; yet, to be "clothed with humility," confers a peculiar gracefulness upon wisdom, knowledge, and every shining quality.—In all our troubles of mind and conscience, we generally find men to be physicians of no value. They often either mistake our case, or attribute our distress to a wrong cause, or prescribe pernicious remedies, and by one means or other increase our malady. But when the conscience is wounded, and the heart dismayed with the fear of wrath, the prevalence of sin, the force of temptation, or the weight of affliction, we should apply to the Physician of our souls; whose knowledge, power, and love, are infinite, who never rejects any sincere application, and who never leaves any case uncured. To him we may speak, and before him we may spread our case, at all times, which is a peculiar comfort when we meet with harsh treatment from man; and though we are sinners, and have committed numberless offences, yet, if our heart condemn us not of hypocrisy, we may have humble confidence before him. (Note, 1 John iii. 18-24.)—Sometimes the greatest comfort that we can afford the afflicted, consists in patiently attending to their complaints; and when we do not understand the subject in debate, or see that others know more of it than we do, or are eager to be heard, it is our wisdom altogether to hold our peace, in hopes to get some good when we cannot do any.—Deceit and iniquity are doubly base, when employed in the professed cause of truth and piety; because they seem to imply that religion needs to be supported by such disgraceful means. But the God of truth and love can never approve the conduct of those who slander, deceive, or persecute their brethren, under pretence of doing him service. Such conduct, when searched into, appears an impious mockery of God, and springs from the basest motives, however secret they are kept. He will therefore surely reprove the offenders; and a due attention to the holy excellency of his character would fill with terror of his vengeance, all those who ignorantly hope for his favour in any unhallowed attempts to serve him.

V. 13-28. In this evil world, considering how frail we are, and how short our time is, we may find enough to employ us, without falsely accusing and reviling our brethren.—Under every affliction, we should aim to keep up a confidence in the Divine mercy, which will preserve us under the most exquisite agonies from doing ourselves any harm.—Though outward evils, and inward distresses, should unite in our case, and continue unabated till death, a strong and active faith, an acquaintance with the scriptural ground of a believer's hope, and conscious integrity, may enable the poor tempted soul to trust in the Lord, and to expect salvation from him. The upright may maintain his cause before him, and be assured that he will be justified; but no hypocrite can come with acceptance before him, or find admission into his kingdom; yet it is best to repress our vehement passions, and to wait his time of clearing our aspersed characters; though, to sit down under some slanders, without attempting our own vindication, be almost as the pangs of death to us: and, indeed, it is very cruel to bereave an afflicted man of his reputation, or to endeavour to discourage his hope in God, without any evidence of his guilt.—It is very desirable to have a clear conscience, and an assurance of God's favour; yet great humility and reverence become us in appealing unto him. He knows us better than we do ourselves; and we should humbly beseech him to bring us acquainted with our sins, that we may repent and seek forgiveness. But he who duly considers the number and heinousness of his transgressions, will not wonder that God hides his face and afflicts him; nor would he have cause to complain of injustice, if he treated him as an enemy. And, though we are mean as the dry leaf or the stubble, yet, being also guilty and polluted, and proper fuel for the fire of the Lord's indignation, it would not be dishonourable to him, if he were to pursue us to destruction. Sins long since forgotten by us, stand recorded in his book, the guilt of which no time can obliterate; while old age often possesses the iniquities of youth, by bodily diseases, ruined circumstances, bad habits, a guilty conscience, or rebellious children; and it is a mercy, if final condemnation be escaped.—Should God mark our steps, and narrowly examine our paths, we could in no wise stand before him in judgment; he would indeed "write bitter things against us," and both body and soul would eternally be filled with the print of his righteous vengeance. This will be the awful case of unbelievers; but there is salvation provided and revealed, not from temporal sorrows, (for our bodies must still return to the dust, and perish as a garment



## CHAP. XIV.

Job pleads with God for relief, because of the shortness and misery of life, and the sinfulness of human nature, 1-6. Viewing death as destructive to all earthly hopes, he yet desires to be hid in the grave, and determines to wait the time appointed for his change, 7-15. He complains that God dealt severely with him; and shews that all things on earth, and men especially, are subject to corruption, 16-22.

**M**AN that is <sup>a</sup>born of a woman is <sup>b</sup>\*of few days, and <sup>c</sup>\*full of trouble.

2 He cometh forth <sup>d</sup>like a flower, and is cut down: he <sup>e</sup>fleeth also as a shadow, and continueth not.

3 And <sup>f</sup>\*dost thou open thine eyes upon such an one, and <sup>g</sup>\*bringest me into judgment with thee?

4 <sup>h</sup>\*Who <sup>i</sup>can bring <sup>j</sup>a clean thing out of an unclean? not one.

5 Seeing <sup>k</sup>his days <sup>l</sup>are determined, <sup>m</sup>\*the number of his months <sup>n</sup>are with thee, <sup>o</sup>\*thou hast appointed his bounds that he cannot pass;

6 <sup>p</sup>\*Turn from him, that he may <sup>q</sup>\*rest, till he shall accomplish, <sup>r</sup>as an hireling, his day.

7 For there is hope of a tree, if it be cut down, <sup>s</sup>\*that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof <sup>t</sup>\*die in the ground;

9 <sup>u</sup>\*Yet through the scent of water it will bud, <sup>v</sup>\*and bring forth boughs like a plant.

10 But man dieth, and <sup>w</sup>\*wasteth away: yea, <sup>x</sup>\*man giveth up the ghost, and <sup>y</sup>\*where is he?

11 <sup>z</sup>\*As the waters fail from the sea, and <sup>aa</sup>\*the flood decayeth and drieth up:

o 14. xix. 10. Is. xi. 1. xxvii. 6. Dan. iv. 15. 23-25. p Is. xxvi. 19. John xii. 24. 1 Cor. xv. 36. q Ez. xvii. 3-10. 22-24. xix. 10. 11. Rom. xi. 17-21. r Heb. is weakened, or cut off. r iii. 11. x. 18. xl. 20. xvii. 13-16. Gen. xlix. 33. Matt. xxvii. 50. Acts v. 10. s 12. vii. 7-10. xix. 26. Prov. xiv. 32. Luke xvi. 22, 23. t vi. 15-18. Jer. xiv. 18.

that is moth-eaten,) but from the wrath to come. For when the believer, whose sins are washed away in the blood of Christ, shall be laid in the grave, his soul will find admission into the realms of glory, and his body shall at length also arise incorruptible and immortal. Seeking first this eternal salvation, let us bear our present trials without a murmur; let us often humble ourselves anew for sins long since committed and repented of, and look forward to death as the period of all our sorrows. And let young persons beware of indulging themselves in sin: for even in this world they may so possess the iniquities of their youth, as to have months of sorrow for moments of pleasure. (Note, John v. 10-15. P. O. 1-14. conclusion.)—Their wisdom and duty, therefore, consist in remembering their Creator in their early days, that they may have assured hope and sweet peace of conscience, as the solace of their declining years. (Note, Ec. xii. 1.)

## NOTES.

CHAP. XIV. V. 1-6. Job, perhaps perceiving that his friends disregarded him, continued his discourse, by decanting upon the condition of man, and interspersing addresses unto God. He observed, that every man born of Adam's race, is short-lived, and exposed to manifold afflictions: all his beauty, felicity, splendour, and gaiety, fall before the stroke of sickness or of death, as the gaudy flower before the scythe; or they pass away like the fleeting shadow. (Notes, Ps. c. 3-6. xcii. 6, 7. 12. ciii. 15-18. Is. xl. 6-8. Jam. i. 9-11. 1 Pet. i. 24, 25.) He then expostulated with God, for noticing, or judging with such severity, a poor creature beneath his regard. (Notes, vii. 17-19. xiii. 24-28.) He was indeed a sinner, being descended from sinful parents, as all other men were: even as, in the whole course of nature, the progeny partake of the propensities and qualities of the creature, whence it sprang. "For who can bring a clean thing out of an unclean? Not one." Or, how could it be possible for his conduct to be sinless, when his heart was by nature polluted and unclean? In either sense, this forms a decisive testimony, that Job understood and believed the doctrine of *original sin*; and though he did not apply it, in so humble and pious a manner, as David afterwards did, (Note, Ps. li. 5, 6;) yet he seems to have intended it as a plea, why the Lord should not deal with him according to his own works, but according to his promised mercy and grace.—Job proceeded to observe, that man's days were determined, and he could not exceed his appointed term of life; therefore he prayed that he might have a little rest from his exquisite anguish, till the wearisome work of life was over, and death should end his sorrows; which would be as welcome to him as night to the day-labourer.

V. 7-12. Though a tree be cut down, and the stump seem decayed in the earth, yet, if it be in a moist and fruitful situation, it may be expected that tender branches will shoot forth, and grow up as a newly planted tree, or as if the old tree again revived. But when a man is cut off by death, he is for ever removed from his place in this world; no one expects to see him again; and his body returns to the earth whence it was taken, and mingles with it; even as the waters return to the sea, whence they first came. Thus he lieth down, till the consummation of all things, when he shall awake at the general resurrection.—All these expressions imply Job's belief of that great doctrine; though both ancient and modern Sadducees have contrived to misunderstand him. Why else should he speak of death as "sleep," and mention a *period* to it

M. A. 2484.

B. C. 1520.

a xv. 14. xxv. 4. Ps. li. 5. Matt. xi. 11. \* Heb. short of days. b vii. 1. 6. ix. 25. Gen. xlvii. 9. Ps. xxxix. 5. c v. 7. See on. Be. ii. 17. 23. d Ps. xc. 5-7. xcii. 12. ciii. 15. 16. xl. 6. —S. Jam. i. 10. 11. 1 Pet. i. 24. e viii. 9. ix. 25. 26. 1 Chr. xxix. 18. Ps. ciii. 11. cxlii. 4. Ec. viii. 13. f vii. 17. 18. xiii. 25. Ps. cxliv. 3. g ix. 19. 20. 32. xix. 27. Ps. cxliii. 2. Rom. iii. 19. i Heb. Who will give, &c. ? h xv. 14 — 16. xxv. 4-6. Gen. v. 3. Ps. li. 5. John iii. 6. Rom. v. 12. viii. 9. Eph. ii. 3. i Luke i. 35. j 14. vii. 1. xii. 10. Ps. xxxix. 4. Dan. v. 26. 30. ix. 24. xi. 36. Luke xii. 20. Acts xvii. 26. Heb. ix. 27. k xxi. 21. l xiii. 13. 14. Ps. civ. 9. 29. Dan. iv. 35. Rev. i. 18. ii. 7. m vii. 16. 19. x. 20. Ps. xxxix. 13. n Heb. cease. o vii. 2. Matt. xx. 1-8. p Is. xxvi. 19. John xii. 24. 1 Cor. xv. 36. q Ez. xvii. 3-10. 22-24. xix. 10. 11. Rom. xi. 17-21. r Heb. is weakened, or cut off. r iii. 11. x. 18. xl. 20. xvii. 13-16. Gen. xlix. 33. Matt. xxvii. 50. Acts v. 10. s 12. vii. 7-10. xix. 26. Prov. xiv. 32. Luke xvi. 22, 23. t vi. 15-18. Jer. xiv. 18.

u x. 21. 22. xxx. 23. Ec. iii. 19. —xii. 5. v xix. 25 — 27. Ps. cii. 26. Is. li. 6. lxxv. 17. lxxvi. 22. Matt. xxiv. 35. Acts iii. 21. 2 Pet. iii. 7. 10-13. Rev. xx. 11. xxi. 1. x. iii. 13. vii. 21. Is. xxvi. 10. Dan. xii. 2. John xi. 11-13. Eph. v. 14. 1 Thes. iv. 14. v iii. 17-19. Is. lvii. 1. 2. z Is. xii. 1. xxvi. 20, 21. a Mark xiii. 32. Acts i. 7. xvii. 31. b Gen. viii. 1. Ps. cvi. 4. Luke xxiii. 42. c xix. 25, 26. Ez. xxxvii. 1-14. Matt. xxii. 29-32. John v. 28. 29. Acts xxvi. 8. 1 Cor. xv. 42-44. Rev. xx. 13. d v. vii. 1. xiii. 15. Ps. xxviii. 14. xl. 1. 2. Lam. iii. 25, 26. Jam. v. 7, 8. e Cor. xv. 51. 52. 2 Pet. iii. 10. f xiii. 22. Ps. i. 4. 5. 1 Thes. iv. 17. 1 John ii. 28. g vii. 21. x. 3. 8. Ps. cxviii. 8. 1 Pet. iv. 19. h x. 6. 14. xiii. 27. xxxi. 4. xxxiii. 11. xxviii. 23. Ps. lvi. 6. cxxxix. 1-4. Prov. v. 21. Jer. xxxii. 19. i xxi. 19. Deut. xxxii. 34. Hos. xiii. 12. k Ps. cii. 25, 26. Is. xl. 12. xli. 15. 16. liv. 10. lxix. 1. Jer. iv. 24. Rev. vi. 14. viii. 8. xx. 11. l Heb. faded. 1 xviii. 4. Matt. xxvii. 51. m Heb. overbore. Gen. vi. 17. vii. 21-23. m xix. 10. xxviii. 8. Ps. xxx. 6, 7. Ez. xxxvii. 11. Luke xii. 19, 20. n Ec. viii. 8. o 14. ii. 12. Lam. iv. 8. p 1 Sam. iv. 20. Ps. xxxix. 5. Ec. ii. 18. 19. ix. 5. Is. xxxix. 7, 8. lxiii. 16. q xix. 20. 22. 26. xxxiii. 19-31. r Prov. xiv. 32. Luke xvi. 23, 24.

12 So <sup>a</sup>man lieth down, and riseth not: <sup>b</sup>\*till the heavens <sup>c</sup>be no more, they shall not <sup>d</sup>\*awake, nor be raised out of their sleep.

13 Oh! that thou wouldst <sup>e</sup>\*hide me in the grave, that thou wouldst keep me secret, <sup>f</sup>\*until thy wrath be past, that thou wouldst <sup>g</sup>\*appoint me a set time, and <sup>h</sup>\*remember me!

14 If a man die, <sup>i</sup>\*shall he live again? <sup>j</sup>\*all the days of my appointed time will I wait, till <sup>k</sup>\*my change come.

15 Thou <sup>l</sup>\*shalt call, and I will answer thee: <sup>m</sup>\*thou wilt have a desire to the work of thine hands.

16 For now <sup>n</sup>\*thou numberest my steps; dost thou not watch over my sin?

17 My transgression is <sup>o</sup>\*sealed up in a bag, and thou sewest up mine iniquity.

18 And surely <sup>p</sup>\*the mountain falling <sup>q</sup>\*cometh to nought, and <sup>r</sup>\*the rock is removed out of his place.

19 The waters wear the stones: thou <sup>s</sup>\*wastest away the things which grow out of the dust of the earth; and thou <sup>t</sup>\*destroyest the hope of man.

20 Thou <sup>u</sup>\*prevailest for ever against him, and he passeth: thou <sup>v</sup>\*changest his countenance, and sendest him away.

21 His sons come to honour, and <sup>w</sup>\*he knoweth it not; and they are brought low, but he perceiveth it not of them;

22 But <sup>x</sup>\*his flesh upon him shall have pain, and <sup>y</sup>\*his soul within him shall mourn.

when he shall awake, even "when the heavens be no more?" (Marg. Ref.)—Either Job meant by these considerations to comfort himself with the hope of having soon and for ever done with this wretched world; or he used them as a plea, why God should grant him respite from trouble to prepare for death, the consequences of which are irreversible.

V. 13-15. Job here earnestly prayed that God would speedily terminate his sorrows, and hide him in the grave, till his fatherly displeasure were past, or the present storm subsided; that he would set a time when he would release him; or at present dismiss him, till the appointed period of the resurrection, and the general judgment, and then remember him in mercy. As, however, death would soon remove him hence, he determined to wait, in patience and hope, "all the days of his appointed time," till that change should take place: and to look forward in believing expectation to the resurrection, when God would call him forth out of the grave, and he would gladly answer; when he would appear to try his cause and justify him, and take delight in the work of his hands.—The change, or renovation, which shall take place, at the resurrection, seems principally intended. (Note, Phil. iii. 20, 21.)

V. 16-22. In the preceding verses Job spoke in some degree of faith and hope; but here despondency again prevails. He represents God as strictly scrutinizing his whole conduct, and collecting evidence against him, which he preserved as a treasure sealed or sewed up in a bag, that he might be punished with the utmost rigour. (Notes, Deut. xxii. 34, 35. Rom. ii. 4-6.) He would not say that God did him injustice, but he thought that he carried matters to extremity against him: and in that case he would certainly bring him to destruction, without remedy. For his indignation must ruin the happiness, and the hope, of the most prosperous and powerful; as an earthquake subverts the strongest mountains, or removes the solid rocks; or, if more gradually, yet effectually, as the waters wear away the stones, or wash away the earth and its productions from the high to the low grounds. Indeed, God irresistibly prevails against all who contend with him: by sickness or death he changes their countenances, and sends them away into misery: and when the body is full of pain, or the soul of terror at the approach of death, the poor sufferer cannot notice either the prosperity or the adversity of his family.

## PRACTICAL OBSERVATIONS.

V. 1-15. It is very useful, seriously to reflect on the shortness and uncertainty of human life; on the vanity and vexation of all human enjoyments: and on the fading nature of all worldly splendour, which hath neither substance nor continuance: that we may cease to expect happiness from earthly objects, and learn to "lay up our treasure in heaven." But it is still more interesting to advert properly to the cause, and the remedy, of these evils. "By one man sin entered into the world, and death by sin; and so death passed upon all men." We receive our nature through this corrupted channel, and all the powers of our soul are contaminated by it: for who can produce an holy offspring from an unholy stock? Indeed, the almighty power of God once formed the holy human nature of the Saviour, in the womb of a sinful woman: but that was above, and contrary to, the established order of nature, that he might appear "in the likeness of sinful flesh," and yet be without sin. All else are conceived, and shapen in iniquity: and we all early manifest an aversion to God and his holy service, and our actual transgressions soon become numerous.



CHAP. XV.

Eliphaz sharply reproves Job, as arrogant and impious, 1-13. He declares God's holiness and man's sinfulness, 14-16. He appeals to observation and tradition, in proof that the wicked are miserable in this world, 17-35.

**T**HEN answered Eliphaz the Temanite, and said,  
2 Should a wise man utter vain knowledge,  
and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or  
with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest  
prayer before God.

5 For thy mouth uttereth thine iniquity, and thou  
choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I:  
yea, thine own lips testify against thee.

7 Art thou the first man that was born? or wast  
thou made before the hills?

8 Hast thou heard the secret of God? and dost  
thou restrain wisdom to thyself?

9 What knowest thou, that we know not? what  
understandest thou, which is not in us?

10 With us are both the grey-headed, and very  
aged men, much elder than thy father.

11 Are the consolations of God small with thee?  
is there any secret thing with thee?

12 Why doth thine heart carry thee away? and  
what do thy eyes wink at,

13 That thou turnest thy spirit against God, and  
testest such words go out of thy mouth?

14 What is man, that he should be clean? and he  
which is born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea,  
the heavens are not clean in his sight.

16 How much more abominable and filthy is man,  
which drinketh iniquity like water!

17 I will shew thee, hear me; and that which I  
have seen I will declare;

18 Which wise men have told from their fathers,  
and have not hid it:

19 Unto whom alone the earth was given, and no  
stranger passed among them.

20 Wherefore do I not see signs of heaven, nor  
do I see the powers thereof?

21 Wherefore do I not see heaven opened, and  
stars descending?

22 Wherefore do I not see the light of the  
morning, nor the stars of the evening?

23 Wherefore do I not see the gates of heaven,  
nor the windows thereof?

24 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

25 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

26 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

27 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

28 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

29 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

30 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

31 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

32 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

33 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

34 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

35 Wherefore do I not see the powers of heaven,  
nor the hosts thereof?

A. M. 2184. B. C. 1526.  
a ii. 11. iv. 1. xvi. 1. xlii. 1. xlii. 7. 9. b xi. 2. 3. xlii. 2. Jam. iii. 13. \* Heb. knowledge of wind. v. 22. vii. 2. c Hos. xii. 1. d xlii. 4. 5. xvi. 2. 3. xxi. 1-3. Mat. iii. 13-15. Matt. xii. 36. 37. Col. iv. 6. 1 Tim. vi. 3. 5. e v. 5. 6. vi. 14. f Ps. xxi. 1-3. Zeph. i. 6. + Heb. makest void. Ps. cxix. 126. Rom. iii. 31. Gal. ii. 21. f v. 8. xxviii. 10. 1 Chr. x. 13. 14. Hos. vii. 14. Am. vi. 10. Luke xviii. 1. 2. Or, speech. 3 Heb. teacheth. ix. 22-24. xii. 6. Mark vi. 21. 22. Luke vi. 45. Jam. i. 26. g Ps. i. 19. 20. h i. 2. 4. xlv. 3. 65. Luke xix. 22. k xxxviii. 4. c. c. 18. Am. iii. 7. m xii. 2. xlii. 5. 6. o viii. 8-10. xlii. 20. xxxii. 6. 7. Deut. xxxii. 7. Prov. xvi. 31. p v. 8-26. xli. 13-19. 2 Cor. i. 3-9. vii. 6. q 8. xlii. 2. 1 Kings xxii. 24. r Ec. xi. 9. Mark vii. 21. 22. Acts v. 3. 4. viii. 22. Jam. i. 14. 15. s xvii. 9. Ps. xxxv. 10. Prov. vi. 13. t 95-27. ix. 4. Rom. viii. 7. 8. u x. 3. xli. 6. Ps. xxxiv. 13. Jam. i. 26. ii. 2-6. x xii. 2. xiv. 4. xxv. 4-6. 1 Kings viii. 46. 2 Chr. vi. 36. Ps. li. 5. Prov. xx. 9. Ec. vii. 20. John vi. 18. Gal. iii. 22. Eph. ii. 2. 3. 1 John i. 8-10. y See on iv. 18-xxv. 5. Is. vi. 2-5. z iv. 19. xlii. 6. Ps. xiv. 1-3. Rom. i. 28-30. iii. 9-19. Tit. iii. 3. a xxxiv. 7. Prov. xix. 28. b v. 27. xlii. 5. 6. xxxviii. 1. xxxiv. 2. xxxvi. 2. c 10. viii. 18. Ps. lxxii. 18. lxxviii. 3-6. Is. xxxviii. 19. d Gen. x. 25. 32. Joel iii. 17.

So that unless we be born of the Spirit, no spiritually good thing dwells in us, or can proceed from us; and even the little good of the regenerate is greatly defiled. We should therefore learn to abase ourselves before God, as abominable and polluted creatures: we should cease from all dependence on our own works; deprecate the strictness and severity of the Divine judgment; and cast ourselves wholly on the mercy of our God, according to the new covenant of grace, through the mediation of our Divine Surety: and we should daily seek the renewing of the Holy Spirit, and look forward to heaven as the only place of perfect holiness and felicity.—As the number of our days and months is appointed, which we cannot exceed, we should both seize the present moment, and pray for the preservation of our faculties, and the composure of our minds, that we may prepare for eternity, and finish our measure of trials and services with comfort and acceptance; relying on the tender compassion of our heavenly Father, who remembereth that we are but dust. A span of life alone remains unto us; our duties are exceedingly important, in their consequences to ourselves, and to others: and if the opportunity be slipped, it will be irrecoverable for ever. Whatever then we find to do, let us do it heartily and immediately. (Note, Ec. ix. 10.) If our trials be heavy and many, they will not here last long; death will finally terminate all our earthly sorrows and comforts: yet that is but a sleep; the soul will continue to live and act; and the body will awake and live when the heavens shall be no more. (Notes, Dan. xii. 2, 3. 1 Thes. iv. 13-18.) If our sins be forgiven, and our hearts renewed unto holiness, heaven will be the rest of our souls, while our bodies will be secretly hid in the grave, from the malice of our enemies, and we shall feel no more pain from the corrections of our God. At the appointed time, he will again remember us; and then we shall find every cloud dispersed, and every frown removed. Then the Lord will call his sleeping saints, and they will answer him; they will arise incorruptible and glorious; they will be publicly justified, and manifested to be his children and heirs; he will shew his love to them and his delight in them, as the creatures of his power, and the subjects of his grace; and death shall be “swallowed up in victory.” A few more days of conflict and difficulty, and this change shall begin in death; when the soul, released from sin and sorrow, and perfected in holiness, will joyfully wait for the re-union of the body, and that last and complete eternal change, when “mortality shall be swallowed up of life.” For this appointed period let us wait with godly fear, with realizing faith and cheerful hope, with diligent preparation and patient continuance in well-doing; neither desirous of living, nor impatient of the troubles of life.

V. 16-22. We should on no account yield to the suggestions of Satan, or the dictates of unbelief, to conclude, that the Lord can deal even in rigorous justice with a sinner, who hath a hope of everlasting life; or that he intends the misery and condemnation of those who trust in his mercy, and who desire to know and do his will.—We should number our own steps, watch over our sins, and keep an exact account of our transgressions, that we may humbly seek forgiveness of them, and more highly value the salvation of the gospel; and if we thus “judge ourselves, we shall not be condemned of the Lord.” He may afflict us with salutary chastisements; disease may fill our flesh with pain, change our countenance, and wear us away; we may lose the comfort of our families and connexions, and every hope of earthly felicity: but our God will not send the believer away into the regions of darkness and despair; nay, he will receive him into the realms of eternal felicity.—But what a change awaits the prosperous unbeliever! When the appointed period arrives, a state of unmixed, unalterable, and eternal misery will succeed. How will he answer, when God shall call him to his tribunal? Then indeed will he find, though now he will not believe it, that God numbered all his steps, and watched over his sins, and kept an exact account of all his iniquities, which are sealed up as evidence to be produced against him at the day of trial. And if the light afflictions which are but for a moment, that God's own children suffer here, be so wearying and distressing, what will the vengeance be that he reserves for his determined enemies! The strength of mountains and rocks cannot stand before his indignation, or shelter sinners from it. Their hope will then be destroyed for ever. Where will then be their possessions, pleasures, and dis-

tinctions? All pass away, and come to nought! Their countenance will then change, when the Judge shall bid them “depart accursed into everlasting fire, prepared for the devil and his angels:” and when body and soul are thus filled with anguish, what comfort can they derive from the consideration, that their crimes aggrandized their families, and their estates descended to their posterity?—But the Lord is yet upon a mercy-seat, ready to be gracious:—“O that men were wise, that they understood these things, that they would consider their latter end!”

NOTES.

CHAP. XV. V. 1-13. Instead of being convinced by Job's reasoning, or softened by his pathetic complaints, Eliphaz, with increasing severity, led on a second attack on him. Job had been reputed a wise man: but Eliphaz asked, Whether it consisted with that character, to propagate such empty notions, and to satisfy his conscience with them; when they were as unfit for the purpose, as the unwholesome east wind would be to appease his hunger. Would any wise man reason with such inconclusive arguments?—Thus contemptuously did he speak concerning Job's discourse. Yet in fact his doctrine was true, his cause was good, and many of his observations very wise and pious.—Eliphaz next charged him with casting off the fear of God, and restraining prayer before him: either because he concluded from some hasty expressions, that Job had no reverence for God, and proudly refused to call upon him in his trouble; or, that his doctrine would embolden others to ungodliness with the hopes of impunity, or discourage them from prayer by representing religion as unprofitable.—“Truly thou makest void fear,” (or, the fear of God;) and diminishes meditation, (or, worship,) “before him.”—He further accused him with choosing craftily to cloak his iniquity with the semblance of piety; observing that there needed nothing more than his own words to convict and condemn him.—He next enquired, whether he were the first of men, or had existed before the creation? Whether he were of the secret council of God, or had engrossed all wisdom to himself. If not, why did he presume to know more than any of his friends; when they were themselves, or had on their side, much elder men than he, or even than his father? And he demanded, “Whether the consolations of God were small with him?” That is, whether the consolations, which they proposed to him, if penitent, were so small, that he should condemn them as “physicians of no value?” Or whether he had any better method of comfort and deliverance, which he kept secret from them? In short, Eliphaz expostulated with Job, for letting his own heart carry him into such arrogant behaviour to them, and into such daring impiety against God, as he had just uttered.—Temptation and anguish indeed had extorted several improper expressions from Job: but Eliphaz was evidently angry, because he did not confess himself a hypocrite; but argued against the decision of him and his friends, and treated their discourses with peevish neglect, as either false, or inapplicable to the case.

V. 14-16. (Notes, iv. 17-21. ix. 1-3. 14-21. xiv. 1-6.) The holy God puts no trust in his saints, his holy ones, or holy angels; nay, he sees defect and mutability in the heavens themselves, as well as in its inhabitants, some of whom kept not their first estate. How abominable then and filthy in his sight is man, even every one who is born of woman! For, it is evident that he naturally craves sinful indulgences with a greedy appetite, and seeks his satisfaction in them, as one, who is thirsty, desires and drinks down water with greediness and delight: and that he quenches his perverse thirst as often as it returns, even by the commission of the most abominable crimes. (Marg. Ref.)—This text forms a conclusive proof, that these disputants were deeply convinced of the doctrine of original sin, and the total depravity of human nature, as far as man is left to his own innate propensities. But, that doctrine could not fairly be made to bear on the point at issue; because Job did not attempt to justify himself from the charge of sinfulness, but merely from that of hypocrisy, or gross wickedness.

V. 17-35. Eliphaz here again laboured to confirm his position, that the righteous prosper, and the wicked are miserable, in this world. He stated, that this was not merely his own opinion, but a tradition received from their fathers, and which wise men had always approved and taught; and they especially,



20 The wicked man <sup>a</sup>travaileth with pain all <sup>b</sup>his days, and <sup>c</sup>the number of years is hidden to the oppressor.

21 A <sup>d</sup>"dreadful sound is in his ears : <sup>e</sup>in prosperity <sup>f</sup>the destroyer shall come upon him.

22 He <sup>g</sup>'believeth not that he shall return out of darkness, <sup>h</sup>and he is waited for of the sword.

23 He <sup>i</sup>'wandereth abroad for bread, <sup>j</sup>saying, Where is <sup>k</sup>it? he knoweth that <sup>l</sup>"the day of darkness is ready at his hand.

24 Trouble and <sup>m</sup>"anguish shall make him afraid; they shall prevail against him, <sup>n</sup>as a king ready to the battle.

25 For <sup>o</sup>he stretcheth out his hand against God, and <sup>p</sup>"strengtheneth himself against the Almighty.

26 He <sup>q</sup>'runneth upon him, <sup>r</sup>even on his neck, upon the thick bosses of his bucklers :

27 Because <sup>s</sup>he covereth his face with his fatness, and maketh collops of fat on <sup>t</sup>his flanks.

28 And he dwelleth in <sup>u</sup>"desolate cities, <sup>v</sup>and in houses which no man inhabiteth, <sup>w</sup>"which are ready to become heaps.

29 He shall not be rich, <sup>x</sup>neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not <sup>y</sup>"depart out of darkness; <sup>z</sup>"the flame shall dry up his branches, and <sup>aa</sup>by the breath of his mouth shall he go away.

31 Let <sup>ab</sup>"not him that is deceived <sup>ac</sup>"trust in vanity : for <sup>ad</sup>"vanity shall be his recompense.

32 It shall be <sup>ae</sup>"accomplished before his time, <sup>af</sup>and his branch shall not be green.

33 He shall <sup>ag</sup>"shake off his unripe grape as the vine, <sup>ah</sup>and shall cast off his flower as the olive.

34 For <sup>ai</sup>"the congregation of hypocrites shall be desolate, and fire shall consume <sup>aj</sup>"the tabernacles of bribery.

35 They <sup>ak</sup>"conceive mischief, and bring forth <sup>al</sup>"vanity, and their belly prepareth deceit.

36 He shall not <sup>am</sup>"depart out of darkness; <sup>an</sup>"the flame shall dry up his branches, and <sup>ao</sup>by the breath of his mouth shall he go away.

37 Let <sup>ap</sup>"not him that is deceived <sup>aq</sup>"trust in vanity : for <sup>ar</sup>"vanity shall be his recompense.

38 It shall be <sup>as</sup>"accomplished before his time, <sup>at</sup>and his branch shall not be green.

39 He shall <sup>au</sup>"shake off his unripe grape as the vine, <sup>av</sup>and shall cast off his flower as the olive.

40 For <sup>aw</sup>"the congregation of hypocrites shall be desolate, and fire shall consume <sup>ax</sup>"the tabernacles of bribery.

41 They <sup>ay</sup>"conceive mischief, and bring forth <sup>az</sup>"vanity, and their belly prepareth deceit.

42 He shall not <sup>ba</sup>"depart out of darkness; <sup>bb</sup>"the flame shall dry up his branches, and <sup>bc</sup>by the breath of his mouth shall he go away.

43 Let <sup>bd</sup>"not him that is deceived <sup>be</sup>"trust in vanity : for <sup>bf</sup>"vanity shall be his recompense.

44 It shall be <sup>bg</sup>"accomplished before his time, <sup>bh</sup>and his branch shall not be green.

45 He shall <sup>bi</sup>"shake off his unripe grape as the vine, <sup>bj</sup>and shall cast off his flower as the olive.

46 For <sup>bk</sup>"the congregation of hypocrites shall be desolate, and fire shall consume <sup>bl</sup>"the tabernacles of bribery.

47 They <sup>bm</sup>"conceive mischief, and bring forth <sup>bn</sup>"vanity, and their belly prepareth deceit.

48 He shall not <sup>bo</sup>"depart out of darkness; <sup>bp</sup>"the flame shall dry up his branches, and <sup>bq</sup>by the breath of his mouth shall he go away.

49 Let <sup>br</sup>"not him that is deceived <sup>bs</sup>"trust in vanity : for <sup>bt</sup>"vanity shall be his recompense.

50 It shall be <sup>bu</sup>"accomplished before his time, <sup>bv</sup>and his branch shall not be green.

51 He shall <sup>bw</sup>"shake off his unripe grape as the vine, <sup>bx</sup>and shall cast off his flower as the olive.

52 For <sup>by</sup>"the congregation of hypocrites shall be desolate, and fire shall consume <sup>bz</sup>"the tabernacles of bribery.

53 They <sup>ca</sup>"conceive mischief, and bring forth <sup>cb</sup>"vanity, and their belly prepareth deceit.

A. M. 2184.

B. C. 1520.

e Rom. viii. 22.  
f Ps. xc. 3, 4.  
Luke xii. 19—  
21. Jam. v. 1—  
6.

h Heb. sound of  
fears. xviii. 11.  
Gen. iii. 9, 10.  
Lev. xxvi. 36.  
2 Kings vii. 6.  
Prov. i. 26, 27.

g i. 13—19, xx.  
5—7, 22—24.  
1 Sam. xxv. 38  
—38. Ps. lxxii.  
18—20, xcii. 7.  
Acts xii. 21—  
23. 1 Thes. v. 3.

h i Cor. x. 10.  
Rev. ix. 11.  
i vi. 11, ix. 16.  
2 Kings vi. 33.  
Is. vii. 21, 22.  
Matt. xxvii. 5.

k xx. 3, 23, 34.  
Gen. i. 2, Ps. lix.  
iv. 12, Ps. lix.  
15, cix. 10. Lam.  
v. 6, 9. Heb. xi.  
37, 32.

m xviii. 5, 6, 18.  
Ec. xi. 8. Joel  
ii. 2. Am. v. 20.  
Zeph. i. 15. Heb.  
x. 27.

n v. 2—4. Ps.  
cxix. 143. Prov.  
i. 27. Is. xlii. 8.  
Matt. xxvi. 37.  
88. Rom. ii. 9.

o Prov. vi. 11.  
xxiv. 34.  
p Lev. xxvii. 23.  
Ps. lxxii. 9, 11.  
Dan. v. 23. Mal.  
i. 13.

q ix. 4. xl. 9—11.  
Ex. v. 2, 3. ix. 17. 1 Sam. iv. 7—9.  
vi. 6. Ps. lii. 7.  
Is. viii. 9, 10. x. 12—14. xli. 4—7.  
r 2 Chr. xxviii. 22. xxxiii. 13—17.

s xvi. 12. Gen. xlix. 8.  
Ps. cxviii. 10. Jer. v. 28. u ii. 14.  
x Jer. li. xvi. 19, li. 37. Mic. iii. 12.  
y xx. 22—28.  
xxii. 15—20, 23—25. xxvii. 16, 17. Ps. xlix. 16, 17. Luke xii. 19—21. xvi. 2. 19—22. Jann. i. 11. v. 1—3.

z xx. x. 21, 22.  
xviii. 5, 6, 18.  
Matt. viii. 12.  
xii. 13. 2 Pet.  
ii. 17. Jude 13.

aa xx. 26. Is. xxx.  
33. Ez. xv. 4—  
7. xx. 47, 48.  
Matt. xxv. 41.  
Mark ix. 43—  
49. 2 Thes. i.  
8, 9.

b iv. 9. Is. xi. 4.  
Rev. xix. 15.

c xii. 16. Is. xlv.  
20. Gal. vi. 3, 7.  
Eph. v. 6.

d Ps. lxii. 10. Is.  
lix. 4. Jonah i.  
8.

e iv. 8. Prov.  
xiii. 8. Is. xvii.  
10, 11. Hos. viii.  
7. Gal. vi. 8.

\* Or, cut off.  
xxii. 16. Ps. lv.  
23. Ec. vii. 17.

f viii. 16—19.  
ix. 7—9. xlviii.  
16, 17. Ps. lii. 5—  
8. Is. xxvii. 11.  
Ez. xvii. 8—10.  
Hos. ix. 16.  
xiv. 6—7. John  
xv. 6.

g Is. xxxiii. 9.  
Rev. vi. 13.  
h Deut. xxviii.  
30, 40.

i viii. 13. xx. 5.  
xxvii. 8. xxxvii.  
13. Is. xxxiii. 14.  
15. Matt. xxiv. 51.  
Mic. vii. 3.

j Ps. vii. 14. Is. lix. 4, 5. Jam. i. 15. \* Or, integrity. —CHAP. XVI. a vi. 6.  
26. xi. 2, 3. xiii. 6. xix. 2, 3. Jam. i. 15. \* Or, truthfulness. xiii. 4. xvi. 11. Ps. lxxx. 26.  
Phil. i. 16. \* Heb. words of wind. vi. 26. viii. 2. xv. 2. y xx. 23. xxxii. 3—6. Matt. xxii. 46.  
c vi. 2—5. 14. Matt. vii. 12. Rom. xii. 15. 1 Cor. xii. 26.

Job reproves his friends, for their conduct towards him; and shews how he would have acted, if they had been afflicted as he was, 1—6. He pathetically describes his heavy and varied sorrows, 7—16. As a dying man, he appeals to God to attest his integrity, 17—22.

THEN Job answered and said,  
2 I have <sup>a</sup>heard many such things: <sup>b</sup>"miserable comforters are ye all.

3 Shall <sup>c</sup>"vain words have an end? or <sup>d</sup>"what emboldeneth thee that thou answerest?

4 I also could speak as ye do; <sup>e</sup>"if your soul were in

their growth on being contradicted; and charge those, who dissent from them, with arrogance, with pretending to be wiser than all mankind, or engrossing all knowledge to themselves; and when they would decide controversies by authority, and by their own superior age and experience. We should watch and pray against this indecent and self-sufficient spirit; and that we may not misrepresent men's words, nor accuse them without evidence.—In the worst estate of man on earth, he hath many unmerited comforts from God. No consolations can be had in trouble, but in the way of faith and prayer; no other secret can be found to heal a wounded conscience, and a broken heart, than the encouragements of the gospel; and, however proposed, they are worthy of our acceptance. Yet unmerited reproach and unseasonable severity may so embitter a man's spirit, that he cannot receive them from those, who have thus discomposed him.—But, alas! "what is man, that he should be clean," or righteous! Indeed, pious men in every age, and nation, who have differed in other things, have unanimously agreed, that our fallen nature is abominable and polluted, delighting in iniquity, and drinking it down with greediness. We may well then admire the patience of God in bearing with us; and still more his love to us, in the redemption which is in Jesus Christ, and the mercy and grace through him vouchsafed to all who believe.

V. 17—35. We should not despise the wisdom and the experience of pious persons in former ages, or the result of their observation: but neither authority, reputation, antiquity, or greatness, render men infallible.—The word of God evinces, that sinners are, and will be, miserable, in proportion to their crimes, unless they repent and obtain forgiveness. Yet the most wicked may sometimes live long in outward prosperity, and die without any remarkable catastrophe; (Notes, Ps. lxxiii. 4—9:) but the vexations of the world, and the thoughts of death and judgment, must fill them with pain and terror. Sometimes, they are cut off by premature death, reduced to unexpected poverty, or beset with dangers on every side; or their departure is attended with horror and anguish. Commonly a curse corrodes their ill-gotten treasures, and their families speedily decay and sink into obscurity: at all times, the wrath of God, as a consuming fire, is ready to fasten upon the dying sinner, and as a tempestuous wind to hurry him into the regions of darkness and despair. This must be the case of all, who live and die forgetful of God, and neglecting his salvation: but what will be the doom of those daring rebels, who strengthen themselves in direct opposition to his known will, his cause, and glory; and who prosecute their covetous, sensual, ambitious, or revengeful purposes, in contempt of his authority, and defiance of his vengeance; who grow insolent in prosperity, and desperate in adversity; and whose blasphemous impiety is connected with the most cruel oppression! Were it not notorious, it could scarcely have been conceived, that men could be so infatuated in their enmity against God. But "can their hands be strong, or their hearts endure," when He shall call them to his judgment-seat?—On the other hand, the righteous may be destitute, afflicted, and tormented, even until death: yet they shall be supported, comforted, and delivered; and the perfection of their felicity shall be prolonged for ever. Let none then deceive themselves, and trust in vanity: as a man sows so shall he also reap; and the whole company of the wicked, however distinguished, notwithstanding all their power and sagacity, shall perish for ever. But let us apply these truths to our own hearts and consciences, examine our own state and character by them, and cease uncandidly to judge and condemn our brethren.

NOTES.

CHAP. XVI. V. 1—3. Job here reproved Eliphaz, for repeating what was in itself uninteresting and inapplicable, and he decided that all his friends had proved themselves comforters who increased instead of diminishing his distress;

whose exclusive authority and prosperity were the reward of their singular piety. It was their uniform observation, that wicked men passed through life in pain, and in constant dread of death: that if they prospered for a little time, some spoiler or murderer soon came upon them: that when they began to be distressed, they were driven to despair; and that in general they were speedily reduced to want and beggary; and had their trouble and anguish imbibed by the dread of impending vengeance, which would prevail against them as a victorious potentate. He did not mean that this was the case of every transgressor; but of the *presumptuous rebel*, who opposed the authority of God, arraigned his providence, and hardened his heart in defiance of his wrath; who was rendered insolent and secure by prosperity; and who became outrageous in adversity, as if he would run upon the Almighty like a desperate warrior, who rushes upon certain death, that he may attempt revenge upon his enemy. He meant the man, whose impiety was connected with rapine and oppression; by whom whole cities had been desolated, and then occupied. The ill-gotten wealth of such a person would never continue, nor the perfection of his prosperity be prolonged. The wrath of God, like a consuming fire, would destroy him root and branch; or, like a tempestuous wind, would drive him away into darkness and despair. Let not then any one, who had gloried in such false confidences, continue to deceive himself; since disappointment and vexation would be his recompense, and his prosperity, and offspring, would come to an untimely end. For hypocrites, however numerous, would be exposed and ruined; and unjust judges, who had amassed riches by bribery, would be consumed. They had conceived mischief and contrived deceit and fraud: and they would find themselves deceived and cheated, with the shadow of happiness and the reality of misery.—Many important truths were contained in this discourse: but, as far as it related to *temporal prosperity, or adversity*, it admitted of numerous exceptions: and it implied an invidious application to the case of Job. It was evidently intimated, that he was the *prosperous sinner*, the *presumptuous offender*, the *desperate rebel against God*, the *oppressor*, the *hypocrite*, the *corrupt judge*; the ruin of his substance and family, his inward terror and anguish, were so many demonstrations of his guilt; and his vindication of himself completed the evidence, and almost constituted him a blasphemer, as if he charged the Lord with injustice, and set himself in array against him.—Thus Eliphaz inadvertently took the part of Satan; and brought in a verdict against Job, as if he had actually and openly cursed God. (Notes, i. 9—11. iv. 1.)

PRACTICAL OBSERVATIONS.

V. 1—16. It is easier to answer, than to convince, an opponent: yet when arguments fail, contempt and railing generally most abound; for far more are capable of slander and declamation, than of reasoning with cogency and temper.—"The wisdom which is from above," teaches us to consider the tendency and effect of our knowledge, and renders us careful not to satisfy ourselves, or amuse others, with unprofitable notions, empty words, or delusive arguments. Every investigation of divine truth, should be conducted in the fear of God, and with fervent prayer: and whatever encourages men in sin, or discourages their approach to the mercy-seat of God, must be false and pernicious. Yet prejudiced and angry disputers frequently charge consequences upon their opponents, which are not fairly deducible from their tenets; and accuse them of those crimes which they abhor.—Men's own mouths often proclaim their iniquity; and even betray the secret hypocrisy of their hearts: yet they, who are forward to make others "offenders for a word," are commonly found most guilty, and in judging others condemn themselves; and we should carefully distinguish between the language of infirmity and temptation, and that of deliberate impiety. It is common for men to exclaim against the pride of others, when their own pride most manifestly prevails: this is evident, when



my soul's stead, I could 'heap up words against you, and 'shake mine head at you.

5 But 'I would strengthen you with my mouth, and the moving of my lips should assuage *your grief*.

6 Though I speak, 'my grief is not assuaged: and *though* I forbear, 'what am I eased?

7 But now 'he hath made me weary; thou 'hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* 'is a witness *against me*: and 'my leanness rising up in me beareth witness to my face.

9 He 'teareth me in his wrath, who hateth me: 'he gnasheth upon me with his teeth; 'mine enemy sharpeneth his eyes upon me.

10 They have 'gaped upon me with their mouth: 'they have smitten me upon the cheek reproachfully: 'they have gathered themselves together against me.

11 God hath 'delivered me 'to the ungodly, and 'turned me over into the hands of the wicked.

12 I was 'at ease, but he hath 'broken me asunder: he hath also taken *me* 'by my neck, and 'shaken me to pieces, and 'set me up for his mark.

p Ps. xxi. 13, 16, 17. xxxv. 21. Luke xxiii. 35, 36. q 1 Kings xxii. 24. 2 Chr. xlviii. 12. 1 Sam. xxi. 13, 16, 17. xxxv. 21. Matt. xxvi. 67. John xviii. 22. Acts xxiii. 2. 2 Cor. xi. 20. r Ps. xxxv. 10. xiv. 21. Acts iv. 27. s Heb. shut me up. 1 Sam. xiv. 18. marg. Ps. xxi. 8. Rom. xi. 32. marg. s i. 13-19. ii. 7. Ps. vii. 14, 15. John xix. 16. 2 Cor. xii. 7. t Ps. xxvii. 12. u 12. 5. iii. 25. x. 16, 19. xiv. 10. Ps. xiv. 19. Lam. iii. 4. Matt. xxi. 44. y xv. 26. Rom. xvi. 4. z Lam. iii. 11. Ez. xxix. 7. a vii. 12. 20. Lam. iii. 12.

for they had reproached him without ceasing, instead of giving him any suitable encouragement. He was surprised, that they would proceed with such empty discourse; and that Eliphaz should have the *courage*, or rather *harshness*, to reply, after he and his associates had been so completely refuted.—If we consider the speech of Eliphaz *abstractedly*, Job undervalued it: but as it related to the matter in debate, he must be allowed to have had some reason for what he said.

V. 4, 5. A very pathetic turn is here given to the discourse. Had Job been in health, at ease, and prosperous, and his friends sick, bereaved, destitute, and tempted, he could have despised and reviled them very readily: but how would they have taken it? He would, however, have scorned to behave in such a manner; on the contrary, he would have suggested topics of consolation, to strengthen their patience, and to assuage their grief, with the encouraging hope of a happy event to their afflictions.

V. 6—16. These verses contain most grievous complaints, and many harsh expressions, which may easily be accounted for, but cannot be justified.—Job began by observing that he could obtain no relief, either by silence or by speaking; as all he said was misrepresented, and exposed him to further reproach. He declared that *He*, God himself, "had made him weary," even of his life: and then, turning his discourse to him, he further complained, that he had destroyed his family, dispersed all his companions, and so left his friends to mistake his case, that they had become his tormentors. He had likewise disfigured and wasted his body with dire diseases, so that his wrinkles and leanness were witnesses against him. Job next spoke of "his enemy, who hated him, tare him, and gnashed upon him" with insulting rage, and looked upon him as about to devour him. But it is not certain whether he intended this of the severity with which Eliphaz had treated him; or whether he meant Satan, who doubtless assaulted him with every horrid and terrifying temptation to drive him to despair; or whether he thus spoke of God, as become his enemy. (*Marg. Ref.*) He, however, meant his friends, when he spoke of those, who "gaped upon him with their mouth, smote him on the cheek reproachfully, and gathered themselves together against him;" (or, "filled themselves against him," that is, fully gratified their ill-will;) referring to their unanimous accusations, by which they wounded his spirit, and exposed his character to disgrace.—He then complained that God had delivered him into the hands of wicked men: the Sabaeans and Chaldeans had seized his substance; and his friends persecuted him, as if they had been ungodly men, nor could he obtain the least redress. Nay, the Lord himself brake him asunder, seizing upon him, and shaking him, as a strong man, when greatly enraged, would seize and shake one that was feeble and helpless: he had set him up as a mark, at which all the executioners of his vengeance were required to shoot their arrows; so that he was wounded in his vitals, and broken with renewed afflictions; and the Almighty seemed to run upon him with irresistible force and fury, as a giant or a mighty warrior upon one who dared not to oppose him. He had therefore assumed the garb of a mourner and a penitent; and the sackcloth, which he had put on, stuck to him as if sewed to his skin; his honour and authority were turned into deep disgrace; he was disfigured with incessant weeping; and death seemed ready to close his eyes. (*Notes*, i. 16—22. ii. 7—13. vi. 1—4. x. 14—17. xii. 24—28.)

V. 17—22. It should be recollected, that Job did not mean to deny he was a *sinner*, but he solemnly protested that he had not been an *unjust oppressor*, or a *hypocrite*; and if he had shed any innocent blood, he called upon the earth no longer to cover it, but to disclose it, that he might be openly convicted. In that case he allowed that he should have no right to compassion from man, or to expect that God would regard his cry for deliverance; but he was assured that He who dwelleth in the heavens, knew his innocence, and would be a witness in his behalf. His friends, indeed, "despised him," but he prayed, with weeping, before a merciful God; and he desired greatly that he could have access to him, and have his cause pleaded before him, as one pleadeth for

A. M. 2484.

B. C. 1520.

d xl. 2. xxxv. 16. Prov. x. 19. Ec. x. 14. e 2 Kings xix. 21. Ps. xxi. 7. xlv. 14. cix. 25. Jer. xviii. 16. Lam. ii. 15. Matt. xxvii. 39, 40. f iv. 3. 4. vi. 14. xxix. 25. Ps. xxvii. 14. Prov. xxvii. 9. 17. Is. xxv. 3. 4. Gal. vi. 1. g x. 1. Ps. lxxvii. 1—9. lxxviii. 15—18. h Heb. *what* *gates* *from me* i iii. 17. vii. 3, 16. x. 1. Ps. vi. 6, 7. Prov. iii. 11, 12. Is. l. 4. Mic. vi. 13. j i. 10—19. xxix. 5, &c. k x. 17. Ruth i. 21. l Ps. cvi. 15. Is. x. 16. xxiv. 16. m x. 16, 17. xviii. 4. Ps. i. 22. Hos. v. 14. 10. n Ps. xxxv. 16. xxvii. 12. Lam. ii. 16. o xii. 24, 27. xix. 11. Mic. vi. 8. q 1 Kings xxii. 24. 2 Chr. xlviii. 12. 1 Sam. xxi. 13, 16, 17. xxxv. 21. Matt. xxvi. 67. John xviii. 22. Acts xxiii. 2. 2 Cor. xi. 20. r Ps. xxxv. 10. xiv. 21. Acts iv. 27. s Heb. *shut me up*. 1 Sam. xiv. 18. marg. Ps. xxi. 8. Rom. xi. 32. marg. s i. 13—19. ii. 7. Ps. vii. 14, 15. John xix. 16. 2 Cor. xii. 7. t Ps. xxvii. 12. u 12. 5. iii. 25. x. 16, 19. xiv. 10. Ps. xiv. 19. Lam. iii. 4. Matt. xxi. 44. y xv. 26. Rom. xvi. 4. z Lam. iii. 11. Ez. xxix. 7. a vii. 12. 20. Lam. iii. 12.

b vi. 4. Gen. xlix. 23. Ps. vii. 12, 13. c xix. 27. Lam. iii. 13. d vi. 10. Deut. xxix. 20. Ez. v. 11. Rom. viii. 32. 2 Pet. ii. 5. e xx. 25. Lam. ii. 11. f Lam. iii. 3—5. g Judg. xv. 8. h 1 Kings xxi. 27. Is. xxii. 12. i xxx. 19. 1 Sam. ii. 10. Ps. vi. 5. lxxv. 5, 10. j Ps. vi. 6, 7. xxix. 9. xxviii. 13. k ix. 3. cii. 3—5. 9. Is. iii. 14. Lam. i. 16. k xvii. 7. Ps. cxvi. 3. Jonah ii. Mark xiv. 34. l x. 10. 14. xv. 20. 34. xxi. 27, 28. xxii. 5—23. xxvii. 13. kix. 3. cii. 3—5. 17. xxxi. 1, &c. Ps. vii. 3—5. xlvii. 17—21. m viii. 5, 6. Prov. xv. 8. n Jer. xlii. 23. Is. i. 5. lvi. 9, 10. Ps. lxxv. 7. p xxvii. 9. Ps. lxxv. 18, 19. Is. i. 15. lvi. 9, 10. Jam. iv. 3. 4. q 1 Sam. xlii. 5. Rom. i. 9. ix. 1. 2 Cor. i. 23. xi. 31. 1 Thes. ii. 10. j Heb. *in the high* *places*. xxv. 2. Ps. cxiii. 5. \* Heb. *are my scorers*. d xii. 4, 5. xvii. 2. Hos. xii. 4, 5. Luke vi. 11, 12. Heb. v. 7. s ix. 34, 35. xiii. 3, 22. xxiii. 3—7. xxxi. 35. xl. 1—5. xiv. 10. Is. xiv. 9. + Or, *friend*. † Heb. *years of number*. xiv. 5. 14. t vii. 9, 10.

13 His 'archers compass me round about; 'he cleaveth my reins asunder, and 'doth not spare; he 'poureth out my gall upon the ground.

14 He 'breaketh me with breach upon breach, 'he runneth upon me like a giant.

15 I have 'sewed sackcloth upon my skin, and 'defiled my horn in the dust.

16 My 'face is foul with weeping, and 'on my eyelids *is* the shadow of death.

17 Not 'for *any* injustice in mine hands: also 'my prayer *is* pure.

18 'O earth, 'cover not thou my blood, and 'let my cry have no place.

19 Also now, behold, 'my witness *is* in heaven, and my record *is* 'on high.

20 My friends 'scorn me; *but* mine eye 'poureth out tears unto God.

21 O that one might 'plead for a man with God, as a man *pleadeth* for his 'neighbour!

22 When a 'few years are come, then I shall go the way 'whence I shall not return.

Gen. iv. 11. Neh. iv. 5. Is. i. 15. lvi. 9, 10. Jam. iv. 3. 4. j Heb. *in the high* *places*. xxv. 2. Ps. cxiii. 5. \* Heb. *are my scorers*. d xii. 4, 5. xvii. 2. Hos. xii. 4, 5. Luke vi. 11, 12. Heb. v. 7. s ix. 34, 35. xiii. 3, 22. xxiii. 3—7. xxxi. 35. xl. 1—5. xiv. 10. Is. xiv. 9. + Or, *friend*. † Heb. *years of number*. xiv. 5. 14. t vii. 9, 10.

another before the tribunal of earthly princes; that he might have his injured character vindicated, before the appointed years of his life were ended, which had been but few, and were now, as he thought, very soon to be closed.—The word rendered "scorn me," (20,) or, (*my scorers*, *Marg.*) sometimes is used in a favourable sense. It is translated, "an interpreter;" (xxiii. 23. *Gen.* xlii. 23;) and some think it may signify a *mediator*.—Thus the passage may be rendered, "My Mediator is my friend; my eye poureth out tears unto God. And one is pleading for man to God, and the son of man for his neighbour." By a trivial change of the vowel-points, the singular number may be admitted; and this is considered as an additional proof of Job's faith in a Redeemer. (*Notes*, xix. 23—27. xxxiii. 19—26.)

#### PRACTICAL OBSERVATIONS.

We are all very incompetent judges of our own performances, and often suppose that we have spoken things pertinent and excellent, when others deem them trite and inapplicable, and wonder that we should dwell on topics not worth hearing, or be emboldened to speak at all. In fact, while the speaker is partial, the hearer is often prejudiced; and both parties should watch over themselves, if they would amicably settle controversies, profitably conduct conversation, or even preach and hear the word of God in a becoming manner.—We are not suitably affected with the sufferings of others, because we "do not love our neighbour as ourselves." It is natural to those who are at ease, to give sage advice, grave reproofs, or solemn warnings, to the afflicted, and even to censure and condemn them; but we ought to consider how we should feel, if thus treated in similar circumstances. Indeed, the prosperous are commonly troublesome comforters of the afflicted; sympathy and tenderness of spirit are seldom learned, except in the school of tribulation; and the experienced believer, who can make allowances for the anguish of disease, and the force of temptation, and recollects what topics have proved consolatory to himself, best "knows how to speak a word in season to the weary," which may strengthen his faith and hope, and assuage his grief.—In great distress, when we can get no relief, we are apt to yield to repining; and as the believer may then be tempted even to think hardly of God's dealings with him, he may well be borne with, if he speak peevishly and harshly of his fellow-creatures.—The consideration of the variety of complicated miseries that a godly man may endure from the frown and correction of God, the rage and malice of Satan, and the ingratitude and cruelty men; in his conscience, reputation, connexions, soul and body; should teach us to prepare for trials, and excite our gratitude for our many mercies, while it should warn the sinner to flee from the wrath to come. How weary and desolate will the wicked be in the eternal world! How will the rage of Satan, the company of the damned, mutual enmity and contempt, and the irreconcilable wrath of God, unite with the reproaches of conscience, and the horrors of despair, to fill them with inexpressible misery! There they will be the mark of all the arrows of Divine vengeance, and employed in incessant weeping, wailing, and gnashing of teeth!—But should not the same reflection lead the believer to Gethsemane, and Golgotha? The divine Saviour had far more cause than Job to complain that "he was made weary;" that all his company of followers were desolated; that his enemy who hated him was permitted to assault and tear him; that he was delivered into the hands of the ungodly, who gaped upon him, gathered themselves against him, reproached, insulted, smote, and crucified him; yea, that "it pleased the Lord to bruise him," and inflict upon him agonies unknown; yet, "not for any injustice in his hands, also his prayer was pure." He was "wounded for our transgressions," and suffered for our sins, that he might deliver us from the wrath to come, and bestow on us the gift of eternal life. Should he not, then, be precious to our souls? and ought we not promptly to obey and to suffer for his sake?—If our conscience be sprinkled with his atoning blood, and testify to our integrity; if our witness be in heaven, and our record on high,



## CHAP. XVII.

Job continues his complaints; and shews that his sufferings would astonish the righteous, but not discourage them, 1—10. His hope is not in life, but in death, 11—16.

**M**Y "breath is "corrupt, "my days are extinct, "the graves are ready for me.

2 Are there not "mockers with me? and doth not mine eye "continue in their "provocation?

3 Lay down now, "put me in a surety with thee: who is he that will "strike hands with me?

4 For "thou hast hid thy heart from understanding; therefore shalt thou not exalt them.

5 He "that speaketh flattery to his friends, even "the eyes of his children shall fail.

6 He hath made me also "a by-word of the people, and "aforetime I was "as a tabret.

7 Mine "eye also is dim by reason of sorrow, and all my "members are "as a shadow.

8 Upright men shall be "astonied at this, and the innocent shall "stir up himself against the hypocrite.

9 The righteous also shall "hold on his way, and he that hath "clean hands shall be "stronger and stronger.

k xxx. 9. 1 Kings ix. 7. Ps. xlv. 14. <sup>†</sup> Or, before them. 1 Gen. xxi. 27. Is. v. 12. m xlvii. 16. Ps. v. 17. <sup>§</sup> Or, thoughts. 11. n Ps. cx. 23. 24. Ec. vi. 12. o Ps. lxxviii. 15—16. Ec. v. 8. Hab. i. 13. Rom. xi. 33. p xxix. 30. Acts xiii. 46. q Prov. iv. 18. xxx. 8—10. r Ps. lxxviii. 15—16. 1 Pet. i. 5. 1 John ii. 19. <sup>†</sup> Gen. xx. 5. Ps. xlv. 4. xlvii. 6. lxxiii. 13. Is. i. 15. Mark vii. 2. <sup>||</sup> Heb. add strength. Is. xl. 29—31. 2 Cor. xii. 9, 10.

that we are not living in iniquity, or hypocrisy; though our afflictions abound, our enemies triumph, and our friends despise us; yet God will receive our prayer, and regard our tears, and in due time plead our cause, clear our characters, and assign a period to our trials. And when we go the way whence we shall not return, it will be a release from prison, and an entrance into unalloyed glory and felicity.

## NOTES.

CHAP. XVII. V. 1, 2. The nature and violence of Job's disease, rendered it painful to him, and offensive to others, when he drew his breath; and he concluded that his days were expiring, and that the sepulchres of his ancestors were ready for him. In these doleful circumstances he was surrounded with professed friends, who were indeed mockers; as they insulted over his misery, and despised instead of comforting him; nor could he turn his attention from their reproaches to view more encouraging objects, or think of any thing else during whole nights. (Marg.)

V. 3—7. Again Job intreated the Lord to give him some assurance that he would soon try his cause, or appoint some impartial judge, to whom he could confidently refer the decision; (Notes, xvi. 17—22. xxiii. 3—7. xxxiii. 1—7;) for his friends, being judiciously infatuated, would never be honoured in such a service. He supposed that their former professions of affection for him were mere flattery; or that their doctrine flattered the prosperous, as if they were the favourites of Heaven; or he assured them, that though he desired fair treatment from them, he did not wish them to flatter him; being sensible that God abhorred flattery, and that they who aimed to advance themselves by it, would heap up disappointment and misery for their children.—"I must speak the truth of them, (though it displeases them,) and not soothe them in their errors; for he that flatters his friends, when he should prove them, may look long enough before either he, or his children, find one that will deal sincerely with them." (Bp. Patrick.)—Indeed, God had so reduced and afflicted his servant, that he was become a proverb and an object of derision, even to those who before professed greatly to respect and delight in him. (Notes, xxix. 18—25. xxx. 1—4. Ez. xxxiii. 30—33.)

V. 8, 9. Upright believers, in different parts and ages of the world, would hear how this conscientious servant of God had been afflicted, and how his friends had treated him, at which they would be greatly astonished. But this would excite them to distinguish themselves from hypocrites, and set themselves against them; especially against such as condemned others merely because they were afflicted. And when God should make known Job's real character, and the reason of his extraordinary trials; his example would be an adjudged case, that no adversity could prove a man to be wicked, or an object of Divine wrath. This would be a great encouragement to the righteous to hold on their way in the midst of difficulties, reproaches, and suspicions; nay, to grow stronger in faith under those very trials which detected and turned aside the hypocrite. Some explain the passage as a wish, "Let the upright," &c.; but, in fact, these have been the effects of Job's sufferings in numberless instances; and this was one grand design for which they were permitted. "Ye have heard of the patience of Job; and have seen the end of the Lord, that the Lord is pitiful and of tender mercy."—Here a glimpse of divine light, and a lively exercise of faith and hope, broke forth in the midst of the despondency of Job's discourse. (Notes, xix. 23—27. xxiii. 8—12.)

V. 10. Do you, &c. That is, "Re-examine my cause, and alter your unjust decision: for, I cannot find one among you who has spoken on the subject, as a wise man would have done." (Notes, vi. 27—30. Mal. iii. 13—18.)

V. 11, 12. An old translation seems here to be both most literal and intelligible; "My days are past, my enterprises are broken, and the thoughts of my heart have changed the night for the day, and the light that approached, for darkness."—All the purposes which Job had formed, however wise, pious, or benevolent, were, as he supposed, finally come to nothing, as his days were past. (Notes, Ps. cxlvi. 3. Ec. ix. 10.) And now the thoughts which possessed

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\* Or, spirit is spent. a xix. 17. b vi. 11. xlii. 18. Is. lviii. 16. c 13. 14. Ps. lxxxviii. 3—5. Is. xxxviii. 10—14. d xli. 4. xlii. 9. xvi. 20. xxi. 3. Ps. xxv. 14—16. Matt. xxvii. 39—44. <sup>†</sup> Heb. lodge. Ps. xxv. 13. xci. 1. marg. e 1 Sam. i. 6, 7. f ix. 33. Gen. xliii. 9. xlv. 32. Prov. xi. 15. xx. 16. Heb. vii. 22. g Prov. vi. 1. xi. 15. mag. xi. 18. xxi. 26. h 2 Sam. xv. 31. xvi. 11. 2 Chr. xxv. 16. Is. xix. 14. Matt. xi. 25. xlii. 11. Rom. xi. 8. 1 Cor. i. 20. i xxxii. 21, 22. Ps. xii. 2, 3. Prov. xx. 19. xxix. 5. 1 Thes. ii. 5. j Ex. xx. 5. Deut. xxviii. 45. <sup>†</sup> Kings xi. 12. Lam. iv. 17. m xlvii. 16. Ps. v. 17. <sup>§</sup> Or, thoughts. 11. n Ps. cx. 23. 24. Ec. vi. 12. o Ps. lxxviii. 15—16. Ec. v. 8. Hab. i. 13. Rom. xi. 33. p xxix. 30. Acts xiii. 46. q Prov. iv. 18. xxx. 8—10. r Ps. lxxviii. 15—16. 1 Pet. i. 5. 1 John ii. 19. <sup>†</sup> Gen. xx. 5. Ps. xlv. 4. xlvii. 6. lxxiii. 13. Is. i. 15. Mark vii. 2. <sup>||</sup> Heb. add strength. Is. xl. 29—31. 2 Cor. xii. 9, 10.

s vi. 29. Mal. iii. 18. t 4. xv. 9. xxxii. 9. xlii. 7. 1 Cor. i. 20. vi. 5. u vii. 6. ix. 25, 26. Is. xxxviii. 10—14. x Ec. ix. 10. Is. viii. 10. Lam. iii. 37. Rom. i. 13. 2 Cor. i. 15—17. Jam. iv. 13—15. <sup>\*</sup> Heb. possessions. y vii. 3, 4. 13, 14. xxiv. 14—16. Deut. xxviii. 47. <sup>†</sup> Heb. near. z xiv. 14. Ps. xxvii. 14. Lam. iii. 25, 26. a Sec. on 1. x. 21, 22. xxx. 23. b Ps. cxxxix. 8. Is. lvii. 2. <sup>†</sup> Heb. cried, or, called. c xxi. 32, 33. Ps. xvi. 10. xlix. 9. Acts ii. 27—31. xlii. 3—37. <sup>†</sup> Heb. near. d xiv. 14. Ps. xxvii. 14. Lam. iii. 25, 26. e Sec. on 1. x. 21, 22. xxx. 23. f xlvii. 13, 14. xxxiii. 4—8. xlii. 7. Is. xxxviii. 17, 18. Jonah ii. 6. g iii. 17—19. Ec. xxxviii. 11. 2 Cor. i. 9. <sup>\*</sup> Heb. possessions. h xlvii. 13, 14. xxxiii. 1. Prov. xviii. 13. Jam. i. 19. d xlii. 7, 8. xlvii. 4, 10. Ps. lxxiii. 22. Ec. iii. 18. Rom. xii. 10.

10 But as for you all, "do ye return, and come now: "for I cannot find one wise man among you.

11 My "days are past, "my purposes are broken off, even the "thoughts of my heart.

12 They "change the night into day: the light is "short because of darkness.

13 "If I wait, "the grave is mine house: "I have made my bed in the darkness.

14 I have "said to "corruption, Thou art my father: "to the worm, "Thou art my mother, and my sister.

15 And where is now "my hope? as for my hope, who shall see it?

16 They shall go down to "the bars of the pit, when our "rest together is in the dust.

## CHAP. XVIII.

Bildad sharply reproves Job for presumption and impatience, 1—4. He enlarges on the miseries of the wicked, 5—21.

**T**HEN answered "Bildad the Shuhite, and said, 2 How "long will it be ere ye make an end of words? "mark, and afterwards we will speak.

3 Wherefore "are we counted as beasts, and reputed vile in your sight?

his heart turned the night into day, by preventing his rest. Yet when the light approached, it was turned into darkness by the gloom of his disquieted mind.—"My thoughts will not let me sleep in the night, nor enjoy pleasure in the day." (Bp. Patrick.) (Notes, vii. 1—6. 13, 14.)

V. 13—16. Whenever Job thought of waiting, in hope of his sufferings being terminated, that thought was associated with the idea of lodging in the dark and silent grave. His disease, and his daily reflections, familiarized his mind to corruption and the worms: and he was induced to claim kindred with them, through the present loathsomeness of his disease, and to expect more relief from them, than from his friends and nearest relations.—He had indeed no hopes of temporal good; nor would they, who flattered him with these expectations, ever witness such a change in his circumstances. All his hopes would soon descend with him into the grave; when he and his friends also would rest together in the dust. (Notes, vi. 8—13. 20, 21. ix. 18—22.)

## PRACTICAL OBSERVATIONS.

If we be constrained to dwell with mockers and revilers, we should endeavour to withdraw our attention from them, by meditating on the blessed society in heaven; that our tempers may not be ruffled by "abiding in their provocation."—Through our Divine Surety, the believer shall not only be justified from his sins against God, but from all the false accusations of man.—To be so judiciously blinded, that the Lord hides the heart from understanding, forms a most dreadful case, and forebodes everlasting shame and misery: but this never befalls those who humbly trust and serve him; nor should we rashly conclude it to be the case of any, merely because they mistake in some things, which appear to us of great importance.—The Lord abhors the flattering of the prosperous, and the contemning of the afflicted: we should therefore study godly simplicity, and candid compassion.—Vain is the praise of men; they extol a person one day, and insult him the next; they idolize and then execrate, perhaps without any other cause, than a change in a man's outward circumstances. Let us then be more indifferent about human applause; and "seek the honour which cometh from God."—As we, at this distance of time, may derive encouragement and instruction from the sufferings of Job, so may others from our lighter afflictions; and this may serve to reconcile us to them. Indeed, the upright believer will extract benefit from every event. The falls of those who once seemed to run well, will teach him humble watchfulness and jealous fear; and stir him up to notice and protest against hypocrites and hypocrisy: the afflictions of the godly will teach him the nature of his warfare, and warn him to prepare for the conflict: and the heaviest cross which is laid upon him, will eventually tend to strengthen his faith, increase his patience, and encourage his hope, while he is walking in the ways of God, and doing his work.—We should always be open to conviction, and ready to retract our erroneous sentiments and unmerited censures; for this is a good proof of wisdom.—The purposes and thoughts of our hearts are soon broken off, by sickness or the prospect of death: and they often break our sleep, and darken our days with solicitude to no purpose. Let us then learn to renounce carnal hopes and anxieties, to execute immediately every wise and useful design, and "to cast all our care upon him that careth for us." Let us remember, how nearly our bodies are allied to corruption, the worm, and the dust; and seek for that lively hope which shall be accomplished, when the hope of the wicked will be put out in darkness; that when our bodies are confined in the grave, our souls may enjoy "the rest reserved for the people of God."

## NOTES.

CHAP. XVIII. V. 2—4. Bildad had before given Job good advice and encouragement; (Notes, viii. 4—7. 20—22;) but here he used nothing but rebukes and presages of approaching ruin. He speaks, as if Job had some associates who took his part, when he says, "How long will it be ere ye make an end of words?" (Note, xxxv. 4—8.) He thought it long, before his own time came to speak; and he calls upon Job, and all who were of his sentiments,



4 He <sup>teareth</sup> <sup>himself</sup> in his anger: <sup>shall</sup> the earth be forsaken for thee? and shall <sup>the</sup> rock be removed out of his place?

5 Yea, <sup>the</sup> light of the wicked shall be put out, and the <sup>spark</sup> of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his <sup>candle</sup> shall be put out with him.

7 The <sup>steps</sup> of his strength shall be straitened, and <sup>his</sup> own counsel shall cast him down.

8 For <sup>he</sup> is cast into a net by his own feet, and he walketh upon a snare.

9 The <sup>gin</sup> shall take <sup>him</sup> by the heel, and <sup>the</sup> robber shall prevail against him.

10 The <sup>snare</sup> is <sup>laid</sup> for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall <sup>drive</sup> him <sup>to</sup> his feet.

12 His strength shall be <sup>hunger-bitten</sup>, and <sup>destruction</sup> shall be ready at his side.

13 It shall devour the <sup>strength</sup> of his skin: <sup>even</sup> the first-born of death shall devour his strength.

14 His <sup>confidence</sup> shall be rooted out of his tabernacle, and it shall bring him to <sup>the</sup> king of terrors.

15 It shall  <sup>dwell</sup> in his tabernacle, <sup>because it is</sup>   
 xlix. 29. 2 Cor. v. 11. Rev. vi. 15, 16. § Heb. scatter. q Lev. xxvi. 36. 2 Kings vi. 6, 7.   
 Ps. lxxv. 1. r xv. 23, 24. 1 Sam. ii. 3, 36. Ps. xxxiv. 10, cix. 10. s Ps. vii. 12-14.   
 1 Thes. v. 3. 2 Pet. ii. 3. j Heb. xviii. 16. Jonah ii. 6. t Gen. xlix. 3. 1s. xiv. 30. Rev.   
 vi. 8. u viii. 14. xi. 20. Ps. cxlii. 10. Prov. x. 28. Matt. vii. 26, 27. x xiv. 17. xlv. 12.   
 Ps. lv. 4. Prov. xiv. 32. 1 Cor. xv. 55, 56. Heb. ii. 15. y 12, 13. Zech. v. 4. z xx. 18-21.   
 xxxi. 38, 39. Jer. xlii. 13. Hab. ii. 6-11.

to mark with attention, that they might understand, what was spoken by him and his friends.—It must be allowed, that Job had spoken contemptuously enough concerning the discourses of his friends, declaring that "God had hid their hearts from understanding," and that "he could not find one wise man among them:" for he had been too much moved by their unjust suspicions and erroneous principles. Bildad, however, seems to have been much more angry; as if Job had counted him and his friends senseless as beasts.—And because he had said, that he "took his flesh in his teeth," (Note, xlii. 13, 14,) alluding to his exquisite pain, Bildad ascribed it to his furious anger, which prompted him to do himself a mischief: and as he would not allow himself to be a wicked man, Bildad concluded that he wished to alter the fixed laws of the Lord's righteous government, in order that he might be exempted from punishment.

V. 5-21. The remainder of this chapter is a rhetorical declamation on the miseries of the wicked. There is indeed a great deal of truth and animation in the description: but the application of it to Job was unjust and cruel. It does not contain a single proof of the doctrine maintained by him; namely, that the wicked are uniformly exposed to peculiar calamity in this world, or of the wickedness of Job. For the former, Bildad appealed to facts which by no means would bear him out; and the latter he thought undeniable from Job's remarkable calamities.—Yet if we include the state of retribution, as well as that of probation, we may deduce from it much useful instruction.—Job had said, that "his light was short because of darkness," (Note, xvii. 11, 12;) Yea, answered Bildad, it is always so with a notoriously wicked man. A glimmering of prosperity, and a spark of hope, may be given him: but both shall soon go out; and his family will share his misery. (Note, v. 3-5. viii. 4-7. 11-19. xv. 17-35.) His most vigorous efforts to escape destruction will be unavailing, and his craftiest projects will entangle him. He is like one who ventures on forbidden ground, where nets, and snares, and traps, are placed, which he cannot escape wherever he sets his feet: or like a man in a dangerous road, where robbers meet and plunder him. In short, he lives amidst alarms and terrors, and is always ready to flee as from an enemy: famine, penury, or other calamities, speedily befall him: afflictions, as it were, greedily devour him: diseases prey upon his strength and comeliness; and some one more dire than the rest, like "the first-born son of death," fastens upon him and cannot be removed. Thus all his confidences fail him: and death, as "the king of" all the "terrors" which have assailed him, stares him in the face, and affrights him with the near prospect of approaching misery. Nay, destruction takes up his abode in his tabernacles; divine judgments, like the fire and brimstone which destroyed Sodom, desolate his family, and leave neither root nor branch: his memory is either lost or disgraced: he is driven into darkness, and chased out of the world, as not fit to live, or willing to die; (Note, Prov. xiv. 32;) and he leaves no descendant, son or grandson behind him: so that all who witness his doom, are terrified; and all that hear of it will be astonished. Surely, concluded Bildad, this is the doom of those who are more wicked than other men.—No doubt, he meant this application for Job; as the whole description is full of evident references to his varied calamities, and his desponding complaints. (Marg. Ref.)—But how different was the event of his troubles, and the sentiments of posterity respecting him, from what Bildad supposed they would be!

## PRACTICAL OBSERVATIONS.

The eagerness and asperity, even of good men, when heated in controversy, are often very indecent. They are "slow to hear, swift to speak, and swift to wrath;" (Note, Jam. i. 19-21;) and ready to give, but unable to bear,

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none of his: <sup>brimstone</sup> shall be scattered upon his habitation.

16 His <sup>roots</sup> shall be dried up beneath, and above <sup>shall</sup> his branch be cut off.

17 His <sup>remembrance</sup> shall perish from the earth, and he shall have no name in the street.

18 <sup>He</sup> shall be <sup>driven</sup> from light into darkness, and <sup>chased</sup> out of the world.

19 He shall <sup>neither</sup> have son nor nephew among his people, <sup>nor</sup> any remaining in his dwellings.

20 They that come after <sup>him</sup> shall be <sup>astonied</sup> at <sup>this</sup> day, as they that <sup>went</sup> before <sup>were</sup> affrighted.

21 Surely <sup>such</sup> are the dwellings of the wicked, and this is the <sup>place</sup> of <sup>him</sup> that <sup>knoweth</sup> not God.

## CHAP. XIX.

Job complains of the persevering cruelty, with which his friends distressed him: and shows the greatness and variety of his sufferings, 1-20. He entreats their pity, 21, 22. He professes his faith in a divine Redeemer, and a future resurrection, 23-27. He warns his friends not to persecute him, 28, 29.

1 <sup>How</sup> long will ye <sup>vex</sup> my soul, and <sup>break</sup> me in pieces with words?

2 These <sup>ten</sup> times have <sup>ye</sup> reproached me: ye are not ashamed that ye <sup>make</sup> yourselves <sup>strange</sup> to me.

3 And be it indeed that <sup>I</sup> have erred, <sup>mine</sup> error remaineth with myself.

4 And be it indeed that <sup>I</sup> have erred, <sup>mine</sup> error remaineth with myself.   
 a Gen. xix. 21. Deut. xxix. 23. Ps. xi. 6. 1s. xxxiv. 9, 10. Rev. xix. 20. xxi. 8. b xxiv. 10. 1s. v. 24. Hos. ix. 16. Am. ii. 9. Mal. i. 4. c v. 3, 4. xv. 30. d xlii. 12. Ps. xxxiv. 16. lxxxiii. 4. Prov. ii. 22. x. 1. e Heb. They shall drive him. 11. 14. f iii. 20. x. 22. Ps. vii. 21, 22. Jude 13. g xx. 8. Prov. xiv. 32. 1s. xvii. 13. v. 21. Dan. iv. 33. v. 21. g i. 19. viii. 4. xlii. 13-16. Ps. cix. 13. 1s. xiv. 21, 22. Jer. xxii. 30. h xx. 26-28. 1s. v. 8, 9. i Deut. xix. 23. 1 Kings ix. 8. Jer. xlviii. 16. k Ps. xxxvii. 13. cxxxvii. 7. Ez. xxi. 25. Ob. 11. l Luke xix. 42, 44. m Or, lived with him. n Heb. laid hold on brother. ii. 12, 13. xix. 16-19. 14-16. o xxi. 14. Ex. v. 2. Judge. ii. 10. 1 Sam. ii. 12. 1 Chr. xxviii. 9. Ps. lxxxix. 6. Jer. ix. 3. x. 25. Rom. i. 28. 1 Thes. iv. 5. 2 Thes. i. 8. Tit. i. 16.—CHAP. XIX. a viii. 2. Ps. xlii. 1. Rev. vi. 10. b xxvii. 2. Prov. xlv. 16. Ps. vi. 2. 3. xlii. 10. 2 Pet. ii. 7, 8. c Ps. lv. 21. lxx. 1. Rev. vi. 10. d xxi. xlviii. 21. Jam. iii. 6-8. d Gen. xxi. 7. Lev. xxvi. 26. Num. xiv. 22. Neh. iv. 12. Dan. i. 20. e iv. 6-11. v. 3, 4. viii. 4-6. xi. 3. 14. xv. 4-6. 11, 12. xviii. 4, &c. f Or, harden yourselves against me. f 17. Gen. xlii. 7. Ps. lxxxix. 8. g xi. 3-6. h 2 Sam. xxiv. 17. Prov. ix. 12. Ez. xlvii. 4. 2 Cor. v. 10. Gal. vi. 5.

affronts: sometimes they are lead even to boast, and revile, yea, to misunderstand and misinterpret each other; to overlook all the wise and pious sentiments of their opponents; and to make the worst of every apparent error, or sally of passion. We all perceive the folly of such violence in others, and many are afterwards ashamed of it in themselves: but few are able to avoid it at the time. It is therefore generally our wisdom, especially if our spirits be eager, to shun controversy: and it is always our duty to watch and pray against pride; for if we duly considered how mean, guilty, polluted, and ignorant we really are, we should not be so much offended, even were we "counted as stupid as beasts," and reputed vile in the sight of all others.—Violent anger torments those who indulge it: and, however we may fret and repine, we might far more easily remove the rocks, than disannul the immovable purposes of God, or alter the measures of his wise and righteous government: so that our wisdom and duty consist in seeking grace from him to enable us to submit, and to deduce profit from all his appointments.—It is common for angry disputants to rank their opponents among the enemies of God; to draw perverse conclusions from important truths; and to confound their own opinions, which are often erroneous, with the unerring testimonies of Scripture.—In this world there is no exact external discrimination betwixt the righteous and the wicked. Yet even on earth, which is as the wicked man's heaven, he meets with continual anxiety, terror, and vexation; with pain and sickness; with bitter disappointments to his pride, avarice, or ambition: and with gallant affronts and injuries: he experiences stings of conscience, and the dread of the wrath of God: and death is to him emphatically "the king of terrors," which threatens to tear him from all he loves, and plunge him into all he fears. These things often extort the doleful groan: else he smothers it in his breast, conceals it with a smile, or drowns it in hypocritical mirth, and sensual indulgence. He is continually losing his comforts, or his relish for them: and he has no calm confidence in God, no joy in the Holy Ghost, no lively hope, no communion with a heavenly Father, to countervail the loss. Yet, he cleaves to the world, as *his best, his all*; and is chased out of it sorely against his will: whilst God seems to frown, and conscience forebodes, that he is about to be driven from light into eternal darkness and despair. Whether he believe it, or not, "Surely such will be the dwellings of the wicked; and this the place of him that knoweth not God." Thus "his light shall be put out, and the spark of his fire shall not shine." (Notes, Prov. iv. 18, 19. 2 Pet. ii. 15, 16.) Nor will it signify to him, whether his memory be honoured, and his family flourish; or whether the one be buried in oblivion or covered with infamy, whilst the other is clean rooted out.—But they who partake of the salvation which is in Christ Jesus, are happy in the midst of their tribulations: they have hope and comfort; peace of conscience, and a submissive will, are their privilege; death is no longer to them "the king of terrors;" nor will they be chased out of the world, or driven from light to darkness. Rather, death will remove them to the land of perfect knowledge, purity, and felicity: they "shall he had in everlasting remembrance," and they may depart hence with the hope, that their posterity also shall be blessed.—Bear up then, ye suffering believers: ye shall for a little time have sorrow, but your Beloved "will see you again, and your hearts shall rejoice, and your joy no man taketh from you." (Notes John xvi. 16-22.)

## NOTES.

CHAP. XIX. V. 2-4. Bildad had begun both his answers to Job with, "How long?" (viii. 2. xviii. 2.) But Job thought that he had more occasion to complain of the incessant accusations of his friends, than they of his persevering self-defence. Their harsh words vexed his soul, and even broke him in



5 If indeed ye will magnify yourselves against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight:

16 I called my servant, and he gave me no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

Ps. lxxxviii. 13-18. 2 Cor. iv. 8, 9. 1 xvi. 11. Ps. ciii. 11. u vi. 11. vii. 16-18. xvii. 15, xix. 20. Ps. xxviii. 35, 36. 2 Deut. xxxii. 21. Ps. lxxxix. 45, xc. 7. y xiii. 24, xvi. 9. xxxiii. 10. Lam. ii. 5. z xvi. 11. Is. x. 5, 6. 11. 23. a xxx. 12. b Ps. xlii. 11. lxxxviii. 11. lxxxix. 8. 18. Matt. xxi. 56. 2 Tim. iv. 16. c vi. 21-23. d Prov. xviii. 24. Mic. vii. 6, 8. Matt. x. 21. e 2 Sam. xvi. 23. Ps. lv. 12-14. Jer. xx. 10, John xiii. 18. f 16-19. g xxxi. 31, 32. Ps. cxxiii. 3, 4. h i. 15, 16, 18, 19. i ii. 9, 10. xlv. 1. j Heb. belly.

pieces, destroying all his courage and confidence. They had reproached him ten times; a definite for an indefinite number. (Marg Ref.) They ought to be ashamed thus to treat their friend as a stranger, or an enemy: if indeed he were mistaken, his error chiefly hurt himself: and if we were guilty, he must bear the punishment, nay, indeed, he was severely suffering for his sins, and was rather an object of compassion than of severity.

V. 5-22. In these verses Job most pathetically expostulated with his friends, about their unkindness. If they determined to magnify themselves against him, by assuming the authority of judges, they ought, at least, to consider how great his miseries were, that they might be aware what cause he had to complain, and how little reason there was to add to his suffering; and, that God himself was contending with him, and had overthrown him, and so entangled him in inextricable difficulties, that he could not escape. He was plundered of his substance, and as injuriously robbed of his good name; and he could not prevail to obtain a hearing of his cause, or any answer to his prayer. His path was obstructed by impassable difficulties, and covered with impenetrable darkness, so that he knew not where he was, or what to do. (Note, Lam. iii. 2-20.) He had been stripped of his honour and authority: his possessions, family, and every hope of temporal comfort, were destroyed, like a tree which is plucked up by the roots: and he had such an inward sense of God's indignation, that he was, in his own apprehensions, counted as one of his enemies. In short, the judgments of God, like hosts of invading enemies, were evidently come to besiege his tabernacle: and his friends, relations, and acquaintance, notwithstanding their attachment, and obligations, to him in his prosperity, were now estranged from him, and seemed scarcely to remember his name. His few remaining servants would neither obey his authority, regard his intreaties, nor afford him any assistance; but kept at a distance, as disgusted with his appearance, or as despising his abject condition. Nay, his wife, forgetful of conjugal affection and duty, would not come near him in his extremity; though he intreated her sympathy and assistance, for the sake of their children, the pledges of their former love, and the occasion of their present common sorrow! Even the children of his neighbours watched his words and actions, in order to deride him; and his inward friends, to whom he had entrusted his secret thoughts, and whom he had loved for their supposed piety, were become his enemies, and abhorred him. At the same time his disease had reduced him to a mere skeleton: nay, his very skin was consumed, so that nothing was reserved to him entire, but his gums and his teeth.—In this wretched case he pathetically implored the compassion of his friends: God had touched him in every tender part; they needed not add their persecuting reproaches to his awful judgments, as if vested with the Lord's prerogative, and acting by his authority; and they ought, surely, to be satisfied with his outward sufferings, without wounding his spirit, or bereaving him of his hope in God.

V. 23-27. The Spirit of God seems, at this time, to have powerfully operated on the mind of Job. The gloom and tempest of his soul were dispersed; and he afterwards discoursed with more serenity and resignation. At some times he had appeared ready to despair: but here he "witnessed a good confession," declared the soundness of his faith and the assurance of his hope, and seemed to emerge from his temptations, in the extremity of his afflictions; even as the expiring Jesus, when the depth of his inward sufferings was over, exclaimed, "It is finished," and "Father, into thy hands I commend my spirit." (Notes, vi. 8-13. ix. 14-21. x. 18-22. Matt. xxvi. 36-39. xxvii. 50.)—Job began, by solemnly wishing that what he was about to utter; (for

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i Ps. xxxv. 26. xxxviii. 16. xli. 11. lv. 12. Mic. vii. 8. Zeph. ii. 10. Zech. xii. 7. k 1 Sam. i. 6. Neh. i. 3. Is. iv. 3. Luke i. 25. xlii. 2-4. John ix. 2. 34. l vii. 20. xvi. 11. -14. Ps. xlv. 9-14. lxxvi. 10 -12. m xviii. 8-10. Lam. i. 12, 13. Ez. xii. 13. xxiii. 3. Hos. vii. 12. n x. 3. 15-17. xvi. 17-19. xxi. 27. Ps. xlii. 2. Jer. xx. 8. Lam. iii. 8. Hab. i. 2, 3. o Or, violence.

p o ix. 32. xiii. 15 -23. xvi. 21. xxi. 8-7. xxxi. 35, xxxiv. 5. xl. 8. xli. 1. p iii. 23. Ps. lxxxviii. 8. Lam. iii. 7. 9. Hos. ii. 6. q Josh. xxiv. 7. Prov. iv. 19. Is. i. 10. Jer. xlii. 16. xlii. 12. John viii. 12.

r xxix. 7-14. 20. 21. xxxi. 1. Ps. xlix. 16. 17. lxxxix. 44. Is. lxi. 6. Hos. ix. 11, 12. s i. 13-19. ii. 7. Ps. lxxxviii. 13-18. 2 Cor. iv. 8, 9. 1 xvi. 11. Ps. ciii. 11. u vi. 11. vii. 16-18. xvii. 15, xix. 20. Ps. xxviii. 35, 36. 2 Deut. xxxii. 21. Ps. lxxxix. 45, xc. 7. y xiii. 24, xvi. 9. xxxiii. 10. Lam. ii. 5. z xvi. 11. Is. x. 5, 6. 11. 23. a xxx. 12. b Ps. xlii. 11. lxxxviii. 11. lxxxix. 8. 18. Matt. xxi. 56. 2 Tim. iv. 16. c vi. 21-23. d Prov. xviii. 24. Mic. vii. 6, 8. Matt. x. 21. e 2 Sam. xvi. 23. Ps. lv. 12-14. Jer. xx. 10, John xiii. 18. f 16-19. g xxxi. 31, 32. Ps. cxxiii. 3, 4. h i. 15, 16, 18, 19. i ii. 9, 10. xlv. 1. j Heb. belly.

j xxx. 1. 12. 2 Kings ii. 23. 16. iii. 5. k Or, the wicked. l Heb. the men of my secret. m Ps. xli. 9. lv. 12-14. 20. n Ps. xlii. 2. 3. k vi. 14, 15. Ps. cix. 4, 5. Luke xviii. 48. lxxx. 30. xxxiii. 14-17. xxxii. 3, 4. xxxviii. 3. cii. 3. 5. Lam. iv. 8. \* Or, as. m ii. 4-6. vii. 5. Lam. iii. 4. v. 10. n vi. 14. Rom. xii. 15. 1 Cor. xii. 26. Heb. xiii. 3. o i. 11. ii. 5. 16. iii. 4. Ps. xxxvii. 2. p x. 16. xvi. 13. 14. Ps. lxxxix. 26. q ii. 5. xxxi. 31. r ii. 23. Mic. iii. 3. t Heb. Who will give, &c. ? r xxxi. 35. Is. viii. 1. xxx. 8. s Ex. xxviii. 11. 12, 21. xxxii. 16. Deut. xxvii. 2. 3. 8. Jer. xxii. 12.

t xxxiii. 23, 24. Ps. xix. 14. Is. liv. 5. lix. 20. 21. Eph. i. 7. u Gen. iii. 15. xxii. 18. John v. 22-29. Jude 14, 15. Rev. xix. 10. v out of my flesh shall I see God. Ps. xlii. 15. Phil. iii. 21. John iii. 2. Rev. i. 7. y Num. xxi. 17. Is. xlv. 19. 5 Heb. a stranger. z Or, my reins within me are consumed with earnest desire for that day. Ps. cix. 81. Phil. i. 23. \* Heb. in my bosom. z 22. Ps. lxxxix. 26. + Or, and what root of matter is found in me? a 1 Kings xiv. 13. b xlii. 7-11. Rom. xiii. 1-4. c Ps. lviii. 10, 11. Ec. xi. 9. Matt. vii. 1, 12.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me!

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and my eyes shall behold, and not another; though my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

† Or, After I shall awake, though this body be destroyed. y out of my flesh shall I see God. Ps. xlii. 15. Phil. iii. 21. John iii. 2. Rev. i. 7. z Num. xxi. 17. Is. xlv. 19. 5 Heb. a stranger. z Or, my reins within me are consumed with earnest desire for that day. Ps. cix. 81. Phil. i. 23. \* Heb. in my bosom. z 22. Ps. lxxxix. 26. + Or, and what root of matter is found in me? a 1 Kings xiv. 13. b xlii. 7-11. Rom. xiii. 1-4. c Ps. lviii. 10, 11. Ec. xi. 9. Matt. vii. 1, 12.

of that he seems to speak, rather than of the protestations of his integrity; ) might be recorded in the most public and indelible manner, "in a book," or, with "an iron pen in lead, or upon a rock for ever;" according to the several methods then in use of registering remarkable transactions: and in this God granted, may exceeded his desires; for, being written in the sacred Scriptures, his words will continue to the end of time, and be made useful to multitudes in all ages and nations. "I know," says he, "that my Redeemer liveth." The word "Redeemer" signifies a kinsman, or near relation, to whom the redemption of captives, or of alienated estates, belonged by custom, before the giving of the law. (Notes, Lev. xxv. 25-28. Ruth iv. 1-8.) The promised seed of the woman, who was to bear the nature, and be the Redeemer, of man, was evidently intended. Job was assured, that this Redeemer of sinners, who ransoms and restores to them their forfeited inheritance, was his Redeemer; he was conscious that he embraced the promise of his coming, and expected salvation through him. He had no doubt but he was even at that time a living Redeemer: according to the words of Jesus, "Before Abraham was, I am." He believed also that "he would stand at the latter day upon the earth:" that in the fulness of time, he would appear as "the seed of the woman, to bruise the serpent's head," while his "own heel would be crushed:" that after his resurrection he would stand up as the first-fruits of them that sleep in the dust of the earth; and that at the last day, he would appear as the Judge of the world, to raise the dead, to destroy this earth, and to complete the redemption of his people.—As to Job himself, though after his skin, which was almost destroyed, his body would be consumed by putrefaction; yet he should see God in human flesh, (so some translate it; ) nay, he should be raised again from the dead, and behold his God and Saviour. Him he should certainly behold, "for himself," as his portion and felicity; not only as the object of mental contemplation, but with his own eyes, in his own body raised from the dead, and not in another. All this he firmly believed and assuredly hoped for, though at present his reins, or vitals, were consumed within him by disease, and he despaired of recovery in this world.—Other interpretations have been given of this extraordinary testimony; but none that will bear comparison with this most obvious explanation of the original.—An old translation of two verses is very literal, and worthy of notice: "For I am sure that my Redeemer liveth, and he shall stand at last upon the earth: and though after my skin, worms shall destroy this body; yet shall I see God in my flesh." The last clause may either refer to the Redeemer's incarnation, or to his own future resurrection, or to both.

V. 28, 29. After this confident declaration of his faith and hope, Job again warned his friends no longer to persecute him: as they had sufficient evidence, that the root of divine faith and grace was planted in his heart, whence all true godliness springs: or, that, on a careful examination, it would be found that the doctrine sprang from the root of truth; or, that this would appear to their confusion, at the coming of the Judge. So that it would be dangerous for them to treat him as a hypocrite, or an infidel: for God in anger might visit them with some terrible calamity; and teach them by painful experience, that there is a judgment appointed, when he will avenge his servants on their enemies.

## PRACTICAL OBSERVATIONS.

V. 1-22. Harsh language, from professed friends, greatly adds to the weight of outward afflictions, and destroys the inward support and comfort of the soul. They ought therefore to be ashamed, who treat with unkindness, or







23 *When* <sup>he</sup> is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall <sup>rain</sup> it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is <sup>3</sup>drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: <sup>4</sup>terrors *are* upon him.

26 All "darkness *shall be* hid in his secret places :  
"a fire not blown shall consume him; \*it shall go ill  
with him that is left in his tabernacle.

27 The <sup>1</sup>heaven shall reveal his iniquity; and <sup>2</sup>the earth shall rise up against him.

28 The <sup>a</sup>increase of his house shall depart, <sup>b</sup>and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God,  
and the heritage appointed unto him by God.

## CHAP. XXI.

Job entreats a patient hearing, because of his singular calamities, 1-6. He shews that wicked men sometimes so prosper, as to grow bold in presumption, 7-16. Yet that they at length fall into destruction, 17-22. And that the dealings of God with them in life and death are greatly varied, as their judgment is deferred to the day of wrath, 23-31.

**B**UT Job answered, and said,  
2 \*Hear diligently my speech, and †let this be  
your consolations.

3 Suffer me, <sup>c</sup>that I may speak; and after that I have spoken, <sup>d</sup>mock on.

c xviii. 21. xxvii. 13. xxxi. 3. Dent. xxix. 20—28. Ps. xi. 5, 6, Matt. xxiv. 51. + 1  
from God. Lam. iii. 38. —CHAP. XXI. a xiii. 3, 4. xviii. 2. xxxiii. 1. 31—33. xxx  
ls. lv. 2. Heb. ii. 1. b xv. 11. xvi. 2. c xiii. 13. xxxiii. 31—33. d xii. 4, 5. xlii. 9.

which he delighted in, concealed, spared, and would not forsake, but reserved as a sweet morsel to eat secretly, would create him such inward horror, such dreadful diseases, and such dire miseries, that it would be like the venom of the asp, or as if he had been bitten by the viper. He would be disappointed of all his expected pleasure and ease: and, along with his ill-gotten wealth, he would be deprived of all which he had laboured for, as a punishment of his injustice and oppression. He would have no comfort of his riches, while they remained; and he would be stripped of all, (as Job had been,) and have nothing for any one to covet. This would come upon him suddenly, in the height of his prosperity, by a combination of wicked men, as Job's had done. Nay, just when he would be ready to say, "Soul, take thine ease, eat, drink, and be merry;" God himself would pour the fury of his wrath upon him. (*Notes, Num. xi. 31—34. Luke xii. 15—21.*) There would be no escaping from the weapons of Divine indignation: his inward terrors would equal his outward calamities; so that every kind of misery would be laid up in store against him: he would be consumed as dried fuel, which burns of its own accord without being blown; for the judgments of God, without the intervention of men, would desolate his family. If his wickedness were before masked with hypocrisy, it should thus be brought to light. Persons of all descriptions would unite against him. All which he had possessed would be totally dissipated. For this was uniformly the portion of a wicked man from God, and his appointed heritage.—The reference in all this is manifest, not only to Job's calamities, but also to his complaints. His outward losses and inward anguish; the triumphs of his enemies, and the unkindness of his friends and relatives, are evidently hinted at. Says Zophar, 'This is the heritage of a wicked man; and therefore doubtless thou art one.' (*Notes, 1—3. xviii. 5—21.*)

## PRACTICAL OBSERVATIONS.

They are frequently the most forward to dispute, who are most evidently in the wrong. We are pleased with our own thoughts, as with our own children, and fancy that others will equally admire them. Thus we are led to make indecent haste to speak, lest we should lose the credit and gratification of our pertinent observations; and lest others should lose the benefit of them. In this eagerness we consider each "check" as a *reproach*, and every *effusion of passion* is esteemed a *demonstration*. But others generally judge very differently: nay, we ourselves can seldom reflect afterwards on such warm debates, without shame and remorse. It is very difficult for men of warm passions entirely to repress this unbecoming propensity: but watchfulness and prayer will do great things, in a course of time; and we may profit by observing our own and others' errors, and by the rebukes and corrections of our heavenly Father.— We must not limit the dispensations of God by our rules; nor censure others out of fondness for our own notions. But though the wicked do often prosper even to the end of life: yet it is a decided matter amongst all wise men from the beginning hitherto, that "the triumphing of the wicked," and "the joy of the hypocrite" are transient and fleeting; and that they shall shortly perish disgracefully and for ever. In general, some kinds of wickedness ruin men's constitutions; and if they be not cut off before, entail pain and disease on their old age, which carries them down to the grave: the pleasures and gains of sin, like drinking sweet poison, or like the lulling venom of the asp, terminate in remorse, in anguish, and in ruin. A curse from God often corrodes the oppressor's abundance: he hath no enjoyment of it, and suffers none of those connected with him to have any ease or pleasure; and very often it is torn from him in an awful and sudden manner. "There is no peace, saith my

5 <sup>†</sup>Mark me, and <sup>§</sup>be astonished, and <sup>h</sup>lay *your*  
hand upon *your* mouth.

6 Even 'when I remember, I am afraid, and trembling taketh hold on my flesh.

7 <sup>k</sup>Wherefore do the wicked live, become old, yea,  
are <sup>l</sup>mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* <sup>†</sup>safe from fear, neither is <sup>n</sup>the rod of God upon them.

10 Their bull gendereth and faileth not: °their  
cow calveth, and casteth not her calf.

11 They <sup>P</sup>send forth their little ones like a flock,  
and their children dance.

12 They <sup>a</sup>take the timbrel and harp, and rejoice  
at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore <sup>†</sup>they say unto God, Depart from us ;  
<sup>†</sup>for we desire not the knowledge of thy ways.

15 What <sup>is</sup> the Almighty, that we should serve him? and <sup>what</sup> profit should we have, <sup>if</sup> we pray unto him?

xxviii. 11. Ps. xxi. 1. p Ps. cvii. 41. xxviii. 3-5. q Gen. ix. 21.  
xlvii. 13, 14. Ec. ix. 1. 2. Luke xvi. 16-21. xvi. 19. p Ps. lxxiii. 4. Matt. xlviii. 38. 39. Luke xli. 19. 20.  
xlviii. 1. v. 12. xxviii. 16-21. xxviii. 19. p Ps. lxxiii. 4. Matt. xlviii. 38. 39. Luke xli. 19. 20.  
xlviii. 29. 30. *Ec. viii. 16.* s xlviii. 17. Ps. x. 4. 11. Luke xviii. 28. 37. John xv. 23. 24. Rom. vii. 7.  
t Prov. i. 7. 22. 29. John iii. 19. xlviii. 45-47. Roma. i. 28. 2. Thess. ii. 10-12. 2 Tim. iv. 3. 4.  
u Ex. v. 12. Ps. xli. 4. Prov. xxx. 9. Hos. xiii. 6. x xxxiv. 9. xxxv. 3. Is. xxx. 11. Mal. i. 13, 14.  
y Is. xlv. 19. Matt. vii. 7. John xvi. 24.

God, for the wicked.' (*Notes*, Is. xlviii. 20—22. lvii. 20, 21.)—But what are all weapons of iron and steel; yea, what is all darkness and consuming fire, compared with the eternal vengeance of the Almighty, which is the heritage appointed unto the wicked in the world to come? There the hypocrite shall be detected, and have his portion with the unbelievers: whilst heaven and earth shall arise up against him: for, "indignation and wrath, tribulation and anguish, are reserved for every soul of man, who" impenitently "doeth evil: but glory, honour, and peace to every one," who proveth himself a true believer, by working that which is good in the sight of the Lord. (*Note*, *Rom.* ii. 7—11.)

## NOTES.

CHAP. XXI. V. 1—6. In this chapter Job discourses less on his own calamities, and more directly answers his opponents. He introduces his subject by intreating their attention, and desiring that they would neither interrupt him as Zophar had; nor disregard and misunderstand his words, as they all had hitherto done. This he would take, instead of those consolations, which he had vainly expected from them; and if, after a fair hearing, his discourse was found impertinent, and his reasonings inconclusive, he would consent that they should renew their mockery. Indeed, his complaint and appeal were directed to God, and not to them: otherwise his spirit might well be troubled, when sarcasms and reproaches were all which they afforded him, under his unprecedented sufferings. (*Notes*, vi. 1—7.) Yet, if they looked upon him they might see misery sufficient to demand compassion: and, as they knew no evil against him, their bold interpretations, of this mysterious providence, should be turned into silent astonishment. For every recollection of the dreadful change, which he had experienced, filled him with trembling and consternation.

V. 7—16. If the doctrine, maintained by Zophar, and Job's other opponents, was true, and Providence discriminated uniformly betwixt the righteous and the wicked; how was it, that so many wicked men lived, grew old, and continued in power and prosperity to death? Perhaps no instance had occurred of a truly pious person being so suddenly and dreadfully afflicted, as Job had been; and it was not possible for man to distinguish exactly between the true believer and the hypocrite. But it was undeniable, that numbers of notoriously profane and wicked men were advanced to wealth and authority, continued in prosperity to old age, and witnessed their posterity established in the most desirable settlements, before their death: that they were often more free from alarm and correction than others; that their cattle and substance rapidly increased; that their children whom they trained up in vanity, sensuality, and dissipation, multiplied, and were in health and peace around them; that they lived even to extreme old age, (for so the original word signifies,) in outward ease and indulgence, and died without any remarkable pain or distress. So that, if men were to judge merely by outward prosperity, the wicked might be pronounced the most happy, and even the favourites of Heaven. Yet they grew more impious and presumptuous, even by prosperity: they openly cast off all regard to God, and neither knew, nor desired to learn, any thing about his truths, ordinances, and precepts; they despised his favour, defied his vengeance, and counted his service and worship irksome and unprofitable. (*Notes*, ix. 22—24. xii. 6—10. xvi. 17—35. xx. 10—29. *Ps.* xvii. 13—15. lxxiii. 1—17. *Jer.* xli. 1—4. *Mal.* xli. 13—18.) Now, it must be allowed, that the Almighty, whom they despised and affronted, gave and continued to them these good things, and could take them away when he pleased; nor were they so in their own hand, that they could retain them for a moment. Job, for his



16 Lo <sup>a</sup>their good is not in their hand : <sup>a</sup>the counsel of the wicked is far from me.

17 How <sup>b</sup>oft is the <sup>b</sup>candle of the wicked put out ? and *how oft* cometh their destruction upon them ? God <sup>c</sup>distributeth sorrows in his anger.

18 They are <sup>d</sup>as stubble before the wind, and as chaff that the storm <sup>e</sup>carrieth away.

19 God <sup>f</sup>layeth up his <sup>f</sup>iniquity <sup>f</sup>for his children ; <sup>g</sup>he rewardeth him, and <sup>h</sup>he shall know *it*.

20 His eyes shall <sup>i</sup>see his destruction, and he shall <sup>j</sup>drink of the wrath of the Almighty.

21 For <sup>k</sup>what pleasure <sup>k</sup>hath he in his house after him, when <sup>l</sup>the number of his months is cut off in the midst ?

22 Shall *any* <sup>m</sup>teach God knowledge ? seeing <sup>n</sup>he judgeth those that are high.

23 One dieth in his <sup>o</sup>full strength, being wholly at ease and quiet.

24 <sup>p</sup>His <sup>p</sup>breasts are full of milk, and his bones are <sup>q</sup>moistened with marrow.

f Ex. xx. 5. Ps. cix. 9. Ec. i. xiv. 21. Ez. xviii. 19, 20. Matt. xxiii. 31—35. 2 Sam. iii. 39. Ps. lxxv. 8. Is. lxxv. 16. Jer. xxv. 15. Rev. xviii. 6. h Mal. iii. 18. i xvi. 21. Ec. ii. 16. Luke xvi. 27, 28. m xiv. 5. Ps. lv. 23. ch. 24. n xl. 2. Is. xli. 14. xlv. 9. Rom. xi. 31. 1 Cor. ii. 16. o xxxiv. 17—19. Ps. cxlii. 5, 6. Ec. v. 8. Is. xl. 22. 23. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude 6. Rev. xx. 1—3. 12—15. p Heb. in his very perfection, or, the strength of his perfection. xx. 22, 23. Ps. xlix. 17. lxxiii. 4, 5. Luke xii. 19—21. p xx. 17. Ps. xvii. 10. q Prov. iii. 8.

part, was far from approving their counsel, or conduct, or desiring their prosperity : though his friends inferred, that he thought the wicked happy ; because he argued, that they often prospered, while the righteous were afflicted. (Note, Ec. ix. 1—3.)

V. 17—22. All these verses may be read *interrogatively*. “How often” does it happen, that the prosperity of wicked men is extinguished with sudden and awful judgments ? Sometimes indeed it is so, but more frequently, they live and die in outward ease and peace. “How often” doth God in his anger distribute to them uncommon calamities, rendering them as stubble, or chaff, before the tempestuous wind ? “How often” is it observed, that their iniquities are punished upon their children, while their eyes behold their destruction, and they know that they drink of the wrath of the Almighty, as a recompense for their crimes ?—It had been laid down as a general rule, that God almost uniformly visited wicked men with these and similar judgments : yet, in fact, instances in which they were clearly thus distinguished from others, but seldom occurred. And if they prospered till death ; whether they lived till old age, or died in the vigour of life, the subsequent condition of their families would not affect them, either with pleasure or pain. Indeed, who shall presume to teach the Judge, of the most exalted creatures, in what way he should administer his government ? Or who shall presume to explain, or decide on, any of his dispensations, as if inconsistent with his justice or wisdom ?

V. 23—26. Job, from his appeal to facts, justly inferred, that there was no exact discrimination observed in these dispensations. One haughty sinner comes peaceably to his end, having experienced a continual series of health, indulgence, and success ; like cattle that feed in rich pastures. Others, perhaps not so wicked, never know any thing but pain, sickness, poverty, and trouble, and die in anguish and distress. Thus both go down to the dust alike, and become food for the worms.—The words translated, “His breasts are full of milk,” are differently interpreted. The word rendered *breasts* is not elsewhere used in Scripture ; and some think it means *milk-pails*. But others, supposing it to coincide with the subsequent clause, thus translate the passage, “His ribs, (sides, or *viscera*, intestines,) are full of fat :” and indeed this seems the true sense of the words.

V. 27—30. Here Job brings the matter to an issue. He knew that his friends wrongfully condemned him, as one who had usurped, or abused, his authority, and who had been an unjust oppressive magistrate, and a hypocrite ; and that they considered his desolated habitation as the proof of his guilt. But any common traveller, to whom they might refer the case, could point out the flourishing habitations and splendid monuments of the ungodly, which they observed in their journeys : from these tokens they would conclude, that wicked men were not punished here, but were frequently exempted from the calamities which overtook others ; being reserved to the day of wrath and destruction in another world. (Notes, xxv. 5—14. xxiv. 1—20. xxix. 12—17. xxi. 35—40. Rom. ii. 4—6. 2 Pet. ii. 4—9.)

V. 31—33. Oppressors are often so powerful, that none dare call them to account, or reprove them : and at last they die in peace, are buried with magnificence, and sleep as quietly in the grave as others do. Indeed, death closes their prosperity : but none have been, or ever shall be, exempted from this common doom ; so that it is evident, there is no exact discrimination between the righteous and the wicked, in the outward dispensations of Providence. (Notes, Ec. iv. 1—3. v. 8. Hab. i. 2—4.)

V. 34. Job concluded with enquiring, why his friends comforted him in vain, with the hopes of returning *worldly* prosperity, in case he repented and sought unto the Lord ? For there was no truth in their system : nay, there was falsehood interwoven with all their answers, which rendered them inconclusive, and inapplicable to the subject.

#### PRACTICAL OBSERVATIONS.

V. 1—16. It is not easy to obtain an attentive hearing from eager disputants. Interruption and disregard are commonly reciprocal ; hence misapprehension, unfair conclusions, and unmerited contempt and reproach : and when men

A. M. 2484.

B. C. 1520.

z i. 21. xii. 9. 10. Ps. xlix. 6. 7. lli. 5—7. Ez. viii. 8. Luke xvi. 2, 25. a xxii. 18. Gen. xlix. 6. Ps. i. 1. Prov. i. 10. v. 3. b xviii. 5, 6, 18. Prov. xiii. 9. xx. 20. xxiv. 20. Matt. xxv. 8. ii Or. *hump*. c Ps. xxxii. 10. xc. 7—9. Luke xii. 46. Rom. ii. 8, 9. d xiii. 25. Ex. xv. 7. Ps. i. 4. xxxv. 5. lxxiii. 13. Is. v. 24. xlvii. 13. xlix. 5. xl. 24. xli. 15. 16. Jer. xlii. 24. Hos. xlii. 3. Nah. i. 10. Matt. iii. 12. e Heb. *stealth*. e xxii. 24. Deut. xxxii. 34. Matt. vi. 19, 20. Rom. ii. 8. f That is, the punishment of his iniquity. Gen. i. 7. Is. llii. 5. 7. 2 Cor. v. 21. g Deut. xxxii. 41. i xxvii. 19. Luke i. xiv. 21. xlv. 9. xli. 2. Is. xli. 14. xlv. 9. Rom. xi. 31. 1 Cor. ii. 16. o xxxiv. 17—19. Ps. cxlii. 5, 6. Ec. v. 8. Is. xl. 22. 23. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude 6. Rev. xx. 1—3. 12—15. p Heb. in his very perfection, or, the strength of his perfection. xx. 22, 23. Ps. xlix. 17. lxxiii. 4, 5. Luke xii. 19—21. p xx. 17. Ps. xvii. 10. q Prov. iii. 8.

r lli. 20. vii. 11. ix. 18. x. 1. 2 Sam. xvii. 8. *margin*. Prov. xiv. 10. Is. xxxviii. 15—17. s xx. 22. 1 Kings xii. 12. Ec. vi. 2. Ez. vii. 16. 17. xli. 18. 17. xli. 18. xx. 18. xx. 18. xx. 18. Ec. ix. 2. u xlv. 14. xlix. 26. Ps. xlix. 14. Is. xiv. 11. xiv. 8—11. v. 8—5. vii. 3—5. xv. 20. Ec. x. 5. 29. Luke v. 22. y xxxii. 3. xlii. 7. Ps. lix. 4. cxix. 86. 1 Pet. ii. 19. z xx. 7. Ps. xxxvii. 36. lli. 5, 6. Hab. ii. 9—11. Zech. v. 4. ii Heb. *tent of the tabernacles*. Num. xvi. 20—34. a Ps. cxix. 8. b Prov. xvi. 4. Nah. i. 2. 2 Pet. ii. 9. 17. iii. 7. Jude 13. c xx. 28. Ps. ex. 5. Prov. xi. 4. Zeph. i. 15. Rom. ii. 5. Rev. vi. 17. \* Heb. *swaths*. d 2 Sam. xii. 7—12. 1 Kings xxi. 19—24. Ps. l. 21. Jer. ii. 33—35. Mark vi. 18. Acts xxi. 29. Gal. ii. 11. e 19. xli. 11. Deut. vii. 10. Is. lix. 18. Rom. xii. 19. Jam. ii. 13. f Ps. xlix. 14. Ez. xxxii. 21—32. Luke xvi. 22. + Heb. *graves*. + Heb. *watch in the heap*. g lli. 17. 18. h xxx. 23. Gen. iii. 19. Ec. i. 4. viii. 8. xii. 7. Heb. ix. 27. k xlii. 4. xxxii. 3. xlii. 7. g Heb. *transgression*.

25 And another dieth <sup>i</sup>in the bitterness of his soul, and <sup>j</sup>never eateth with pleasure.

26 They shall lie down <sup>k</sup>alike in the dust, and <sup>l</sup>the worms shall cover them.

27 Behold, <sup>m</sup>I know your thoughts, and the devices *which* <sup>n</sup>ye wrongfully imagine against me.

28 For ye say, <sup>o</sup>Where is the house of the prince ? and where are the <sup>p</sup>dwelling-places of the wicked ?

29 Have ye not asked them that <sup>q</sup>go by the way ? and do ye not know their tokens,

30 That <sup>r</sup>the wicked is reserved to the day of destruction ? they shall be brought forth to <sup>s</sup>the day of <sup>t</sup>wrath.

31 Who shall <sup>u</sup>declare his way to his face ? and who shall <sup>v</sup>repay him *what* he hath done ?

32 Yet shall <sup>w</sup>he be brought to the <sup>x</sup>grave, and shall <sup>y</sup>remain in the tomb.

33 The clods of the valley shall be <sup>z</sup>sweet unto him, and <sup>a</sup>every man shall draw after him, as *there are* innumerable before him.

34 How then <sup>b</sup>comfort ye me in vain, <sup>c</sup>seeing in your answers there remaineth <sup>d</sup>falsehood ?

d 2 Sam. xii. 7—12. 1 Kings xxi. 19—24. Ps. l. 21. Jer. ii. 33—35. Mark vi. 18. Acts xxi. 29. Gal. ii. 11. e 19. xli. 11. Deut. vii. 10. Is. lix. 18. Rom. xii. 19. Jam. ii. 13. f Ps. xlix. 14. Ez. xxxii. 21—32. Luke xvi. 22. + Heb. *graves*. + Heb. *watch in the heap*. g lli. 17. 18. h xxx. 23. Gen. iii. 19. Ec. i. 4. viii. 8. xii. 7. Heb. ix. 27. k xlii. 4. xxxii. 3. xlii. 7. g Heb. *transgression*. have been suffered to speak, and have spoken to the purpose, their opponents commonly mock on, and treat the whole as trivial and contemptible. But, this behaviour is peculiarly improper to the afflicted, who should at least have the consolation of being heard with patience and candour.—We might well yield to inward disquietude, if we had none to complain to in our distresses but man ; or, if the Lord were as severe against us, as our brethren sometimes are. But the true believer may speak to God at all times, and he will compassionately regard those complaints, and bear with those infirmities, which men disregard or condemn.—The afflictions of the faithful, compared with the prosperity of the wicked, have caused astonishment, and discouragement, to the servants of God in all ages. But we should adore the depths of those judgments which we cannot fathom : and the clear light of the gospel, with the discoveries of the eternal world, will explain the difficulty, and shew the wise designs of God in all these dispensations. Yet, under severe trials and temptations, the most established believer finds it as hard to apply his principles for immediate encouragement ; as the mariner in a furious storm does to manage the vessel by the rules of navigation.—It is undeniable, that wicked men often grow rich and great, establish flourishing families, escape alarms and corrections, succeed in their projects, train up their children in pleasure ; and, after a life of splendour and indulgence, go down to the grave in old age, without any remarkable calamity : yea, they are interred with magnificence, and many vain attempts are made to abate the horror of death, and the noisomeness of the grave. It is equally certain, that this has emboldened impiety and infidelity ; and led many to infer, that there is no God, or that he takes no notice of human affairs, and that religion and morality are needless or useless.—Prosperity adds strength to men's pride, and fuel to their lusts ; and thus they grow hardened in presumptuous wickedness.—Alas, what numbers do we see in this land, where the light of the gospel clearly shines, whose actions say unto God, “Depart from us !” Their open and constant violation of his law, and their contempt of his gospel ; their profanation of his day, and desertion of his ordinances ; their families left without the least appearance of religion ; their incessant course of riot and dissipation ; their inordinate pursuit of wealth or power ; their discourse, devoid of all reverence to the name, truths, or precepts of God, and full of levity and folly, if not of ribaldry and profaneness ; these things seem to “say unto God, Depart from us ; we desire not the knowledge of thy ways.” Such persons do not desire to think, hear, speak, or read about him : they treat religion, as if it were beneath their rank, fortune, spirit, or genius : they do not deem the Almighty on any account entitled to their obedience or gratitude ; and they suppose his service to be a mere drudgery, which can yield neither pleasure nor profit, and in neglecting which there can be no danger ! Yet “these prosper in the world, and have riches in possession.” And, though the Lord is sometimes “known by the judgments that he executes ;” yet they, or their families, are seldom visited by remarkable calamities. Indeed they, as well as others, must shortly die. But many of them *outwardly* enjoy more pleasure and suffer less pain, while they live and when they die, than their pious neighbours. And though the pomp of their funerals, and the panegyric of their flatterers, will afford them no real advantage, yet they fare as well as others : and whether their children prosper, or are afflicted, after their death, it adds nothing to their joy or sorrow. It is evident, that *their* good things are bestowed upon them by God : yet he distributes sorrows in his anger, and, however spared for a time, they are as stubble before the wind, and as chaff for the fire of his indignation. For, indeed, it avails little whether wicked men enjoy on earth all the delights of sense, without pain, sickness, or hardship ; or whether they live and die without enjoyment and in bitterness : as they are all “reserved to the day of wrath” and destruction, and the misery which is beyond the grave will swallow up all their former comfort. As they have said to God, “Depart from us, we desire not the knowledge of thy ways ;” they cannot reasonably expect any other, but that He, the fountain of felicity and Judge of the world, will at last say to them, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Note, Matt. xxv. 41—46. *Marg. Ref.*)



CHAP. XXII.

A. M. 2484.

B. C. 1520.

Eliphaz shews that man's goodness cannot profit God, 1-4. He accuses Job of various crimes, which he supposes, had brought on him his calamities, 5-14. He contrasts the doom of sinners visited by divine judgments, with the security of the righteous, 15-20. He exhorts Job to repent, and encourages him to hope for mercy, 21-30.

THEN Eliphaz the Temanite answered and said, 1 Can "a man be profitable unto God, \*as he that is wise may be profitable unto himself?

3 Is it "any pleasure to the Almighty, that thou art righteous? or is it gain to him, that "thou makest thy ways perfect?

4 Will he "reprove thee 'for fear of thee? "will he enter with thee into judgment?

5 Is "not thy wickedness great? and 'thine iniquities infinite?

6 For "thou hast taken a pledge from thy brother for nought, and 'stripped the naked of their clothing.

7 Thou hast "not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But "as for the "mighty man, he had the earth; and the "honourable man dwelt in it.

9 Thou hast sent "widows away empty, and the "farms of the fatherless have been broken.

10 Therefore "snares are round about thee, and "sudden fear troubleth thee;

11 Or "darkness, that thou canst not see; and "abundance of waters cover thee.

12 Is "not God in the height of heaven? and, behold, the "height of "the stars, how high they are!

13 And thou sayest, "How "doth God know? can he judge through the dark cloud?

14 Thick "clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked "the old way, which wicked men have trodden?

16 Which were "cut down out of time, "whose foundation was overflowed with a flood;

17 Which said unto God, "Depart from us: "and what can the Almighty do "for them?

18 Yet "he filled their houses with good things: but "the counsel of the wicked is far from me.

19 The "righteous see it, and are glad: and "the innocent laugh them to scorn.

20 Whereas "our "substance is not cut down, but "the remnant of them "the fire consumeth.

21 "Acquaint now thyself with "him, and "be at peace; thereby good shall come unto thee.

22 "Receive, I pray thee, the law from his mouth, and "lay up his words in thine heart.

23 If thou "return to the Almighty, thou shalt be "built up, "thou shalt put away iniquity far from thy tabernacles.

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a xxv. 6-8. Ps. xvi. 2. Luke xvii. 10.

\* Or, if he may be profitable does his good success depend thereon?

b xxi. 15. Deut. x. 13. Prov. iii. 13-18. iv. 7-9.

ix. 12. Ec. vii. 11, 12. Matt. v. 29. Gal. vi. 7, 8.

c Chr. xxi. 17. Ps. cxlviii. 10, 11. Prov. xi. 1.

20. xii. 22. xv. 8. Mal. ii. 17. Phil. iv. 18.

d xxiii. 10-12. Ps. xxxix. 1. cxix. 3-6, 59.

e Ps. xxxiv. 16. 2 Cor. vii. 11. lxxvi. 6. lxxx. 17-24. Matt. xxi. 37-39.

f vii. 12. g ix. 19. 32. xii. 3. xvi. 21. xxii. 6, 7. xxiv. 23. Ps. cxxx. 3, 4.

h xlii. 14. Is. iii. 14. 15. i iv. 7-11. xi. 34. xvi. 27.

j Ps. xix. 12. k xxiv. 3, 9, 10. Ex. xxi. 26, 27.

l Ps. xxi. 10. m xxv. 18. Ez. viii. 7. 16. Am. ii. 8.

n xxv. 10. o xxv. 18. Ez. viii. 7. 16. Am. ii. 8.

p Ps. x. 15. xxvii. 17. Ez. xxi. 12. q xii. 14.

r xi. 14. xviii. 15. Josh. vii. 13-16. Is. xxxiii. 15. Zech. v. 3, 4.

s Ps. cxv. 3. 16. Ec. v. 2. Is. lviii. 15. lxxvi. 1.

t Heb. head. x Ps. viii. 3, 4. \* Heb. What.

y Ps. xi. lxxviii. 11. xxi. 7-9. Ez. viii. 12. ix. Zeph. i. 12.

z xxxiv. 22. Ps. xxxiii. 14. xxvii. 2. cxxxix. 1, 2.

Jer. xxii. 14. Luke xii. 2, 3.

a Gen. vi. 5. 11-13. Luke xxi. 26, 27.

b xv. 32. Ps. iv. 23. cii. 24. Ec. vii. 17.

t Heb. a flood was poured upon their foundation. Gen. vii. 17-24. Matt. xxi. 37-39.

1 Pet. iii. 19, 20. 2 Pet. ii. 5.

c xxi. 14, 15. Is. xxx. 11. Matt. viii. 29. 34. Rom. i. 28.

d Ps. xvi. 6. Mal. iii. 14.

e Or, to them. f xii. 6. 1 Sam. ii. 7. Ps. xlvii. 14. Jer. xii. 2.

Acts xiv. 17. f xli. 16. Ps. i. 1.

g Ps. xlviii. 11. lviii. 10. xxviii. 8. vii. 42. Prov. xi. 10. Rev. xviii. 20. xix. 1.

h Ps. li. 22. i Or, their excellency. k i. 16. xx. 26. Gen. xix. 24. Luke xxi. 29, 30. 2 Pet. ii. 6, 7.

l 1 Chr. xxviii. 9. John xvii. 3. 2 Cor. iv. 6. \* That is, God. m Is. xxvii. 5. lvii. 19-21. Matt. v. 25. Acts x. 36. 2 Cor. v. 20. Eph. ii. 14-17.

n Deut. iv. 1. 2. Prov. ii. 1-9. 1 Thes. iv. 1, 2. o xxiii. 12. Deut. vi. 6-9. Ps. cxix. 11. Prov. iv. 4. 21. Jer. xv. 16. Matt. xii. 35. xiii. 52. Luke ii. 19. 51. p vii. 5, 6. xi. 15. Is. lv. 5, 7. Hos. xiv. 1, 2. Zech. i. 3. Acts xxvi. 20. q xii. 14.

Jer. xxxi. 4. Col. ii. 7. Jude 20. r xi. 14. xviii. 15. Josh. vii. 13-16. Is. xxxiii. 15. Zech. v. 3, 4.

12 Is "not God in the height of heaven? and, behold, the "height of "the stars, how high they are!

13 And thou sayest, "How "doth God know? can he judge through the dark cloud?

14 Thick "clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked "the old way, which wicked men have trodden?

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and impieties, which he had cloaked with the mask of hypocrisy.—He therefore directly charged him with depriving his poor brethren of their mean and scanty clothing, by taking it in pledge for debts which he unjustly claimed; and of withholding bread and water, or needful relief, from those who were perishing by want; of decreeing as a judge, in behalf of the rich and powerful, for their favour and bribes; and of sending away the widows and orphans robbed of their property, and bereaved of all power to recover their right. (Notes, xxiv. 2-12. xxix. 12-17. xxxi. 1-8. 13-23. Ex. xxii. 25-27. Neh. v. 1-7. Ez. xviii. 5-9. Am. ii. 5-8.) His unexpected calamities, with which he was surrounded and entangled, were the punishment of these oppressions: and it was no wonder that he complained of being involved in darkness, distracted with terrors, and overwhelmed with afflictions, like impetuous torrents, when he was guilty of such crimes.—Some think he meant that Job was blinded by his selfish prejudices, or judicially involved in mental darkness; or he would readily have perceived the reason of his calamities.—All parties were agreed that God displayed his presence and glory in heaven, and was infinitely exalted above all creatures: but Eliphaz charged Job with inferring from this, that God "could not know," or did not notice, the actions of men, which were concealed by the intervening clouds; or that, satisfied with the enjoyment of his own felicity, he disregarded the affairs of his creatures. So that, if Job were not a direct atheist, he implicitly denied the Divine perfections and providence: and therefore he feared no punishment for cloaking his injustice with the shew of piety, and vindicating his character, when visited by the just judgments of God. (Notes, Ps. x. 2-11. lxxiii. 11. xciv. 1-9. Ez. viii. 7-12. Zeph. i. 12.)

V. 15-20. Eliphaz here evidently adverted to the general deluge. The earth was then filled with violence; men had said unto God, Depart from us; and they enquired concerning Noah and his few associates, "What can the Almighty do for them?" (Notes, Gen. vi. 11, 12. 17.) But, though their houses were for a time filled, by a bountiful Providence, with good things, what way did they at length tread? They were cut down by an awful judgment, and the foundation of their confidence was overflowed and destroyed with the flood. (Notes, Gen. vii. 10-23. Matt. xxiv. 36-41.) This was well known; and therefore Eliphaz maintained that such judgments befall notorious sinners; and thought that he had the best reason to use Job's words, "The counsel of the wicked is far from me;" (xxi. 16.) And, as it was always matter of exultation and triumph to the righteous, when wicked oppressors were thus ruined; Job had no reason to wonder that they seemed to mock at his calamities and complaints, whom they considered to be such an one. "But," added he, "our substance," who are really godly men, "is not thus cut down;" while the vengeance of God, like fire, consumes every remnant of those who by their crimes are proper fuel for it. Perhaps he alluded to the destruction of Sodom. (Notes, Gen. xix. 24-29. Luke xvii. 32-37.)—Eliphaz's arguments and precedents by no means proved, that wicked men were always thus visited in this world. The Sabeans and Chaldeans did not act with greater injustice to Job, than he did, in this rash condemnation of him; and as he ascribed his own exemption, and that of his friends, to their piety, rather than to God's mercy, his discourse also savoured of pride and ingratitude.

V. 21-30. The former part of Eliphaz's answer must be condemned; but much of this conclusion merits great commendation: though it implied that Job had hitherto been a stranger to true religion, and that temporal prosperity would be the sure consequence of his sincere conversion. It contained, how-

V. 17-34. We are not competent to declare what God, the universal Judge, ought to do, or to comment on what he doeth: nor should we deem ourselves the objects of his love, or of his wrath, because of outward dispensations; or condemn any as sinners above other men, because visited with remarkable calamities: for in all conclusions, and arguments, of this kind, there is error, presumption, and self-sufficiency. The wicked man may suffer many dreadful calamities on earth, and must have many peculiar terrors and vexations: he wants that peace of conscience, that confidence in God, and that hope of heaven, which the believer enjoys: prosperity increases his guilt, and strengthens his distempered passions: he has all his good things here, and nothing to look for hereafter, but unmixed and eternal misery; and may expect to be banished from the presence of God hereafter: while the righteous hath all his evil here, and unmingled and eternal good in another world. (Note, Luke xvi. 24-26.) As, therefore, we are all speedily drawing towards the grave, must we not certainly conclude, that the most adverse lot of a true believer is infinitely preferable to the greatest prosperity of an unbeliever? Let us then put "far from us the counsel of the wicked:" let us seek the Lord, and desire the knowledge of his ways: let us count his service our liberty and pleasure; and the privilege of praying to him, our highest honour and richest charter. Let us look forward to the general judgment and the eternal world; and we shall see the prosperity of the wicked, and the trials of the righteous, perfectly consonant with the eternal wisdom, justice, truth, and goodness of God; and must cheerfully conclude, even when under his correcting rod, that they, and they only, are blessed, who trust and serve him. (Notes, Ps. lxxiii. 23-28.)

NOTES.

CHAP. XXII. V. 1-4. Eliphaz still supposed Job to maintain, that God favoured the wicked; and therefore he addressed him the third time. He intended in this introduction, to shew that God, in all his appointments, acted out of pure love to justice, and was not influenced by interested or selfish affections.—He has nothing to fear, or hope, from any of his creatures: none can profit or injure him: his essential glory and felicity receive no accession from their obedience, however perfect: he is not excited by the greatness of any one, to institute a legal process against him to bring him down; nor can any one make him his debtor. A wise man consults his own advantage, but he cannot profit God, by serving him. The Lord indeed approves and delights in holiness, because it is right in itself, and conducive to personal and social happiness; but not because he is any gainer by it. (Marg. Ref.) His justice therefore must be invariable and impartial: his rewards are the result of his love of good; and his punishments spring entirely from hatred of evil. (Notes, Ps. xvi. 2, 3. Luke xvii. 7-10.)—These are great truths, and were well understood by the disputants; though here rather incautiously stated: but Eliphaz and his associates, confounding this state of trial, with that of future retribution, misapplied them to the case of Job; as if the justice of God could not be vindicated unless he were proved to be a wicked man!

V. 5-14. In these verses Eliphaz brought as particular a charge against Job, as if he had had evidences ready to prove every tittle; yet he had no reason for his rash accusation, except that Job was visited as, he supposed, God always visited every wicked man, and none else! He demanded, whether Job could deny the greatness and immense number of his crimes? Indeed all have committed innumerable sins, in which there is an inconceivable degree of criminality: but Eliphaz did not mean such transgressions as were common to Job with other believers, or even with men in general; but flagrant iniquities







9 On the left hand, where he doth work, but I cannot behold *him*: 'he hideth himself on the right hand, that I cannot see *him*:

10 But <sup>h</sup>he knoweth <sup>t</sup>he way that I take: *when*  
<sup>h</sup>he hath tried me, <sup>I</sup>I shall come forth as gold.

11 My <sup>s</sup>foot hath held his steps; <sup>h</sup>is way have I kept, and not declined.

12 Neither <sup>u</sup>have I gone back from the commandment of his lips; <sup>\*</sup>I have <sup>†</sup>esteemed the words of his mouth more than my <sup>‡</sup>necessary *food*.

13 But he is in one *mind*, and <sup>y</sup>who can turn him? <sup>z</sup>and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* <sup>a</sup>appointed for me: and <sup>b</sup>many such *things are* with him.

15 Therefore 'am I troubled at his presence: when  
I consider, I am afraid of him.

2 Ps. ii. 20—22.    a Job vi. 65—69, viii. 31. Act. xv. 22. Heb. x. 38, 39. 1 John ii. 19.    x xiii. 22.  
 3 Ps. xix. 10, cxix. 103. 127. Jer. xv. 16. John iv. 34. 1 Pet. ii. 2.    + Heb. *hid*, or *laid up*. xlvii. 22.  
 4 Ps. cxix. 11.    † Or, *appointed portion*. Luke xii. 42, 46.    y ix. 12, cx. x. 10. xii. 14. xxiv. 29.  
 5 Num. xxiii. 19. 20. Ec. i. 15. iii. 14. Rom. ix. 19. Jam. i. 17.    z Ps. cxv. 3. cxxxv. 6. Prov. xxi. 21.  
 6 Is. xiv. 24. 27. xlvii. 10. Dan. iv. 35. Eph. i. 9—11.    a vii. 3. Mic. vi. 9. 1 Thes. iii. 3. v. 9. 1 Pet. ii. 8.  
 7 b Ps. lxxvii. 19. xxvii. 2. Is. xli. 27, 28. Rom. xii. 38.    c 3. x. 15. xxiii. 28. Ps. lxxxvii. 3. cxix. 12.  
 8 Hab. iii. 16.

was in such confusion, that he could get no fixed apprehension of his merciful presence, so as to obtain comfort and support by spreading his case before him; and he could perceive no tokens of the Lord's approach to deliver him, or to silence his accusers. His efforts were all fruitless, and his views gloomy. The powerful operations of God were discernible; but his gracious presence was hid in anger; and he seemed to stand at a distance, or to frown upon him. Yet Job was assured that the heart-searching God knew and approved his general conduct and character; and that when his integrity had been suitably tried, he should be brought forth purified as gold from the furnace. For he was conscious that he was an upright believer; that he had obeyed the commands of God, and followed the example of his justice and goodness; and that he had steadily kept that path, without declining, turning back, or growing weary. (*Notes*, 2 Sam. xxii. 21—28. 2 Cor. i. 12—14.) Nay, he had relished and delighted in, the truth and commandments of the Lord, more than in his necessary food; and would sooner have gone without his stated meals, than have deviated from his service. (*Notes*, Ps. xix. 7—11. cxix. 97—105. Jer. xv. 15—18.)—In these and similar protestations, it is evident that Job continually referred to the charges brought against him, and the advice given him, by his friends. (*Marg. Ref.*)

V. 13—17. At this time, Job seems to have felt that his vehement wishes and protestations were altogether vain, because he was aware that the purposes of God were irreversible, and his power irresistible: so that neither persuasion nor opposition could induce him to deviate from his settled plan. It was God's decree and fixed purpose thus to afflict him, though he knew not on what account; but there were many such deep mysteries in providence. (*Notes*, xxxiv. 20—30. *Dan.* iv. 34—37. *Rom.* xi. 33—36.) The presence of the Almighty therefore filled him with terror, and melted his heart with anguish: and he could not conceive, why he had not been cut off by death before these days of darkness; or why God would not cover him in the grave, from the view of such distresses: or, as some understand him, how it was, that his exquisite sufferings did not cut him off, and thus terminate his sorrow.

## PRACTICAL OBSERVATIONS.

They, and they alone, who have experienced the conflict between faith and unbelief, hope and despondency, the desire to submit, and the opposing power of self-will, during severe trials and sharp temptations, can clearly understand or account for the fluctuations observable in Job's language, and the state of his mind whence they arose; (*Note*, ix. 14—21 :) and the consideration, that so eminent a servant of God was harassed and perplexed, exactly as they are, cannot fail to afford them some relief. But our *bitter* complaints are very apt to savour of *rebellion*; and we should watch over ourselves in such circumstances, lest we provoke the Lord to increase his corrections. When we meet with unkind treatment or unjust censures, we should seek help and comfort from him: yet we ought to come in humble reverence, and wait his time with patience. Blessed be God, we may know where to find him: he is "in Christ, reconciling the world unto himself;" and upon a mercy-seat waiting to be gracious. Thither the sinner may go for salvation; and there the believer may order his cause, and fill his mouth with arguments, taken from the perfections, promises, covenant, and glory of God, whatever his special requests may be. Nor need we ever be at a loss for a conclusive argument, why he should pardon, teach, relieve, protect, comfort, and help us, if we trust his mercy and seek his glory. He will answer our enquiries by his word, and our prayers in his providence, and by his Spirit; and cause us to understand and approve his decisions. He will not crush or overawe us with his absolute power, but assist and encourage our supplications: and the only way to be delivered from our *offended Judge*, is to appeal to his mercy as our *loving Saviour*; for there is no condemnation for them who are approved true believers in Jesus Christ. (*Note*, *Rom.* viii. 1, 2).—Yet, even for them, there may be many temptations, sorrows, and perplexities: they may lose the sense of the favour of their God, and, for a season, seek it in every ordinance, and by every means, in vain. But he knoweth and approveth their path; he noticeth all their trials and difficulties; he will give them some distant intimation of a happy event; and when their uprightness is manifested, their graces increased, and their

34

o Ps. lxxxix. 46.  
Is. viii. 17.  
p Gen. xviii. 19.  
2 Kings xx. 3.  
Ps. i. 6. cxxxix.  
1—3. John xxi.  
17. 2 Tim. ii.  
19.

\* Heb. *The way*  
that is, *with me*.  
q t i, 11, 12. ii. 5.  
6. Deut. viii. 2.  
Ps. xvii. 3. xvi.  
10. Prov. xvii.  
3. Zech. xiii. 9.  
Mal. iii. 2. 3.  
Heb. xi. 17.  
Jam. i. 2—4, 12.  
1 Pet. i. 7.  
r xlii. 5—8.  
s 1 Sam. xii. 2—  
5. Ps. xviii. 20.  
—24. xlv. 18.  
Acts xx. 18. 19.  
33, 34. 2 Cor. i.  
12. 1 Thes. ii.  
10.  
t xvii. 9. Ps.  
xxxvi. 3. cxv.  
5. Zeph. i. 6.  
Luke viii. 13—  
15. Rom. i.

19. x xxii. 22.  
laid up. xxii. 22.  
xii. 14. xxxiv. 29.  
6. Prov. xix. 21.  
v. 9. 1 Pet. ii. 8.  
xxvii. 3. cxix. 120.

B, C, 1520.

d Ps. xxii. 14. Is.  
 vi. 5. lvii. 16.  
 xxvii. 2. Ruth i.  
 20. Ps. lxxxviii.  
 16. Joel i. 15.  
 f vi. 9. 2 King  
 xxii. 20. Is. lvii.  
 1.  
 g xv. 22. xviii. 6  
 18. xix. 8. xxii.  
 11.

CHAP. XXIV  
a Ps. xxxi. 15  
Ec. iii. 17. viii  
6, 7. ix. 11, 12  
Is. ix. 22. Dan  
ii. 21. Luka  
xxi. 22—24  
Acts i. 7. xvii  
26. 1 Thes. v. 1  
1 Tim. iv. 1. vi  
15. 2 Pet. ii. 3  
iii. 7, 8.  
b Ps. ix. 10  
xxvii. 10. John  
xvii. 3.  
c Gen. vii. 4  
xviii. 17, 20, 21  
Ps. lxxxi. 16—  
19. Jer. xii. 18  
3. Matt. xxi. 3  
38. Rom. ii. 5  
1 Deut. xxi. 14  
xxvii. 17. Prov.  
xxii. 28. xxiii.  
xxiv. 6. 10—13  
Ex. xviii. 12. 13  
i xxxix. 5—7. J  
xviii. 28.

16 For God <sup>d</sup>maketh my heart soft, and <sup>e</sup>the Almighty troubleth me :

17 Because I was not <sup>1</sup>cut off before the darkness,  
*neither* hath he covered <sup>2</sup>the darkness from my face.

## CHAP. XXIV.

Job enquires why the judgments of God on the wicked are not evident to his people? 1. He shews that the most atrocious offenders often go unpunished in this life, and die as all other men, 2—24. He challenges any man to confute him, 25.

**W**HY, <sup>a</sup>seeing times are not hidden from the Almighty, do <sup>b</sup>they that know him <sup>c</sup>not see his days?

2 Some remove the <sup>d</sup>landmarks; they <sup>e</sup>violently take away flocks, and <sup>\*f</sup>feed *thereof*.

3 They 'drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They <sup>a</sup>turn the needy out of the way: the poor  
of the earth <sup>b</sup>hide themselves together.

5 Behold, *as* <sup>1</sup>wild asses in the desert go they forth to their work; <sup>2</sup>rising betimes for a prey: the <sup>1</sup>wilderness *yieldeth* food for them *and* for *their* children.

dress consumed, they shall come forth as the purest and most precious gold. But the Christian, of whom we speak, is conscious of having uprightly embraced the salvation of God, and set out in his ways, by repentance, faith, and true conversion; he hath held his steps, and kept his path, without turning aside for the sake of worldly advantages, or for fear of the cross. Many false steps indeed he has made; but he has not been left to walk in the way of allowed sin; he obeys unreservedly, from love, and with the constancy of patient expectation. The word of God has been the food of his soul: he has an appetite for it; he relishes and digests it, converts it into nourishment, and is strengthened by it for service and for conflict. In his habitual judgment, he would rather want animal recreation, and starve with hunger, than be deprived of the spiritual sustenance of his soul: and therefore he takes pleasure in searching the Scripture, and in attending on the ordinances of God. (*Notes*, P. xlii. 1—3. lxiii. 1—6. lxxiv. 1, 2. *Cant.* i. 4.) Those, who answer this description, may be alarmed and troubled at afflictive events; they may be disquieted at the view of the unchangeable decrees, and irresistible sovereignty, of God; and be perplexed about the reasons of his appointments. They may even think that the Almighty delights to trouble them, and wish that they had died before their trials, but this is their weakness, temptation, and sin. For nothing can come upon them, but what is appointed by infinite wisdom and love: nothing, but in order to humble, soften, and sanctify them; nothing but what shall terminate in their benefit, and that of their brethren, and tend to the glory of God: and in their sober judgment they would be willing to endure darkness and distress for a time, for these important purposes. May we then learn to obey and trust the Lord, even under tribulation; be willing to die when he pleases, for we know not from what evils we may thus be exempted; and to live as long as he sees good, as we are not aware for what good purposes our lives may be prolonged!

## NOTES.

CHAP. XXIV. V. 1. If God uniformly punished the wicked in this life, according to the opinion of Eliphaz and his friends; Job supposed, that wise and godly men, who are acquainted with him and his ways, would be able to give some account of the *times* of vengeance; to conclude how long the prosperity of the wicked would last; and to predict how long it would terminate, and what degree of misery proportioned to their crimes would be inflicted: as those, acquainted with the mind of the prince, and the laws of the land, can foresee and expect the sentence, which will shortly be pronounced and executed upon notorious malefactors. There are *days* appointed for their trial, and *penalties* annexed to their crimes, and we know what to expect, as to the murderer or traitor. Doubtless, the Governor of the world also hath his appointed times of vengeance; but, why are they not discovered to his people? Why are they not marked or evident? They certainly would be, if exact justice were awarded in this world: and as they are not, it is evident that the time of trial, and the days of executing vengeance, are not appointed in this life. (*Note, Ec. ix. 1—3.*)

V. 2—12. In the verses Job proves from *facts*, that notorious tyrants, oppressors, and robbers, frequently escape adequate punishment in this world. Unjust rulers often, under cover of law, deprive men of their estates, and take away their cattle and substance, as if forfeited; they oppress the orphans and widows, and drive the poor into concealment, or banishment. Many likewise disdain the yoke of obedience to God, or man, as the wild ass refuses to labour; and rapine and plunder are their daily employments. Thus troops of Ishmaelitic freebooters lived in the wilderness, by robbing the travellers; others reaped the corn, or gathered in the vintage, from the lands which they had violently seized; while the poor sufferers, whom they had ruined, were exposed, without clothing or shelter, to the inclemencies of the weather, and driven to make the rocks their refuge, and to live like wild beasts. Such cruel tyrants would pluck away the fatherless children from their weeping mothers, to be their slaves; and take either them, or any poor person, into bondage, as a pledge for some debt, contracted to keep their families from perishing. (Notes, xxii. 5—14. *Neh.* v. 1—13. *Jam.* v. 1—6.) They regarded not the hunger, thirst, or nakedness, even of those who laboured to support their luxury; but would take away the sheaf which the poor had gleaned, and suffer



6 They "reap every one his \*corn in the field: and they gather the vintage of the wicked.

7 They cause "the naked to lodge without clothing, that they have "no covering in the cold.

8 They are "wet with the showers of the mountains, and "embrace the rock for want of a shelter.

9 They "pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;

11 Which "make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men "groan from out of the city, and the soul of the "wounded crieth out: "yet God layeth not folly to them.

13 They are of those that "rebel against the light; "they know not the ways thereof, "nor abide in the paths thereof.

14 The "murderer rising with the light killeth the poor and needy, and "in the night is as a thief.

15 The "eye also of the adulterer waiteth for the twilight, saying, "No eye shall see me: and "disguiseth his face.

16 In "the dark they dig through houses, which

xxv. 22-24. Rom. i. 32. ii. 17-24. Jam. iv. 17. a Prov. iv. 19. John xii. 33. 40. Rom. iii. 11. 17. 2 Thes. ii. 10-12. b xxiii. 12. John viii. 31. 44. xv. 6. 2 Pet. ii. 20-22. 1 John ii. 19. Jude 6. c 2 Sam. xi. 14-17. Ps. x. 8-10. Mic. ii. 1. 2. Euph. v. 7-11. d Luke xii. 39. 1 Thes. v. 2. Rev. i. 3. e Ex. xx. 14. 2 Sam. xi. 4-13. xii. 12. Ps. i. 18. Prov. vi. 32-35. vii. 9, 10. f Ps. i. 13. xii. 13. 14. 15. g Ex. xxii. 2, 3. Ez. xii. 5-7. 12. Matt. xxiv. 43.

them to perish for hunger and thirst, amidst the abundance with which they were surrounded, and about which their labours had been employed. Men, thus wounded and crushed by oppression, publicly expressed their anguish in groans and lamentations: yet God inflicted no remarkable punishment upon the criminals, proportioned to their guilt, or equal to the miseries of the oppressed. Thus, in this life he did not expose and punish their folly, or impute folly unto them; as he certainly will do, when he shall "render to every man according to his works."—The words rendered "they take away the sheaf from the hungry," may be rendered, "They are hungry that carry the sheaf," or, *Their reapers starve*.

V. 13-17. Job here followed up his argument, by bringing instances of criminals who escaped detection and eluded justice; as those before-mentioned *outraged* it. Such persons "rebelled against the light," as if enemies to the sun; shunning all intercourse with it, as not being able to endure the discoveries which it would make. They therefore lay still all day: or only went out to mark their prey, and to make observations and form plans. Thus the murderer "rising with" or *before*, "the daybreak," lay in wait for the early traveller, to murder him; or he spent the night in robbery. The adulterer, or fornicator, waited for the dusk of the evening, and secretly having put a mask on his face, repaired to the haunts of his shameful practices. The house-breaker likewise concealed himself till all were asleep, and then forced his way into the habitations of honest men, to plunder them; even digging through the walls, which perhaps were made of clay. All these offenders hated daylight: they dreaded the approach of morning, before they had accomplished their crimes; and detection was as death to them. (Notes, John iii. 19-21. Eph. v. 8-14. 1 Thes. v. 1-11.) Thus they often, through life, escaped the punishment due to their crimes.

V. 18-20. These atrocious offenders, and many others, rushed swiftly and silently, "like the gliding stream," into every iniquity; they acquired a portion on earth by such *accursed* practices, without bestowing pains to cultivate the land: spending their time in deserts, and being seldom seen in the way towards the vineyards, which were frequented by those who laboured in them.—Some understand the passage, as a description of pirates who, sailing over the waters in light and swift vessels, grew rich by plunder, and despised, as mean and vile, the drudgery of cultivating the earth, and the profit acquired by it.—Yet, as dry weather and heat evaporate the waters, arising from the melted snows, or they sink into the earth imperceptibly and unnoticed; so numbers of these criminals went down unobserved into the grave. They were not ignominiously suspended on gibbets, to be devoured by the fowls of the air; but were buried, and became a delicious morsel for the worms. And, as no remarkable misery, or disgrace, attended their lives or deaths, even their mothers and nearest relations were soon comforted for them, and they were forgotten, as if no more criminal than other men: so that their wickedness came to an end, as a tree that grows undisturbed, and is not cut down, but decays and is broken through length of time.

V. 21-25. According to the observation which Job had made on human affairs, many escaped in this world, who had injured the childless and the widow.—The first clause may be rendered, "He feedeth the barren, that she should not bear:" and some interpret it of the methods which profligate men use of destroying infants in the womb, to prevent detection, or for other vile purposes. But it may signify, the oppression of the poor, called *devouring* them, by which marriage is discouraged, and the increase of the human species prevented.—Others, having become powerful by iniquity, were able to prevail even against the mighty; so that none could stand before them, or be secure even as to their lives, when they arose to plunder or murder: or they formed connexions with other powerful tyrants, for the purpose of oppression. Indeed,

A. M. 2494.

B. C. 1590.

m Deut. xxviii. 33. 51. Judg. vi. 3-6. Mic. vi. 15. n 10. xxii. 6. xxxi. 19, 20. Ex. xxii. 26, 27. Deut. xxiv. 11. —13. Is. lviii. 7. Acts ix. 39. o Gen. xxxi. 40. Prov. xxxi. 21. Marg. p Cant. v. 2. q Lam. iv. 5. Heb. xi. 38. r 2 Kings iv. 1. Neh. v. 5. s Deut. xxiv. 19. Am. ii. 7, 8. v. 11, 12. t Deut. xxv. 4. Jer. xxii. 13. u Ex. i. 13, 14. ii. 23, 24. xxii. 27. Judg. x. 16. Ps. xii. 5. Ec. iv. 15. iii. 5. x Ps. lxxx. 26. cix. 22.

2 Luke xii. 47. 48. John iii. 19. 21. ix. 39-41. Rom. iii. 11. 17. 21. ix. 39-41. 1 Thes. v. 2. Rev. i. 3. x Ex. xx. 14. 2 Sam. xi. 4-13. xii. 12. Ps. i. 18. Prov. vi. 32-35. vii. 9, 10. f Ps. i. 13. xii. 13. 14. 15. g Ex. xxii. 2, 3. Ez. xii. 5-7. 12. Matt. xxiv. 43.

h 13. xxxviii. 19. 13. John iii. 20. Eph. v. 11-13. i 20. on xiii. 5. Jer. ii. 26. 2 Cor. v. 10, 11. Rev. vi. 16, 17. k Ps. lviii. 7. lxxiii. 18-20. Is. xlii. 10. 1 Deut. xxviii. 16. —20. Ps. lxxx. 22. Prov. iii. 33. Mal. i. 8. m vi. 15-17. n Heb. violently take. o xxi. 28. 32-34. Ps. xlix. 14. lxxiii. 8, 9. lxxviii. 2. Prov. xiv. 31. Ec. ix. 4-6. Lul. xii. 20. Ps. xx. 22. m xvii. 14. xix. 26.

p Prov. x. 7. Ec. viii. 10. q xiv. 7. 10. xlviii. 16, 17. Dan. iv. 14. Matt. iii. 10. r 1 Sam. i. 6, 7. 2 Sam. i. 13. s xxxi. 16-18. t Esth. iii. 8-10. Dan. vi. 4. —9. John xix. 12-16. Rev. xvi. 13. 14. xvii. 2. 2. \* Or, he trusteth not his own life. p Ps. lxxx. 26. cix. 22. 1 Jer. xii. 1-3. x Ec. viii. 11. lvi. 12. Luke xii. 16-20. 45. 1 Thes. v. 3. y Ps. x. 13. 14. xl. 4, 5. z xx. 5. Ps. xxxvii. 10, 35, 36. 1xxiii. 19. xci. 7. Jam. i. 11. v. 1-3. + Heb. not viii. 22. Marg. + Heb. closed up. a Is. xvii. 5, 6. Rev. xiv. 14-20. b ix. 24. xi. 2, 3. xv. 2.

they had marked for themselves in the daytime; "they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are 'in the terrors of the shadow of death.

18 He is "swift as the waters; "their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 "Drought and heat "consume the snow-waters: "so doth the grave those which have sinned.

20 The womb shall forget him; "the worm shall feed sweetly on him; "he shall be no more remembered; and "wickedness shall be broken as a tree.

21 He "evil entreateth the barren that beareth not: and "doeth not good to the widow.

22 He "draweth also the mighty with his power: he riseth up, and "no man is sure of life.

23 Though "it be given him to be in safety, "whereon he resteth; "yet his eyes are upon their ways.

24 They "are exalted for a little while, but are "gone and brought low; they are "taken out of the way as all other, and "cut off as the tops of the ears of corn.

25 And if it be not so now, "who will make me a liar, and make my speech nothing worth?

x Ec. viii. 11. Is. x. 8-11. lvi. 12. Luke xii. 16-20. 45. 1 Thes. v. 3. y Ps. x. 13. 14. xl. 4, 5. z xx. 5. Ps. xxxvii. 10, 35, 36. 1xxiii. 19. xci. 7. Jam. i. 11. v. 1-3. + Heb. not viii. 22. Marg. + Heb. closed up. a Is. xvii. 5, 6. Rev. xiv. 14-20. b ix. 24. xi. 2, 3. xv. 2.

men often purchased their favour and protection; and, confiding in their promises, thought themselves safe: but these oppressors allowed them only a transient respite; and watched for every pretence or opportunity to injure them. Thus they had their season of exaltation, and then (as all must die) they were gone, and brought low, and removed in an advanced age, and with as much ease as other men.—Job, having stated these undeniable facts, challenged his friends, or any other persons, to prove them false or inapplicable; or to refute his doctrine, that calamities are no proof of wickedness.

#### PRACTICAL OBSERVATIONS.

V. 1-12. The Lord knows the proper times for delivering his people, and for executing vengeance on his enemies; and he orders every thing in perfect wisdom, justice, goodness, and truth. Yet to the wisest and best of men, the conduct of his providence appears involved in perplexity: but the approaching day of judgment will throw full light on all his ways and works. In the prospect of that solemn season, we should neither be stumbled nor distressed at witnessing the prosperity of the wicked; nor discouraged if we share the troubles of the righteous.—The history of all ages and nations proclaims the desperate wickedness of the human heart. So far from loving their neighbour as themselves, men, if not powerfully restrained, are induced by selfishness and idolatrous love of worldly objects, not only to withhold from others the comforts of life, but to deprive them, by fraud or violence, even of what is necessary, and to reduce them to abject misery. When this selfish and destructive principle has surmounted the fear of human justice, or climbed into the throne, iniquity is committed with a high hand, or prescribed by law. At other times it operates by rapine or fraud; and in all cases it dictates manifold violations of justice, truth, and mercy to man, as well as a disregard of the duties which we owe to God. But who can express the crimes that have been committed, or the miseries which have been occasioned, by this inordinate self-love. Men, more savage than tigers, have in all ages and countries been disposed to prey on the helpless part of their own species; and to plunder, oppress, enslave, or murder them, as best suited their purposes, or as they were able to conceal or to defend what they had done: or, by their brutal lusts, to reduce individuals and families, perhaps to still deeper and more exquisite misery. And though the groans of the poor, the naked, and the perishing, of the fatherless, the widow, the defrauded labourer; of those who are enslaved, dragged, or driven from their native shores, and cruelly tormented by human avarice, ambition, malice, and sensuality, do not seem to interrupt the indulgence of their haughty licentious oppressors; yet their cries enter into "the ears of the Lord of hosts," who is their patron; and who will at length shew before the whole world, that it is most dangerous to injure those, who are least able to defend themselves. But, "because sentence against an evil work is not executed speedily; the heart of the sons of men is fully set in them to do evil." God doth not immediately impute folly to them; and therefore they proceed, and encourage one another; and the earth continues full of violence and misery in multiplied forms.

V. 13-25. The workers of iniquity, however distinguished, universally "rebel against the light." If they did no violence to their own conscience, and to the common reason of mankind, there would be no need for them to bestow so much pains to conceal or palliate their crimes. But after all the efforts of infidels and profligates, their practices continue shameful, and court darkness; they hate the light of day, as well as the word of God, even when not exposed to the sword of the magistrate: and their fear of detection is an earnest of future conviction and punishment.—The murderer, the adulterer, and the robber, (characters associated in Scripture,) may enjoy their *accursed* portion, escape punishment from man, and live long, and go down quietly into



## CHAP. XXV.

Bildad asserts the dominion and power of God, before whom man cannot be justified, 1—6.

**T**HEN answered Bildad the Shuhite, and said,  
2 "Dominion and fear are with him, <sup>b</sup>he maketh peace in his high places.

3 Is <sup>c</sup>there any number of his armies? and <sup>d</sup>upon whom doth not his light arise?

4 "How then can man be justified with God? or <sup>e</sup>how can he be clean *that is* born of a woman?

5 Behold <sup>f</sup>even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How <sup>g</sup>much less man, *that is* a worm; and the son of man, *which is* a worm?

## CHAP. XXVI.

Job derides Bildad's speech, as little to the purpose, 1—4. He shews the works and perfections of God to be unsearchable, 5—14.

**B**UT Job answered and said,

2 "How hast thou <sup>h</sup>helped *him that is* without power? <sup>i</sup>how savest thou the arm *that hath* no strength?

3 How hast thou <sup>j</sup>counselled *him that hath* no wisdom? and <sup>k</sup>how hast thou <sup>l</sup>plentifully declared the thing as it is?

3, 4. xli. 5—7. c vi. 13. xli. 3. xlii. 5. xv. 8—10. xvii. 10. xxviii. 11—13. d xxviii. 1—4. lxxi. 15—18. Prov. vii. 6—9. Acts xx. 27.

the grave; and they may be ready to conclude, that "no harm shall happen to them." But "after death is the judgment:" and then they shall find that, all the while they abused the patience of God, and hardened themselves in impenitency, they "were treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who shall render to every man according to his works." "Then will they return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." (Notes, Mal. iii. 13—18. Rom. ii. 4—6.) And where is he, who can disprove these doctrines, or deny that they are of infinite importance? Let us then be thankful, if we have been kept from such atrocious crimes; let us be as assiduous in seeking the salvation of our souls, and in doing good, as sinners are in doing evil; remembering the apostle's admonition, "Ye have need of patience; that, having done the will of God, ye may receive the promise."

## NOTES.

CHAP. XXV. V. 1—6. The appeal to undeniable facts, which Job had made, seems to have reduced his opponents to great difficulties. They were not convinced of their error: but they could not answer his arguments. Bildad, therefore, spoke but few words in reply; Zophar did not answer the third time; and Eliphaz declined leading on another attack. Bildad, however, thought that Job had spoken without a proper reverence of God, or a due sense of his own vileness. He reminded him, therefore, that the sovereign authority over all creatures belonged solely to the Lord; and that all ought to reverence his Majesty, and to fear his omnipotent displeasure. All the inhabitants of heaven, in perfect unity and harmony, obeyed him: his innumerable creatures, marshalled in exact order, were observant of his commands and entirely under his control: and, as the light of his sun pervaded all the earth, so, all that partook of his goodness, ought to submit to his authority. But, if the heavenly bodies were obscure when compared with his infinite glory, and in his view of them, how could sinful man abide the severity of his judgment, or be approved holy in his sight? Perhaps intimating that his very birth, amidst the sorrows and pains of his mother, proved him born in sin, and a fallen creature. And, as he was so mean a worm, and so vile at his best estate, he surely ought not to contend with God, or exalt himself above him.

## PRACTICAL OBSERVATIONS.

It is better for Christians to avoid controversy, or to put an end to it, when they do not speedily come to an agreement; and to converse on such subjects, as all allow to be true and important.—The pious, however distinguished, agree, that the wicked may flourish for a time, but shall be rooted out at the last; they should therefore be careful not to quarrel with each other, not to envy the wicked, and not to faint in tribulation.—If we were duly influenced by the reverential fear of God, we should submit to his sovereignty, do his will, seek his glory, and rejoice in his favour, in peace and harmony, and without murmuring and disputing; even as the angels in heaven do. Indeed, his innumerable armies, yea, all his creatures, except fallen angels and men, are, in their several ways, subject to his command. All things living partake of his bounty: ought we not then to bear deserved correction patiently, and use his gifts to his glory? And ought we not to imitate his kindness to "the unthankful and the evil?"—It is very important, that we should be convinced that we are mean, guilty, and polluted creatures before him; and the most important question, though often least attended to, which can possibly be asked, is this, "How shall man be just before God? Or how shall he be pure, who is born of a woman?" (Notes, ix. 1—3. xv. 14—16. xix. 1—6.) But the most atrocious sinners, when humbled before God, and disposed to accept of his salvation, may be "justified by faith," and made holy by divine grace, and be exalted to glory in heaven; where the sun and moon will no longer shine, but "the Lord himself will be our everlasting light."—(Notes, Rev. xxi. 22.)

A.M. 2494.

B.C. 1520.

a lx. 2—10. xxvi. 5—14. xl. 9—14. 1 Chr. xxix. 11, 12. Ps. xcix. 1—8. Jer. x. 6, 7. Dan. iv. 34—37. Matt. vi. 13. xxviii. 18. Eph. i. 20, 21. Rev. vi. 16. b Is. lvi. 15. 19. Matt. v. 9. 2 Cor. v. 18—21. Eph. ii. 16. 17. Col. i. 20. c Ps. ciii. 20, 21. cxviii. 2—4. Is. xl. 26. Dan. vii. 10. Matt. xxvi. 53. Rev. v. 11.

d xxviii. 12, 13. Gen. i. 3—5. 14—16. Ps. xix. 4—6. Matt. v. 45. John i. 4, 9. e iv. 17—19. ix. 2. xv. 14—16. Ps. cxxx. 3. cxlii. 2. Rom. ii. 19, 20. 2 Cor. iii. 10. f xiv. 3, 4. Ps. li. 5. Eph. ii. 3. g Is. xix. 23. lx. 19, 20. 2 Cor. iii. 10. h iv. 19. Gen. xviii. 27. Ps. xxii. 6. Is. xli. 14.

## CHAP. XXVI.

a xli. 2. 1 Kings xviii. 27. b Is. xli. vi. 25. xli. 4. Is. xxxv. xvi. 4. 3. 38. xxviii. 2.

e xx. 3. xxviii. 18. 1 Kings. xxii. 23, 24. 1 Cor. xii. 3. 1 John iv. 1—3. Rev. xlv. 13, 14.

f xli. 1. Sc. Ps. civ. 25, 26. Ez. xix. 3—5. g Heb. with.

h xli. 8. Ps. cxxxix. 8. Prov. xv. 11. Is. xiv. 9. Am. ix. 2. Heb. iv. 13.

i xxvii. 22. Ps. lxxxviii. 10—12.

j ix. 8. Gen. i. 1. 2. Ps. xli. 2. Prov. ci. 2—5. Prov. viii. 23—27. Is. xl. 22, 26. xlii. 5.

k xxvii. 29. xxxviii. 9. 37. Ps. cxxxv. 7. Prov. xxx. 4. Jer. x. 13.

l xxviii. 11—16. Ps. xviii. 10, 11. m Is. v. 6. n Ex. xx. 21. xxiii. 30—32. xxviii. 3. 1 Kings xviii. 12. Ps. xvii. 12. Ps. xvii. 2. Hab. iii. 3—5. 1 Tim. vi. 16.

o xxviii. 8—11. Ps. xxxiii. 7. civ. 6—9. Prov. viii. 29. Jer. v. 22. p Gen. viii. 22. Is. liv. 9, 10. q 1 Sam. ii. 8. Ps. xviii. 7. Hag. ii. 21. Heb. xii. 26, 27. 2 Pet. iii. 10. Rev. xx. 11. r xv. 10. s Ex. xiv. 21. &c. Ps. xli. 10. lxiv. 13. xciii. 3, 4. xlv. 2—7. Is. li. 15. Jer. xxxi. 35. t xli. 11, 12. Is. li. 12. Dan. iv. 37. Jam. iv. 6. u Gen. i. 2. Ps. xxxiii. 6. civ. 30. x Ps. lxxiv. 13, 14. Is. xxviii. 1. Rev. xii. 9. y xli. 7—9. Ps. cxxxix. 6. cxlv. 3. Is. xi. 26—29. Rom. xli. 33. 1 Cor. xlii. 9—12. z xli. 9. 1 Sam. ii. 10. Ps. xlix. 3.

4 To whom hast thou uttered words? and <sup>a</sup>whose spirit came from thee?

5 'Dead things are formed from under the waters, <sup>b</sup>and the inhabitants thereof.

6 'Hell is naked before him, and <sup>c</sup>destruction hath no covering.

7 He <sup>d</sup>stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He <sup>e</sup>bindeth up the waters in his <sup>f</sup>'thick clouds; and the cloud is not rent under them.

9 He <sup>g</sup>'holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath <sup>h</sup>compassed the waters with bounds, <sup>i</sup>until the <sup>j</sup>'day and night come to an end.

11 The <sup>k</sup>'pillars of heaven tremble, and <sup>l</sup>'are astonished at his reproof.

12 He <sup>m</sup>'divideth the sea with his power, and by his understanding <sup>n</sup>'he smiteth through <sup>o</sup>'the proud.

13 By <sup>p</sup>'his spirit he hath garnished the heavens; his hand hath formed <sup>q</sup>'the crooked serpent.

14 Lo, these <sup>r</sup>are parts of his ways: but <sup>s</sup>'how little a portion is heard of him? but <sup>t</sup>'the thunder of his power who can understand?

+ Heb. end of light with darkness. q 1 Sam. ii. 8. Ps. xviii. 7. Hag. ii. 21. Heb. xii. 26, 27. 2 Pet. iii. 10. Rev. xx. 11. r xv. 10. s Ex. xiv. 21. &c. Ps. xli. 10. lxiv. 13. xciii. 3, 4. xlv. 2—7. Is. li. 15. Jer. xxxi. 35. t xli. 11, 12. Is. li. 12. Dan. iv. 37. Jam. iv. 6. u Gen. i. 2. Ps. xxxiii. 6. civ. 30. x Ps. lxxiv. 13, 14. Is. xxviii. 1. Rev. xii. 9. y xli. 7—9. Ps. cxxxix. 6. cxlv. 3. Is. xi. 26—29. Rom. xli. 33. 1 Cor. xlii. 9—12. z xli. 9. 1 Sam. ii. 10. Ps. xlix. 3.

—27. xxii. 2—5.)—Our vileness will thus commend his condescension and love; and the riches of his mercy, and the power of his grace, will be magnified in every redeemed sinner, to all eternity.

## NOTES.

CHAP. XXVI. V. 1—4. Bildad had brought no argument tending to refute Job's doctrine: and therefore Job ironically admired the assistance which Bildad had given to his friends in their extremity, and the instruction which he had afforded him in his perplexity. His friends had expected much help from him to their drooping cause; he had hoped for some important counsel in his difficulties; and all had supposed that he would abundantly clear up the controversy, and fully show how the matter really stood. But indeed he had spoken so little, and that little was so foreign to the business, that they were no stronger, nor he any wiser; and all parties were just where they had been. Surely, Bildad could not mean to utter words to him, as if he needed such counsel! Surely, he did not suppose his words to be the dictates of the Spirit of prophecy, or even the language of faith and grace, when it was evident that he spake in his own spirit! Some expositors, indeed, give another turn to the passage, and suppose that Job meant to deride Bildad's speech; as if he thought the almighty and infinitely wise God needed such an advocate and counsellor! It is evident, however, that Job spoke with peevishness and self-preference; but it is surprising, that such a sufferer should have spirits for banter and ridicule.—Plentifully, &c. (3.) Or, "Hast abundantly made known wisdom?"

V. 5—13. To show Bildad that he did not want his instructions, Job began more particularly to discourse on the works of God. The word translated "dead things," may be rendered *giants, or monsters*. Enormous creatures are produced under the waters, among the numberless inhabitants of the deep, by the mighty power of God. Or, "The dead, even the most mighty, tremble before him; the waters," &c. Neither the bodies, which all over the earth are laid in the grave, nor the state of the departed souls of men, are concealed from his all-seeing eye; and even the place of punishment allotted to the wicked is under his inspection: the heavens are stretched out by him over the vast expanse of this northern hemisphere; and the earth is so wonderfully suspended in the pure space, that it needs no support. (It seems this was known to some persons at this early period.) Immense quantities of water are treasured up in the atmosphere; and are so confined in the clouds, as not to rush down impetuously, but gradually, as it is necessary for watering the earth. The throne of God in the heavens is hid by interposing clouds, being too dazzling for us frail mortals to behold: he confineth the raging ocean within its appointed bounds; nor will it ever break forth to cover the earth, while day and night endure. The mountains, (which appear as "the pillars of heaven," or the heavens themselves, are astonished, and tremble, when the Lord speaketh in his wrath. He powerfully raises such storms in the ocean, as divide it into ridges of mountains; and he knoweth how to abase the proudest and stoutest of his enemies.—Some think that the *dividing* of the Red Sea, and the destruction of *Egypt*, or *Rahab*, (so the word is,) are here alluded to; but as there is no other reference to those events, as this is ambiguous, and as probably Job lived before that time, it perhaps refers to the general operations of the power of God.—Finally, by his creating Spirit, he hath adorned the heavens with glorious luminaries; and replenished the worlds above with holy angels: and every formidable monster on the earth, and in the waters, as dreadful serpents, crocodiles, and whales, are his workmanship, and under his control. Yea, the devil, who is subtle and poisonous, and of whom the serpent is the constant emblem, was originally the creature of God, and is yet absolutely under his power. (Notes, Gen. iii. 1. Is. xxvii. 1. Rev. xii. 7—12.)



## B. C. 1520.

11 I will <sup>1</sup>teach you <sup>2</sup>by the hand of God: <sup>3</sup>that which is with the Almighty will I not conceal.

V. 13-23. Job may be thought in these verses, to have come over to the opinion of his opponents: but in fact he conceded all which he could, to obviate misconception, and to establish his own conclusions. He allowed that wicked tyrants and oppressors were often visited with sore judgments, on themselves or their families, so that these might be called "their portion from God;" yet not so constantly and uniformly, as to be a rule of judgment for deciding on men's characters; this he had undeniably disproved, and it was all that he contended against. He allowed that their numerous and prosperous families were often strangely impoverished and destroyed, while none were left to bury them, or weep over them; or they were hurried to the grave, and forgotten because abhorred. That they often laboured to get estates, which eventually came into the possession of better men, who did much good with them: (*Notes, Esth.* viii. 1, 2. *Prov.* xiii. 22. xxviii. 8:) that the establishment of their families, which they had diligently promoted, was destroyed; as a moth is shaken out of a garment, or removed as a tent, which was fixed for a temporary shelter to



## CHAP. XXVIII.

A. M. 2484.

B. C. 1590.

Job shews that man is industrious and ingenious, in searching out the treasures hid in the earth, 1—11. But the more valuable treasure, of the knowledge of God, lies beyond his reach, 12—22. God alone comprehends it; and man's wisdom is to fear God, and depart from evil. 23—28.

**SURELY** there is a \*vein for \*the silver, and a place for gold <sup>where they fine it.</sup>

2 Iron is taken out of the \*earth, and brass is molten out of the stone.

3 He setteth an end to darkness, and <sup>d</sup>searcheth out all perfection: \*the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, 'out of it cometh bread: and under it is turned up as it were \*fire.

6 The stones of it *are* the place of \*sapphires: and it hath \*dust of gold.

7 There is 'a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the \*rock; <sup>he</sup> overturneth the mountains by the roots.

\* Or, mine.

a Gen. ii. 11, 12. xxiii. 15. xxiv. 22. 1 Kings vii. 48—50. x. 21. 1 Chr. xxix. 2—5. b Ps. xli. 6. Prov. xvi. 1. Is. xlviii. 10. Zech. xiii. 9. Mal. iii. 2, 3. 1 Pet. i. 7.

c Gen. iv. 22. Num. xxi. 22. Deut. viii. 9. 1 Chr. xxii. 14.

d Prov. 2. 4. Ec. i. 13. Hab. ii. 13. Matt. vi. 33. Luke xvi. 8. e x. 21. 22. xii. 22. xxviii. 16.

f Gen. i. 11, 12. 29. Ps. civ. 14. 15. Is. xxviii. 23—29.

g Ez. xxviii. 13, 14. h 16. Ez. xxv. 10. Cant. v. 14. Is. liv. 11. Rev. xxi. 19.

i Or, gold ore. 121—23. xxviii. 19, 24. Rom. xi. 33.

j Or, flint. 8. Nah. i. 4—6.

k Prov. xiv. 23.

xxiv. 4. 1 Is. xxxvii. 25. xlv. 27.

l Heb. sleeping. m Is. xiv. 2, 3. 1 Cor. iv. 5.

n 20, 28. 1 Kings iii. 9. Ps. li. 6. Prov. ii. 4—6. xlviii. 1. Ec. vii. 23—25. 1 Cor. i. 19, 20. Col. ii. 3. Jam. i. 5. 17.

o 15—19. Ps. xix. 10. cxix. 72.

p Prov. iii. 14, 15. viii. 11, 18, 19. xvi. 16. xxiii. 23. Ec. viii. 17.

q Rom. xi. 33, 34.

r 1 Chr. xxix. 4. Ps. xlv. 9. Is. xiii. 12.

s Ex. xxviii. 20. Ez. xxviii. 13. 2 Ez. i. 22. Rev. iv. 6. xxi. 11. xii. 1.

t Or, vessels. Ez. xxvii. 16. u Matt. vi. 6. xiii. 45, 46. 1 Tim. ii. 9. Rev. xvii. 4. xxi. 21.

x Prov. iii. 15. xxi. 10. Lam. iv. 7. y Ex. xxxix. 10. Rev. xxi. 20.

z See on 12. Prov. ii. 6. Ec. vii. 23, 24. 1 Cor. ii. 6—15.

10 He cutteth out rivers among the rocks; and his eye seeth <sup>every</sup> precious thing.

11 He <sup>b</sup>bindeth the floods from <sup>overflowing</sup>; <sup>and</sup> the thing that is hid bringeth he forth to light.

12 But <sup>where</sup> shall wisdom be found? and where is the place of understanding?

13 Man <sup>knoweth</sup> not the price thereof; neither is it found <sup>in</sup> the land of the living.

14 The <sup>d</sup>depth saith, *It is* not in me: and the sea saith, *It is* not with me.

15 \*It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with <sup>the</sup> gold of Ophir, with the precious <sup>onyx</sup>, or the sapphire.

17 The gold and the <sup>crystal</sup> cannot equal it: and the exchange of it *shall not be* for <sup>jewels</sup> of fine gold:

18 No mention shall be made of <sup>coral</sup>, or of <sup>pearls</sup>. for the price of wisdom is above <sup>rubies</sup>.

19 The <sup>topaz</sup> of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 <sup>Where</sup> then cometh wisdom? and where is the place of understanding?

those, who guarded the vineyards or gardens: and if they escaped such calamities, they soon lay down in death; and of all their riches, had not so much as the vain distinction, of being gathered to their fathers by an honourable funeral: or they were not gathered among the righteous; but opened their eyes in hell, far from all their treasures and employments. The expectation of this doom overwhelmed them with terrors as an inundation, and unexpected calamities swept them away, as men are plundered or murdered in the night. In short, the wrath of God, like a furious tempest, hurled them out of their places on earth, and cast misery upon them, and did not spare: while they found it impossible to escape his dreaded and deserved vengeance; and those, whom they had oppressed, rejoiced at their death, and detested their memory.—The chief difference between this passage, and the discourses of Job's friends on the same subject, is this: they spoke of the misery of wicked men before and at their death, as uniformly proportioned to their crimes; Job intimated that it might be so; but if not, the consequence of their death would assuredly be dreadful.

## PRACTICAL OBSERVATIONS.

We may safely make our appeal to God, when we are conscious of integrity before him, and are fairly called to it: but we are so apt to mix corrupt passions with our best services, to mistake delays for denials, and corrections for vexations, and to speak irreverently or impatiently when afflicted; that, without continual applications of the blood of sprinkling, we cannot possibly have any well-grounded confidence before God.—As we ought not, without scriptural evidence, to conclude that we are in the way of salvation, or deceitfully profess to serve God; so, we should not be induced to condemn ourselves as hypocrites, if conscious that we trust in his mercy, and aim to do his will; nor should we justify those who censoriously condemn their brethren. A good conscience on evangelical principles, and a watchful opposition to sin, will prevent our own hearts from reproaching us, and inspire confidence in God, in the midst of afflictions and calumnies, and in the hour of death: “and this we should hold fast as long as we live.”—No greater misery can be imprecated, than the doom of the most prosperous sinner; no more dreadful case imagined, than that of the successful, specious hypocrite.—He may indeed call on God, when frightened or distressed; but he will soon desist in weariness or despondency, and seek some other relief. But the humble penitent will knock at mercy's door till it is opened, and not be induced by any delay to depart without a blessing. and he who delights in God, will *always* call upon him, in adversity and prosperity, in life and death.—If we would teach others, we must depend on the help of the Almighty, and not conceal his truth: and if we would convince the erroneous, we must guard against misconstructions, and carefully shew, in how many things we are agreed. In this, at least, all good men are of one judgment: that the wicked *may* be, and often are, grievously afflicted upon earth with outward calamities; that they *must* be subject to inward terrors and vexations; and that, even if they prosper till death, and die in outward peace, they will then be driven from riches, pleasures, and honourable stations, into eternal poverty, misery, and contempt, by the wrath of God, like a furious storm hurling them into destruction. In vain will they seek to flee out of his hand, while “he shall cast upon them, and not spare,” the punishments justly due to their crimes. “What then, is a man profited, if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul?”

## NOTES.

CHAP. XXVIII. V. 1—11. Job had maintained, that the dispensations of Providence were not regulated upon such principles as his friends contended for; but by a higher and incomprehensible wisdom: and to illustrate and confirm this, he here shewed, that the sagacity of men was chiefly competent for natural things, and employed in them: it could not therefore be supposed they were acquainted with the deep counsels of God. The all-wise Creator has treasured up the metals in the earth; but man's necessity, or avarice,

prompts him to search for them. There he finds the ores of gold, silver, iron, and brass, mixed with other substances, and resembling stones; and he discovers ways of separating and refining them by fire. With their lamps, the miners, “put an end to the darkness” of the subterraneous caverns, and search out all the valuable treasures contained in them; even those stones of darkness, which are situated in such perilous and unwholesome places, as may be called “the shadow of death.” Here “floods break out upon the inhabitants” of these dreary regions; being those waters, which had sunk into the earth, from the foot of man, and formed subterraneous springs and streams; and the miners are forced, with great labour and danger, to make new channels, that the waters may run away from them. As by the labour of man, corn and other things suited for his food grow upon the surface of the earth: so, precious stones, sparkling like fire; or inflammable substances, as brimstone or coals, are dug out of it. Among the stones of the earth are sapphires, as well as the ore of gold. In pursuit of these treasures men travel under-ground, by a road which is unknown to the swiftest and most quick-sighted animals. By their persevering labour and contrivance, they undermine and overturn rocks and mountains; and they cut rivers and form banks under ground; while they seek out, and bring forth every hidden valuable treasure there repositied.—This book is, beyond all reasonable doubt, one of the most ancient in the world; yet the art of mining and refining metals, and the use of precious stones, are spoken of as things well known in the East, where Job and his friends dwelt. But very many ages after, populous nations have been found, which were little acquainted with these things: the iron especially, (which is in fact the most useful of all metals,) seems to have been little known or employed among the Greeks, in the very early ages of that nation; and it was totally unknown in America, when that continent was first discovered. So that, the most ancient times appear to have been far more civilized, and acquainted with things useful, than subsequent ages: and barbarous ignorance seems to have prevailed gradually; as the knowledge possessed by the antediluvians, and doubtless communicated by Noah and his sons, was forgotten among their posterity. The Bible by no means favours the general notion, that the first ages of the world were the most rude and savage, nay, indeed, is totally inconsistent with it.

V. 12—19. Job here maintained, that “wisdom,” (or the knowledge of God, and his works and ways, which led to a prudent and holy practice, and might enable men to unravel the mysteries of providence,) was far more difficult to be found, than the subterraneous treasures before spoken of. Indeed, men in general neither knew where it might be obtained, nor its inestimable value. It was not to be met with among men on earth, except as it came down from above. (Notes, Prov. ii. 1—7. Jam. i. 5—8. 16—18. iii. 13—18.) It could not be discovered, either by digging into the bowels of the earth, or diving into the bottom of the sea, or sailing to all parts of the world. By these means, indeed, gold, silver, and all kinds of precious stones, might be procured; but none of them, nor all of them together, could purchase wisdom.—Several different words are used in the original for gold; which are supposed to denote, either the place from which it came, the manner in which it had been purified, or the form in which it was offered to sale, whether wrought or unwrought. The words also, rendered “crystal,” “onyx,” “sapphire,” &c. are differently interpreted.

V. 20—22. As no wealth could purchase wisdom, so no creature could discover it. It was hid from the eyes of all living. Men of the greatest talents, who soared above the rest of mankind, as the fowls of the air above other creatures, could not, by all their speculations and discoveries, acquire wisdom. “Destruction and death,” indeed, brought some report of it: and if men deeply thought on these solemn subjects, they might understand something of the reasons, for which the wicked were permitted to prosper; and the event would at length clear up difficulties, and effectually shew what was man's wisdom. But previous and more particular instruction was necessary to make men truly wise.—The grave is the only place where we may learn something



21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.  
 22 Destruction and death say, We have heard the fame thereof with our ears.  
 23 God understandeth the way thereof, and he knoweth the place thereof.  
 24 For he looketh to the ends of the earth, and seeth under the whole heaven;  
 25 To make the weight for the winds; and he weigheth the waters by measure.  
 26 When he made a decree for the rain, and a way for the lightning of the thunder:  
 27 Then did he see it, and declare it; he prepared it, yea, and searched it out.  
 28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

# CHAP. XXIX.

Job regrets the loss of his comforts, and of the respect which had been shown him.  
 11. He declares the good use which he had made of his authority, 12-17: and the grounds on which he had hoped for abiding prosperity, 18-25.

**M**OREOVER, Job continued his parable, and said,

Is. i. 16. 2 Tim. ii. 19. 1 Pet. iii. 11. —CHAP. XXIX. \* Heb. added to take up, xxviii. 1.

A. M. 2494.

B. C. 1520.

a Ps. xlix. 2, 4.  
 Matt. xi. 25.  
 xiii. 17. 35.  
 1 Cor. ii. 7-10.  
 Col. ii. 3.  
 b 7.  
 c Or, heaven.  
 c 14. Ps. lxxxviii.  
 10-12.  
 d Ps. xix. 7.  
 cxviii. 5. Prov.  
 viii. 14. Matt.  
 xi. 27. Luke x.  
 21, 22. Acts xv.  
 18. Rom. xi. 33.  
 Jude 25.  
 e 2 Chr. xvi. 9.  
 Prov. xv. 3.  
 Zech. iv. 10.  
 Rev. v. 6.  
 f Ps. cxviii. 7.  
 Is. xl. 12.  
 g xxvi. 26, 27.  
 32. xxxviii. 25.  
 Ps. cxlviii. 8.  
 Jer. xiv. 22. Am.  
 iv. 7. Zech. x. 1.  
 h xxxviii. 3-5. Ps.  
 xxix. 3-10.  
 i Or, number of.  
 i Ps. xli. 1. Prov.  
 viii. 22-29.  
 k Deut. xxix. 29.  
 Prov. viii. 4, 5.  
 32-36.  
 l Deut. iv. 6. Ps.  
 cxi. 10. Prov.  
 i. 7. ix. 10. Ec.  
 xii. 13. Jam. iii.  
 13-17.  
 m Ps. xxxiv. 14.  
 Prov. v. 7. xlii.  
 14. xvi. 6. 17.  
 n Ps. xxxiv. 14.  
 Prov. v. 7. xlii.  
 14. xvi. 6. 17.

a i. 1-5. vii. 3.  
 b i. 10. Ps. xxxviii.  
 28. Jude 1.  
 c xviii. 6. xlii. 17.  
 Ps. xlviii. 28.  
 Prov. xlviii. 20.  
 + Or, lamp. Prov.  
 xlii. 9. xx. 20.  
 d xxii. 28. Ps.  
 iv. 6. xxviii. 1.  
 lxxiv. 11. 12.  
 ii. 5. John viii.  
 12. xii. 46. Eph.  
 v. 8. 14.  
 e i. 10. xv. 8. Ps.  
 xxv. xxviii. 20.  
 5. xci. 1. Prov.  
 iii. 32. Col. iii.  
 3.  
 f xxiii. 3. 8-10.  
 Deut. xxviii. 27.  
 -29. Josh. i. 9.  
 Judg. vi. 12, 13.  
 Ps. xxx. 7. xliii.  
 2. xlii. 8, 9.  
 Cant. ii. 4. 12.  
 1. 3. Jer. xiv. 6.  
 Matt. ix. 15.  
 g i. 2-5. xlii. 13  
 -16. Ps. cxviii.  
 3-5. xxxviii. 3.  
 Prov. xvii. 6.  
 h xx. 17. Gen.  
 xlix. 11. Deut.  
 xxxiii. 13. xxxiii.  
 24. Ps. lxxxii.  
 16.  
 + Heb. with me.  
 i Deut. xvi. 18.  
 xlii. 19. Ruth i. 1, 2. 11. Zech. viii. 16.  
 Tit. iii. 1. 1 Pet. v. 5. 1 Rom. xiii. 7. 1 m. v. 2. vii. 11. Prov. x. 19. Jam. i. 19.  
 n xxi. 5. xl. 4. Judg. xviii. 19. Prov. xxx. 32. § Heb. voice of the nobles was hid. o Ps. cxviii. 6.  
 Ez. iii. 26. p xxi. 20. Prov. xxix. 2. Luke xi. 27. q xxii. 5-9. Neh. v. 2-13. Ps. lxxii. 12.  
 lxxii. 2-4. Prov. xxi. 13. xxiv. 11, 12. Jer. xxii. 16.

2 Oh that I were as in months past, as in the days when God preserved me;  
 3 When his candle shined upon my head, and when by his light I walked through darkness;  
 4 As I was in the days of my youth, when the secret of God was upon my tabernacle;  
 5 When the Almighty was yet with me, when my children were about me;  
 6 When I washed my steps with butter, and the rock poured me out rivers of oil;  
 7 When I went out to the gate through the city, when I prepared my seat in the street;  
 8 The young men saw me, and hid themselves: and the aged arose, and stood up:  
 9 The princes refrained talking, and laid their hand on their mouth:  
 10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.  
 11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:  
 12 Because I delivered the poor that cried,

of it. (Bp. Patrick.)—Surely nothing can be learned in the grave; and hell rather than the grave must be meant by the original word *Abaddon*. (Note, Rev. ix. 12.)

V. 23-28. All the preceding observations and enquiries, were evidently intended as introductory to these closing instructions; in which Job shewed, that God alone was the source and giver of wisdom. He knew where it was laid up, and the way in which it might be found. He managed the whole creation in perfect wisdom; determining the force and direction of every wind, and the quantity of water to be formed into rains and dews; regulating the course of the clouds, and directing the thunder and lightning. At the creation, he had his whole plan before him, and declared unto man, as much as was good for him to know: and he had prepared the whole of his intended operations, as accurately, as if they had been searched out by intense study.—This implied, that as men could not either alter, or comprehend, these works of God; they were equally unable to discover the methods of his providence. God had from the beginning plainly declared to man, that his wisdom consisted not in the knowledge of the secrets of nature, or of the Divine government, but in "fearing the Lord, and departing from evil." (Notes, Gen. xxii. 10-12. Deut. xxix. 29. Ec. xii. 11-14.)—Thus Job intimated to the disputants, that they might shew their wisdom much more, by a conscientious performance of their own duty, than by presumptuously intruding into the secret reasons of the Divine dispensations; or rashly condemning their afflicted friend as a hypocrite.

## PRACTICAL OBSERVATIONS.

The riches of this world are sought with unwearied labour and extreme danger: the faculties of the soul and the vigour of the body are alike devoted to the pursuit; and, from age to age, men sacrifice their ease, ruin their health, and venture their lives for them! Indeed, they are good in themselves, and for the uses to which they were appointed: and the bountiful kindness of the Creator appears, in covering the surface, and storing the bowels of the earth with so many useful productions: nor should the ingenuity or industry which men employ about them be condemned, except as disproportionate. (Note, Gen. i. 20-25.) Neither silver nor gold, but the love of them, "is the root of all evil;" and the avarice, pride, and luxury of the human heart, not the creatures which God hath made for our use, ought to bear the whole blame of the mischiefs, to which they merely give occasion. It is also observable, that whilst God gives us all these things, he gives them in the way of industry; the productions of nature cannot be prepared for use, without venturing and enduring hardship for them; and, in like manner, whilst wisdom and grace are freely bestowed, we must labour and deny ourselves, if we would appropriate them. But did we understand the infinite value of these gifts, and our perishing want of them, we should think every hardship and sacrifice comparatively small. All earthly treasures are insufficient and precarious; they cannot give either peace of conscience, or health, or contentment; they cannot prolong life, or abate the fear of death, or purchase exemption from future punishment; they must be left soon, and for ever, and an account must be given of them to God. But true wisdom and grace confer peace, and joy, and lively hope; they deprive death of his sting, and ensure an eternal inheritance. Who then can estimate their value? All the treasures of the world, and the whole world itself, are worthless in the comparison: yet, alas! every gilded bauble is preferred to them! No labour is deemed too great to employ about carnal things; yet every exertion is too much about our spiritual and eternal interests! "Go then to the miner, thou sluggard, consider his ways, and be wise;" and imitate his ingenuity, application, and intrepidity, in the affairs of thy soul; seek salvation, as he does the gold and silver ore, and thou shalt be enriched for ever. But where is this wisdom to be found? In the heart of the earth? In the depth of the sea? Or, in the schools of the learned? It is "the Lord that giveth wisdom." The treasures of it are hid in Christ, revealed by the word of truth, and received by faith, through the operation of the Holy Spirit. There the Lord hath prepared and declared it; there we may search for it, and dis-

cover it. But it does not consist, in explaining all mysteries, settling all controversies, or solving all difficulties in the phenomena of nature, or in the Divine government. It is not intended to feed our pride and vanity, to amuse our curiosity, or to embolden our presumption; but to teach us where we are, and what we are, whither we are going, and what we want, and where our wants may be supplied. It instructs and encourages us sinners to "fear the Lord, and to depart from evil," in the exercise of continual repentance and faith; and it admonishes us to wait for that world, to which death will soon convey us, for fuller light respecting all the ways and works of God. Our business here is to believe, adore, love, and obey; not to comprehend and dispute. We receive the benefit of the rain, and avail ourselves of the winds and tides, and seek shelter from the storm; whether we understand the theory of them or not. Thus let us flee from the wrath to come, take refuge in the hope of the gospel, and receive the comforts of life thankfully, and bear its burdens cheerfully, without being desirous of knowing those "secret things which belong to the Lord our God." The government of the world is his, and he neither needs nor asks our advice; but, "to man he saith, The fear of the Lord, that is wisdom, and to depart from evil is understanding."

## NOTES.

CHAP. XXIX. V. 1-6. It is probable, that when Job had finished his commendation of wisdom, he paused, to hear whether his friends had anything to add; but as they were silent, he proceeded to contrast his former prosperity, and his honourable conduct as a magistrate, with his present abject misery; in order to excite their compassion, and to excuse his complaints; and, perhaps, to engage their more fixed attention to the other parts of his discourse. Indeed, he could not but ardently desire that matters were so with him at the present as formerly. Then God preserved his health, his property, his family, his honour, and his peace, having "made a hedge about him." Providence smiled upon him, and he enjoyed spiritual consolations; so that he lived happily, and walked securely, in this dark and wretched world. Thus he had been favoured early in life; the secret wisdom of God had been communicated to him, and his secret blessing had rested upon him, and prospered his habitation; his soul had been refreshed with the secret pleasures of communion with God, before whom he had walked as his almighty friend; whilst his children shared and doubled his enjoyments. His cattle, fed in rich pastures, afforded such plenty of milk, and butter, that he could, had he pleased, have washed his steps in it: and his olive-yards, planted upon the rocky grounds, yielded such abundance, that it was as rivers of oil.—But he intimated that God had now withdrawn his protection, and the light of his consolations; excluded him from communion with him; and bereaved him of his wealth and children.

V. 7-11. Job next expatiated on the honour which had been rendered him. He had acquired great authority, and was become chief ruler over the neighbouring tribes; probably through his reputation for wisdom and justice, as well as on account of his affluence. So that when he went through the city to the gate, where his throne for administering justice was prepared, the young men stood so much in awe of him, and so feared his reprehension for their irregularities, that they kept out of the way; the aged rose, in respect of his character; and the nobles and princes were silent, as if bereft of speech, that they might attend to, and be instructed by, his arguments and decisions; and, indeed, all who saw and heard him, applauded his impartial justice, and bare testimony to his wisdom and discretion.

V. 12-17. 'Because Job's adversaries did so much charge him with wickedness, he is compelled to render an account of his life.' As no one attempted to disprove his attestations, no doubt he spoke what was undeniably true.—He could confidently protest, that it was his constant object to redress the grievances of the orphans and destitute, who demanded justice against their powerful oppressors; so that widows and other persons, who were about to be crushed, murdered, or starved, thanked him, and prayed for him, as their patron, with joyful hearts. He never appeared in public, but with an evident determination



and the fatherless, and him that had none to help him.

13 The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me; my judgment was as a robe and a diadem.

15 I was eyes to the blind, and feet was I to the lame.

16 I was a father to the poor, and the cause which I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

26 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

27 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

28 I was as a father to the poor, and the cause which I knew not I searched out.

29 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

30 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

31 My root was spread out by the waters, and the dew lay all night upon my branch.

32 My glory was fresh in me, and my bow was renewed in my hand.

33 Unto me men gave ear, and waited and kept silence at my counsel.

34 After my words they spake not again; and my speech dropped upon them.

35 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

36 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

37 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

38 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

39 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

40 I was as a father to the poor, and the cause which I knew not I searched out.

41 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

42 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

43 My root was spread out by the waters, and the dew lay all night upon my branch.

44 My glory was fresh in me, and my bow was renewed in my hand.

45 Unto me men gave ear, and waited and kept silence at my counsel.

46 After my words they spake not again; and my speech dropped upon them.

A.M. 2484.

B.C. 1520.

r Ex. xxii. 22—24. Deut. x. 18. Ps. lxxviii. 5. Jam. i. 27. s Deut. xxiv. 13. Act ix. 39—41. 2 Cor. ix. 12—14. 2 Tim. i. 16. t xxxi. 19 Deut. xxvi. 5. Prov. xxxi. 6—9. Is. xxviii. 13. u Deut. xvi. 11. Neh. viii. 10—12. Philom. 7. x Ps. lxxvii. 4. Is. lxxv. 14. y Ps. cxxxii. 9. Is. lix. 17. lxi. 10. Rom. xiii. 14. 2 Cor. vi. 7. Eph. vi. 14. 1 Thes. v. 8. Rev. xix. 8. z Is. xxviii. 5. lxxi. 3. a Num. x. 31. Mat. xi. 5. 1 Cor. xii. 12, &c. b xxxi. 18. Esth. ii. 7. Ps. lxxviii. 5. Eph. vi. 1. Jam. i. 27. c Ps. iii. 7. d Ps. iii. 7. Ps. cxxix. 3. 6. g v. 26. xlii. 16, 17. 1 Heb. xiv. 5—7. 1 Heb. xiv. 5. m Ps. ciii. 5.

n 9, 10. xxxii. 11, 12. o xxxii. 15, 16. xxxiii. 31—33. Is. lli. 15. Matt. xxii. 46. p Deut. xxxii. 2. Cant. iv. 11. Ez. xx. 46. Am. vii. 16. Mic. ii. 6. marg. q Ps. lxxii. 6. r Hos. vi. 3. Zach. x. 1. s Gen. xlv. 26. Ps. cxxvi. 1. Luke xxiv. 41. t Ps. iv. 6. lxxxix. 16. u Gen. xli. 40. Judg. xi. 8, 2 Sam. v. 2. 1 Chr. xiii. 3, 4. x Gen. xiv. 14—17. Deut. xxiii. 5. y iv. 3, 4. Is. xxxv. 3, 4. lxi. 1—3. 2 Cor. i. 3, 4. vii. 5—7. 1 Thes. iii. 2, 3. CHAP. XXX. a xix. 15—19. xxix. 8—10. 2 Kings ii. 23. Is. liii. 5. \* Heb. of fewer days than i. b Ps. xxxv. 15, 16. lxxix. 12. Mark xiv. 65. xv. 17—20. Luke xxiii. 14, 18, 19, 35, 36, 39. Acts xvii. 5. Tit. i. 12. + Or, dark as the night. xxix. 13—16. c xxiv. 5. Heb. xi. 38. 1 Heb. yesternight.

## CHAP. XXX.

Job complains that he is sunk into extreme contempt, 1—14; that he suffers great anguish of soul and body, 15—19; that God deals rigorously with him, 20—24; that he, who had comforted others, now suffers without a comforter, 25—31.

BUT now <sup>a</sup>they that are <sup>b</sup>younger than I have in me derision, <sup>c</sup>whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.

doing good: if he value the blessing of the needy and afflicted, and the testimony of men's consciences to his equity and humanity, as his robe, his diadem, and his recompense; if he continue a stranger to fear, favour, and affection, to covetousness and self-indulgence, and resolutely act as the patron of the poor, the widow, the orphan, and the oppressed; desiring that their hearts may rejoice, and that their prayers for their benefactor may be united with many thanksgivings unto God: if by the use of his wealth, authority, and wisdom, he be as "eyes to the blind, and feet to the lame;" a father to the poor, and a terror and restraint to wealthy oppressors, and spare no labour for the effecting these valuable purposes. Such persons are public blessings; their protection is courted, and their friendship valued, by all good men; though their excellency be hated, and the power dreaded, by the tyrants, whose jaws they break, and whom they spoil of their prey. They prevent much mischief, make many wretched mourners joyful, and are an ornament to religion. And they have the peculiar honour to resemble Him, who hath "put on righteousness as a robe, and is clad with zeal as a cloak;" who rescues poor sinners from the power of Satan, and breaks the jaws of that devourer; who, in a far nobler sense, "is eyes to the blind, and feet to the lame, and a father to the poor;" whose words are all in wisdom, truth, and love, and his favour more refreshing than the latter rain; whose smile is so great a blessing to the desponding soul that waited for it, that he can hardly believe his own experience, when the Saviour manifests his love; and he will adore and reverence him the more for his unspeakable condescension.—How many, who were ready to perish, are now blessing him! How many mourners hath he comforted! But who can show forth all his praises? May we trust his mercy, and copy his equity, truth, and love!—Let us not, however, flatter ourselves with the expectation of continued honour and prosperity in this world. In the midst of all, we should think of dying soon; and even before death, of being deprived of all our outward comforts; though there should be every appearance that life and prosperity will be continued to us. Storms will succeed to calms, and calms to storms, in this changeable world; but in heaven will be uninterrupted and unchangeable felicity. Let us then look to our Captain and King: he hath chosen out our way, and hath been chief in sorrows, as well as in honours: and, as he comforteth his mourning followers, so he hath shown the whole army of his saints the way to victory and glory, through tribulation, sufferings, and death; and hath said, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and "Where I am, there shall my servant be."

## NOTES.

CHAP. XXX. V. 1—14. Here Job most pathetically contrasts his present condition with his former honour and authority. Now the youths, who before had hid themselves lest they should be punished for their crimes, (Note, xxix. 7—11.) treated him with the greatest contempt; nay, the children of the most abject persons imaginable insulted him, whom he described as the vilest outcasts of society. These objects were so destitute of fidelity and honesty, so lazy and ignorant, that they were not capable of doing so much good as the dogs of his flock; and he would have disdained to have employed them in the meanest services about his cattle. Their lives, wasted in wickedness, had left them debilitated and ignorant, debauched and infamous in old age; and being burdens and nuisances by their crimes, they were expelled from society in a most miserable manner. Incapable of obtaining an honest livelihood, and afraid of being punished for their past offences, they had fled into the most desolate parts of the wilderness, and there miserably subsisted upon roots and herbs not fitted to sustain the life of man. For they were driven away as thieves, and concealed themselves in dens and caves from the search of pursuers; or among the weeds and bushes, where they grew savage like the wild asses. Such worthless wretches, of whom Job's active magistracy had rid the country, returned with their families when he was reduced; and, though their ignorant and profligate parents had neglected to give them any good instructions, yet they had learned to make songs and jests about Job, and to show their contempt and abhorrence, by affecting to shun him as a loathsome object, or drawing near him to spit in his face. (Marg. Ref. 10.) It may be supposed

to do justice: the equity of his conduct was to him the robe, or the badge of his authority, and he deemed it more his honour, than any royal diadem. By counselling the ignorant how to manage their affairs, he became as "eyes to the blind;" by supporting the helpless with his power and authority, he was as "feet to the lame;" he was the general guardian and father to all poor people; and neither spared pains and expense, nor feared opposition, in searching out their causes, and rescuing them from oppression: so that he deprived rich oppressors of their power to do mischief, as effectually as a wild beast is disabled when its "jaw-grinders are broken;" and he constrained them to make restitution, as when "the prey is plucked out of their mouths." (Notes, Ps. lxxii. 3, 4. Prov. xxxi. 8, 9.)

V. 18—25. Thus respected, useful, and conscientious, and considering all as coming from the favour of God, Job had hoped to live long in prosperity, and to die in peace and honour in a good old age; for he seemed like a tree which had struck deep root in a well-watered soil, and was refreshed every night by the kindly dew. Heaven and earth seemed to favour him continually. He had done nothing to impair, or to prevent the increase of, his reputation or influence. His counsel was silently attended to, and his decisions were waited for with great expectation, and were refreshing as the seasonable rain. His smile was counted a very great favour: and if he relaxed from his usual gravity, and showed himself more affable with the people, they did not abate in their respect, or undervalue his kindness. Still they allowed him to counsel and command in all their affairs, as a king, with uncontrolled authority, rules over his troops: yet, amidst all, he never lost sight of the beneficent employment of comforting the mourners. (Marg. Ref.)—Some read all the latter verses in the present tense. "My roots are, &c.," as, Job's recollection of his inward thoughts, during his prosperous days, when anticipating the continuance of them, in which he had been so grievously disappointed.

## PRACTICAL OBSERVATIONS.

The Lord protects and prospers us as he pleases, and he confers on those who love him, whatever can be beneficial to them. Yet riches and flourishing families, though a "candle of the Lord," may be soon and finally extinguished: they do but little towards illuminating our way through this dark world, and nothing towards cheering the vale of death. But when the mind is enlightened by the Holy Spirit; when a man walks in the light of God's comforting presence, and enjoys the secret pleasure of communion with him, every outward comfort is doubled, every trouble is diminished, and he may pass cheerfully, by this light, through life and death to heaven. The sensible comfort, however, of this happy state, is often withdrawn from those who have enjoyed it; and they regret the months and days which they have formerly known, and long for their return. In general, this change arises from negligence and "grieving the Holy Spirit;" but sometimes it may be an honorary trial of a man's faith and grace. Yet it is always right in such cases to examine ourselves, to enquire into the cause by fervent prayer, and to redouble diligence and watchfulness.—Many, however, who profess that they have walked in this heavenly light, complain that now it is not with them as in months past, and rest satisfied with unavailing lamentations! Depending on past experience, and concluding their state safe, they put up at present with worldly comforts, and are as negligent as they are joyless. And others, who have really walked with God, finding their comforts decline, are tempted to think all past experience a delusion, and to conclude that the Almighty hath finally forsaken them. But for those comforts, which are indeed from God, the true believer can find no substitute in the whole creation; and, though they may be withdrawn, they shall never be extinguished, but shall be restored, and endure, till lost in the blaze of heavenly glory.—Years, rank, and authority, if connected with eminent justice, wisdom, and piety, confer peculiar dignity and influence; they overawe the careless and lawless; they command the respect of inferiors and equals; and procure a deference even from superiors. When a man's judgment and integrity have thus obtained him an established reputation, his opinions are readily approved, and his measures adopted. Then it is peculiarly happy for him and others, if he is preserved humble, zealous for the honour of God, and ambitious only of











21 If I have 'lifted up my hand against the fatherless, when I saw my help in the gate :

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the 'bone.

23 For 'destruction from God was a terror to me, and 'by reason of his highness I could not endure.

24 If I have 'made gold my hope, or have said to the fine gold, *Thou art* my confidence ;

25 If I 'rejoiced because my wealth was great, and 'because mine hand had 'gotten much ;

26 If I 'beheld the 'sun when it shined, or 'the moon walking 'in brightness ;

27 And 'my heart hath been secretly enticed, or 'my mouth hath 'kissed my hand :

28 This also were 'an iniquity to be punished by the judge : 'for I should have denied the God that is above.

29 If I 'rejoiced at the destruction of him that hated me, or lifted up myself when evil found him :

30 Neither 'have I suffered 'my 'mouth to sin, by wishing a curse to his soul.

Dan. iv. 30. Hos. xii. 6. Hab. i. 16. 2 Kings xxiii. 5. 1 Jer. viii. 2. Ez. viii. 16. 1 Heb. bright. x Deut. xi. 16. xli. 20. Rom. i. 21. 28. \* Heb. my hand hath kissed my mouth. 1 Kings xix. 18. Ps. li. 12. Hos. xii. 2. 21. ix. 15. xlii. 7. Gen. xlii. 25. Deut. xviii. 9. Judg. xi. 27. Ps. i. 6. Heb. xii. 23. a Josh. xxi. 27. Prov. i. 16. 2 Pet. ii. 1. 1 John ii. 23. Jude 4. b 2 Sam. i. 12. iv. 10. 11. xvi. 5-8. Ps. xxxv. 13. 14. 25. 56. Prov. xvii. 5. xxiv. 17, 18. c Ex. xxiii. 4. 5. Matt. v. 43. 44. Rom. xii. 14. 1 Pet. ii. 22. 23. 11. 9. d Ec. v. 2. 6. Matt. v. 22. xii. 36. Jam. iii. 6. 9, 10. † Heb. palate.

sities, but regarded their reasonable desires ; and had not left the poor widow to behold, with unavailing wishes, the abundance of which she might not partake. He had shared his provision with the fatherless and the destitute ; for he had been educated to such maxims and habits ; and, from his earliest youth, he had been accustomed to bring up poor orphans ; and to counsel, protect, and provide for the widows. He had made clothes of his wool, for those who were destitute of proper covering, that, being made comfortable by him, they might pray for him. And if he had ever used his authority and influence to defraud the helpless orphan, he would consent that God should manifest his iniquity, by causing his arm to wither, and drop off from his shoulder-blade. But, indeed, he feared a more dreadful destruction from God in another world ; and, as the mightiest princes could not endure before his holy majesty, this fear alone was sufficient to restrain him from such iniquities.—As the most of Job's servants had been killed, and the rest were disobedient to him ; and as his cattle had been taken away from him ; so, it was a comfort to him to reflect that he had behaved well to the one, and made a good use of the other, whilst he had them ; and especially, that he had acted in these respects, not from regard to man, but from the fear of God, and reverence to his authority.—In what other ancient book, not written by an Israelite, shall we meet with such kind sentiments, concerning the lower orders in society ?

V. 24—28. Job had been very rich, (Note, i. 3 ; ) but he was conscious that he had neither gloried, rejoiced, or confided in his wealth ; nor thought himself, on that account, wiser, better, or happier man. But, considering himself as a steward, in respect of his possessions, and expecting to account for them, he had shunned this common idolatry ; and he had also entirely kept himself from all gross idolatry, open or secret ; he had never, in the smallest instance, given that honour to the sun or moon, those splendid and useful creatures, which belonged to the Creator alone. (Marg. Ref. Note, Deut. iv. 19.) For he knew that this was a denial of the unity, sovereignty, and exclusive right to adoration, of the God above. The words rendered "an iniquity to be punished by the judge," have led some to think that this book was written after the giving of the Mosaic law ; but the circumstance of no idolatry, except that of the sun and moon, being mentioned, is a much more probable argument in favour of a higher antiquity. The judicial law for punishing idolatry by the magistrate, seems to have been intended for Israel alone, as under the Sinai-covenant. The plural of the same word is used, and rendered *judges*, when the punishment of adulterers is spoken of ; (11.) Adultery is a crime which tends to destroy the peace of society, and, as such, falls directly under the cognizance of magistrates ; but idolatry is committed immediately against God ; and, if our translation be just, He, as the Judge of the world, seems meant, and not the civil magistrate. But indeed, the passage is rendered by the old translators, perhaps more properly, "an iniquity to be condemned."

V. 29—32. So far from hating his enemies, or revenging himself on them, Job declared that as he valued the favour of God above, he had not allowed himself to rejoice or triumph when mischief befell them, or to wish them any harm. (Notes, Ex. xxiii. 4, 5. Prov. xxiv. 17, 18. xxv. 21, 22. Matt. v. 43—48.) Nay, when his dependents were so enraged at those who injured him, that they were ready to devour them, he would by no means permit them to follow the impulse of their vindictive rage. (Notes, 1 Sam. xxiv. 4—7. xxvi. 8—12.) At the same time, in imitation of faithful Abraham, he was ever ready to entertain strangers and travellers, as circumstances required. Bishop Hall thus paraphrases the thirty-first verse :—"If the people of my house were not so taken up with the offices of my hospitality to others, that they had no leisure to feed themselves, and therefore complained for the want of that flesh, which they dressed for others." The words may be rendered, "Who will give us of his flesh ? we shall not be satisfied."

A. M. 2484.

B. C. 1520.

l vi. 27. xxii. 9. xxiv. 9. xxx. 12. Prov. xxii. 10, 11. Jer. v. 28. Ez. xxii. 7. m Mic. ii. 1, 2. vii. 3.

n 10. 40. Josh. xxii. 22, 23. Ps. vii. 4, 5. cxxvii. 6.

† Or, chancel-bone. o xx. 23. xxi. 20. Gen. xxxix. 9.

Ps. cxix. 120. Is. xlii. 6. Joel i. 15. 2 Cor. v. 11.

p xlii. 11. xl. 9. xlii. 5, 6.

q Gen. xxxi. 1. Deut. viii. 12—14. Ps. xlix. 6.

7. 17. iii. 7. lxi. 10. Prov. x. 15. xi. 28.

xxx. 9. Mark x. 24. Luke xii. 15. Col. iii. 5.

1 Tim. vi. 10. 17. r Esth. v. 11. Prov. xxiii. 5.

Jer. ix. 23. Ez. xxviii. 5. Luke xii. 19. xvi. 19.

s Deut. viii. 17. 18. Is. x. 13, 14.

e 1 Sam. xxiv. 4. 10. xxvi. 8. 2 Sam. xvi. 9.

10. xix. 21, 22. Jer. xl. 15, 16.

Luke ix. 34, 35. xxii. 50, 51.

f xix. 22. Ps. xxvii. 2. xxxv. 25. Prov. i. 11.

12. 18. Mic. iii. 2, 3.

g 17. 18. Gen. xix. 2, 3. Judg. xix. 15, 20, 21.

Matt. xxv. 35. 40, 44, 45. Rom. xii. 13. 1 Tim. v. 10. Heb. xlii. 2.

2. 1 Pet. iv. 9. h Gen. iii. 7, 8.

12. Josh. vii. 11. Prov. xxviii. 13.

Acts v. 8. 1 John i. 8—10.

i Or, after the manner of men. Hos. vi. 7.

1 Ex. xxiii. 2. 2 Cor. v. 16.

Jer. xxxviii. 4. 5. 16. 19. Matt. xxiii. 20—26.

k xlii. 8. xxxiv. 19. Ex. xxxii. 27. Num. xxv. 15. Neh. v. 7.

l Esth. iv. 11, 14. Prov. xxiv. 11, 12. Am. v. 11—13. Mic. vii. 3.

m xlii. 3. xlii. 3. 7. xxxiii. 6. xxxviii. 1—3. xl. 4, 5.

n xlii. 21, 22. Ps. xxvi. 1. o xlii. 24. xli. 23, 24. xxxiii. 10, 11. Matt. v. 25.

p Ex. xxviii. 12. Is. xxii. 22. q xlix. 14. Is. lxii. 3. Phil. iv. 1.

r x. 3. xlii. 15. xiv. 16. xlii. 3—6. Ps. xix. 12. 1 Gen. xxxii. 28. Eph. ii. 15, 16.

s 1 John ii. 21. t xx. 27. Hab. ii. 11. Jam. v. 4. \* Heb. accept. Ps. lxx. 13. † Heb. strength.

Gen. iv. 12. ‡ Heb. caused the soul of the owners thereof to expire, or, breathe out. u 1 Kings xiv. 16. Prov. i. 19. Is. xxvi. 21. Ex. xlii. 6, 12, 13.

x Gen. iii. 17, 18. Is. vii. 23. Zeph. ii. 9. Mal. i. 3. y Ps. lxxii. 20.

31 If 'the men of my tabernacle said not, 'Oh that we had of his flesh ! we cannot be satisfied.

32 'The stranger did not lodge in the street : *but* I opened my doors to the 'traveller.

33 If I 'covered my transgressions 'as Adam, by hiding mine iniquity in my bosom :

34 'Did I fear a great multitude, or did 'the contempt of families terrify me, 'that I kept silence, and went not out of the door ?

35 'Oh that one would hear me ! behold, 'my desire is, 'that the Almighty would answer me, and that 'mine adversary had written a book.

36 Surely 'I would take it upon my shoulder, and bind it as 'a crown to me.

37 I would 'declare unto him the number of my steps : 'as a prince would I go near unto him.

38 If my land 'cry against me, or that the furrows likewise thereof 'complain ;

39 If I have eaten the 'fruits thereof without money, or have 'caused the owners thereof 'to lose their life ;

40 'Let thistles grow instead of wheat, and 'cockle instead of barley. 'The words of Job are ended.

V. 33, 34. So far from being a hypocrite, Job was conscious that he had not, after the example of Adam, or "the manner of man," attempted to conceal or justify his faults ; (Notes, Gen. iii. 7—11. Hos. vi. 7 ; ) but he was ever open to conviction, and ready to confess his offence to God or man, as there was occasion ; not fearing reproach or contempt on that account ; 'Whereby it is evident that he justified himself before men, and not before God.' Nor was he ever induced, by the fear of the multitude, or the contempt of the great families around, to neglect any part of his duty as a magistrate.

V. 35—37. After this particular protestation of his integrity, Job renewed his appeal to God, desiring that he would hear and decide his cause. "Behold, my object," (the scope and aim of all my discourse,) "is, that the Almighty would answer me." Job challenged his adversary, or accuser, to produce a libel, or written indictment against him ; he was confident that it would prove no disgrace, but an honour, to him ; as every article would be disproved, and the reverse be manifested. He was ready to go through his whole life, step by step, even assisting his accuser in drawing up the charge, and prepared in every particular to justify himself from the crimes alleged against him : and he would appear in court with the confidence of a prince who came to be crowned, not with the dejection of a criminal who dreaded condemnation.—Upon the whole, this protestation and appeal were well grounded, and honourable to Job's character. St. Paul in different places makes similar appeals ; but in a more modest and reverential manner. (Notes, 1 Cor. iv. 2—5. ix. 15—27. x. 29—33. 2 Cor. i. 12—14. vi. 3—10. vii. 2—4. xi. 7—12. xii. 11—16. Phil. iii. 12—19. 1 Thes. ii. 1—12.)

V. 38—40. As Job was about to conclude, another particular seems to have occurred to him, concerning which he had not exculpated himself. He had never seized upon lands, by putting the owner to death as a criminal, and confiscating his estate ; or by any other oppression or fraud. Nor had he reaped his harvest, without duly paying his labourers their wages. If he had, let God avenge it, by rendering the whole accursed, producing nothing but useless noxious weeds. (Notes, Gen. iii. 17, 18. iv. 10—12. Jam. v. 1—6.)—With this Job concluded, as with an air of triumph and confidence.

#### PRACTICAL OBSERVATIONS.

V. 1—12. "The grace of God, which bringeth salvation," hath in all ages, "taught men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Repentance and faith produce hatred of sin, and love to God and man ; and our interest in redeeming love is evidenced by a course of conscientious obedience. In general, however, it is best to let our actions speak for us ; and though, in some cases, we owe to ourselves, and to the cause of God, a solemn protestation of innocence, as to those crimes of which we are falsely accused ; yet, this is seldom made without some real or apparent ostentation.—Every wickedness is first conceived in the heart, where ten thousand enormities are devised which are never perpetrated ; being prevented by fear of man, regard to character, or want of opportunity and ability. The eye, the ear, and all the senses, are the common inlets of those evil thoughts which excite inward concupiscence ; we must therefore keep a strict guard upon them, and upon the imagination also, if we would keep out of the way of temptation and transgression. While we pray to the Lord "to turn away our eyes from beholding vanity," we should be careful to have all our senses and faculties occupied about lawful things : and, lest secrecy, or the hope of impunity, entice us ; we should habitually recollect that "the Lord sees our ways, and counts all our steps."—Without strict honesty and fidelity in all our dealings, we can have no good evidence of true godliness. Yet, how many who profess to believe the gospel of Christ, are unable to bear this touchstone ! Most men haste to deceive ; they covet riches, "their heart walketh



CHAP. XXXII.

Job's three friends being silenced, Elihu speaks, and is angry both with Job and them, 1-5. He excuses his interference, though young; because great and aged men are not always wise, 6-10. He complains, that the reasonings of the disputants were not suited to produce conviction, 11-15. He shows that he is earnestly desirous of speaking; and declares that he will be impartial, 16-22.

SO these three men ceased <sup>to</sup> answer Job, because he was <sup>righteous in</sup> his own eyes.

2 Then was <sup>kindled</sup> the wrath of Elihu the son of Barachel the <sup>Buzite</sup>, of the kindred of Ram: against Job was his wrath kindled, <sup>because</sup> he justified <sup>himself</sup> rather than God.

3 Also against his three friends was his wrath kindled, <sup>because</sup> they had found no answer, <sup>and yet</sup> had condemned Job.

4 Now Elihu had <sup>waited</sup> till Job had spoken, because they were <sup>elder</sup> than he.

5 When Elihu saw that <sup>there was</sup> no answer in the mouth of <sup>these</sup> three men, then <sup>his</sup> wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, <sup>I am</sup> young, and <sup>ye are</sup> very old; wherefore I was afraid, and <sup>durst</sup> not shew you mine opinion.

7 I said, <sup>Days</sup> should speak, and multitude of years should teach wisdom.

A.M. 2184.

B.C. 1550.

\* Heb. from answering.  
a vi. 29. x. 2. 7.  
xiii. 15. xxiii.  
7. xxvii. 4-6.  
xxix. 11-17.  
xxxi. 1. &c.  
xxxiii. 9.  
b Pa. lxi. 9.  
Mark. iii. 6.  
Eph. iv. 26.  
c Gen. xxi. 21.  
d x. 3. xxvii. 2.  
xxviii. 5. 6. 17.  
18. xxv. 2. &c.  
e Luke x. 29.  
f Heb. his soul.  
g 1 xxi. 25. xxv.  
2-6. xxvi. 2-4.  
h viii. 6. xv. 34.  
xxii. 5. &c. Acts  
xxiv. 5. 13.  
i Heb. expected  
Job in words.  
11. 12. Prov.  
xviii. 13.  
j Heb. elder for  
days.  
k 2 Ex. xxxii. 19.  
h Lev. xix. 32.  
Rom. xiii. 7.  
l Tim. vi. 1.  
Tit. i. 6. 1 Pet.  
v. 5.  
m Heb. few of  
days.  
n xv. 10.  
o Heb. feared.  
p vi. 7. 1 Sam.  
xvii. 28-30.  
q viii. 6-10. xii.  
12. 1 Kings xii.  
6-9. Ps. xxiv.  
Heb. v. 12.

1 iv. 12-20.  
xxxiii. 16. xxxv.  
11. xxxviii. 36.  
Gen. xii. 39.  
1 Kings iii. 12.  
28. iv. 29. Prov.  
ii. 6. Ec. ii. 26.  
Dan. i. 17. ii. 21.  
1 Cor. ii. 10-12.  
xii. 8. 2 Tim.  
iii. 16. Jac. i. 5.  
m Jer. v. 6. Matt.  
xii. 25. John vii.  
48. 1 Cor. i. 26.  
ii. 7. 6. Jam. ii.  
6. 7.  
n xii. 20. Ec. iv.  
13.  
o 1 Cor. vii. 25.  
p 4. xxix. 21. 23.  
q Heb. under-  
standings.  
r v. 27. Prov.  
xviii. 17. xxviii.  
11. Ec. xii. 9.  
10.  
s Heb. words.  
t 3. 1 Tim. i. 7.  
s Gen. xiv. 23.  
Judg. vii. 2. Is.  
xlviii. 5. 7.  
Zech. xii. 7.  
u xii. 2. xv. 8-  
10. Is. vi. 21. Jer.  
ix. 23. Ez. xxviii.  
3. 1 Cor. i. 19-  
21. 27-29. iii. 18.  
v i. 21. ii. 10. iv. 9.  
vi. 4. xix. 6. 21.  
John xix. 11.  
s Heb. ordered.  
x vi. 24. 25. xxix. 22. Matt. vii. 28. xxii. 22. 33. 34. 46.  
y Jer. i. 5. Ps. lxxviii. 28. Am. v. 13. Jer. i. 19. 20. xlii. 12. xxx. 3. &c. Heb. words. a Ps. xxxix. 3.  
Jer. xx. 9. Ez. iii. 14. &c. Acts iv. 20. 2 Cor. v. 13. 14. t Heb. of my belly.

11, 12. Prov. i. 1-4. xvi. 31.

after their eyes," and they turn aside; manifest blots defile their hands; God sees, and man often detects, their dishonesty; and it is well if the ruin of their substance prevent the ruin of their souls.—Alas! that adultery also should be so common among professed Christians! It is, indeed, highly desirable that the authority of the magistrate should stop the spread of this fire, which destroys domestic peace, and every principle of purity, honesty, truth, and conscience; and which often provokes retaliation, till whole nations are filled with wickedness. But, if men suffer the criminals to escape, the Judge of the world will surely call them to a severe account: and this is sufficient to put all that fear him on their guard, lest their hearts should at any time be deceived.

V. 13-40. Genuine religion uniformly teaches us to treat inferiors and domestics with humanity, equity, and affection; to bear with their faults, to sympathize in their troubles, to hearken to their complaints, and to seek their present and future welfare; remembering that they are our brethren, as near to the great Creator, and as capable of eternal salvation, as ourselves. It disposes us, likewise, to kindness, as well as justice, towards the poor; to consult their inclinations, to share our comforts with them, whether we have abundance, or only a moderate provision; and to seek an interest in the grateful prayers of the fatherless and the widow, by sparing from our own indulgence, to feed, clothe, educate, or protect them. How contrary then must it be to Christianity, for men to enslave, oppress, and plunder the poor, because they "see their help in the gate," and have the law of the land, and the countenance of the ruler, on their side! A worse punishment, than the falling off of the arm from the shoulder-blade, awaits such oppressors, especially when they bear and disgrace the Christian name; even "destruction from the Lord, before whose highness they cannot endure." These crimes spring from covetousness, which makes gold a man's confidence, hope, and joy; as if his life consisted in the abundance of his possessions. But divine grace destroys this idolatry, by teaching us to seek our whole happiness from God; to subordinate all other affections to the love of him; and to receive and use all worldly possessions as his stewards, and to his glory. Yet, it is to be feared, that but few prosperous Christians can properly appeal to a heart-searching God, that they have not rejoiced, because their gains were great. Through the determination to be rich, numbers fall into temptations which ruin their souls, or pierce them through with many sorrows. (Note, 1 Tim. vi. 6-10.) This is the idolatry, to which we are most tempted; but it is a great favour to be preserved from all the false and fashionable kinds of religion, which from age to age supplant "the truth as it is in Jesus," and its sanctifying effects, and eventually prove a denial of God above.—The Holy Spirit always hath taught his children to do good against evil; to bless, and not to curse, their enemies; to repress revenge; to forgive as they hope to be forgiven; to avoid all rejoicing in calamities; and to restrain others from revenge and cruelty.—In respect of all these things, and in every particular, we should examine with prayer, how far we are followers of this ancient believer: whether we "use hospitality without grudging," and are ready for every good work? whether the fear of reproach or resentment, from the great or the many, do not induce us to neglect our known duty? whether we possess any ill-gotten property to cry out against us? or whether we deprive the labourer of his wages? If our conscience testify for us in these and similar enquiries, we should give God the praise, but we may have confidence now before his mercy-seat; and may hope to stand with humble boldness, as justified believers before his judgment-seat: we need fear no adversary, or accusation, or scrutiny; for "who is he that condemneth? it is God that justifieth;" and the slanders of our enemies will then be our crown: as princes we shall go near unto him, and enter into his glory, and sit down with him on his throne. But let us all judge ourselves, and not cover our sins as Adam; and where we are guilty, let us seek forgiveness; intreating "the Lord to have mercy upon us, and to write all his laws in our hearts," by the influence of his Holy Spirit.

8 But <sup>there is</sup> a spirit in man: and <sup>the</sup> inspiration of the Almighty giveth them understanding.

9 <sup>Great</sup> men are not <sup>always</sup> wise: <sup>neither</sup> do the aged understand judgment.

10 Therefore I said, <sup>Hearken</sup> to me; I also will shew mine opinion.

11 Behold, <sup>I</sup> waited for your words; I gave ear to your <sup>reasons</sup>, <sup>whilst</sup> ye searched out <sup>what</sup> to say.

12 Yea, I attended unto you, and, <sup>behold</sup>, <sup>there</sup> was none of you that convinced Job, <sup>or</sup> that answered his words;

13 <sup>Lest</sup> ye should say, <sup>We</sup> have found out wisdom: <sup>God</sup> thrusteth him down, not man.

14 Now he hath not <sup>directed</sup> his words against me: neither will I answer him with your speeches.

15 They were <sup>amazed</sup>, they answered no more: they <sup>left</sup> off speaking.

16 When I had waited, (<sup>for</sup> they spake not, but stood still, <sup>and</sup> answered no more;)

17 I said, <sup>I</sup> will answer also my part, I also will shew mine opinion.

18 For I am full of <sup>matter</sup>, <sup>the</sup> spirit <sup>within</sup> me constraineth me.

NOTES.

CHAP. XXXII. V. 1. Job's opponents were at length silenced, though not convinced. They could not answer his arguments, but they retained their unfavourable opinion of him; and they declined all further dispute, because he was "righteous in his own eyes," and determined, as they thought, at any rate to vindicate himself.

V. 2-5. It is evident, that others besides the disputants were present during this controversy, and Elihu among the rest. His name signifies *My God is he*. He was the son of Barachel the Buzite, of the kindred of Ram, which some suppose to have been the original name of Abraham, to whom Buz was nearly related; though others think that Aram, the son of Kemuel, is meant. (Gen. xxii. 21.)—Many singular opinions have been formed concerning Elihu: yet it is evident, that he was a young man of singular modesty and wisdom; but nothing more. He came nearer the true state of the case, than any other of the contending parties: but he evidently bore too hard on Job, and, in some instances, put harsh constructions on his words. (Note, xxxiv. 5-9.) He, however, charged him with no crime, except his misconduct in the management of the argument: and in this respect he was justly displeased both with him and with his friends. He alleged with truth, that Job had been more anxious to vindicate his own character, than to clear up the justice and goodness of God in afflicting him; and that his friends had persisted in condemning him, as a hypocrite, though unable to refute his doctrine, or to answer his arguments. But, as he was younger than they, he had modestly waited till the controversy was dropped, before he attempted to declare his opinion.

V. 6-14. Young men are commonly most forward to dispute, and aged men best qualified to be moderators; but here the case was reversed. Elihu allowed it to be a good general rule, that they who had the advantage of long experience should speak first, and teach wisdom to the young. But he observed, that there was <sup>a</sup> rational soul in man, and God gave wisdom, both natural and spiritual, as he pleased; so that facts proved that the greatest and most aged were not always the wisest. This reflection therefore at length emboldened him to state his opinion. He had carefully listened to the arguments of the disputants, as long as they could find any thing to say: but he perceived, that they could neither convict Job of iniquity, nor refute his doctrine. Indeed Elihu thought that they were left to be thus foiled, lest they should glory in their own wisdom, and improperly exult over Job, as proved to be a wicked man, by the testimony of God in his dealings with him. Or, as some explain the words, they reluctantly yielded that they were overcome, by counting it their wisdom to be silent, and by leaving it to God to confute Job by continuing his afflictions. But as Job had not spoken against Elihu, he purposed to answer him in a different manner; and, without attempting to prove him a hypocrite, he would reprove some things in which he was evidently culpable.

V. 15-17. These verses favour the opinion, that Elihu was the writer of this book: for he seems here to address himself, as an historian to the reader rather than as a speaker to that company. (Preface.)—He observed, that the disputants had been amazed to hear Job so confidently protest his own integrity, and perplexed to reconcile his situation with the Divine justice and goodness, unless he were a wicked man. They had given up the argument, as if deprived of speech; and they seemed to look for some one else to throw light upon the subject. So that he had full liberty to speak his sentiments; having patiently waited for this opening. (Note, 1 Cor. xiv. 26-33.)

V. 18-22. Elihu's mind was full of thoughts, in consequence of his having for a long time silently reflected on the subject, and he was inwardly constrained to speak. With much uneasiness he had refrained himself: his mind was agitated by his own meditations, in the manner that fermenting wine is ready to burst the bottle when it cannot have vent; so that it would be a relief, or enlargement, to him to speak, though it should not profit them. (Notes, Jer. vi. 10-12. xx. 7-9. Ez. iii. 12-15.) He intended to be impartial, and not to flatter either party, though they were his seniors and superiors; but he would



19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed; I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; in so doing my Maker would soon take me away.

# CHAP. XXXIII.

Elihu requires Job's attention, while he pleads with him, in God's stead, and without terrifying him, 1-7. He blames him for being too earnest in vindicating himself, and for irreverently complaining of God, 8-13. He shows how God instructs men by dreams, afflictions, and messengers; that repenting they may find mercy, 14-30. He calls on Job to answer, or patiently to attend to his discourse, 31-33.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 Behold, I am according to thy wish in God's stead; I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

3. 4. xxxi. 35. † Heb. mouth. k Gen. xxx. 2. Ex. iv. 16. 2 Cor. v. 20. xiii. 12. Gen. ii. 7. iii. 19. 2 Cor. v. 1. § Heb. cut out of. m ix. 34. xiii. 21. Ps. lxxxviii. 16. n Ps. xxxiii. 4.

freely reprove what he thought wrong in them, without respect of persons. Indeed, he was not used to give flattering titles to any man, and he knew it would displease his Maker; therefore, as he feared his awful displeasure, and desired mercy from him, he was determined to avoid them.—The original word signifies, to give an additional name, as a title of distinction.

## PRACTICAL OBSERVATIONS.

The self-flattery of the human heart often prevents men from being convinced of their errors, or from acknowledging that they are: so that, even when not determined at all events to have the last word, they will imagine or pretend, some plausible reason for declining an argument, in which they have been foiled, whilst they hold their former sentiments, and criminate their opponents. Indeed, it is not worth while to persist in arguing with the pertinacious and self-sufficient, or with such as are "righteous in their own eyes:" yet sometimes they, who are accepted with God, and have truth and justice on their side, are unjustly charged with obstinacy and self-confidence.—An unprejudiced bystander frequently understands controverted points, better than the eager disputants; in almost all contests much may be reprov'd on both sides; and they who endeavour to distinguish betwixt what is right, and what is wrong, among all parties, will seldom be approved by the zealots of any, but will commonly come nearest to the truth.—If we perceive others in a fault, it is generally advisable, to mention it before them: and it is not sinful anger, if we are greatly displeased, to hear God dishonoured, his truths misrepresented, and men unjustly condemned, or fatally deceived.—It belongs to the aged to take the lead in conversation, and to teach wisdom; and modesty and deference towards seniors and superiors, always become the young. Yet reason is common to man, and God communicates both natural abilities and spiritual gifts, in measure as he pleases. "So that great men are not always wise, neither do the aged understand judgment:" and by an attention to the word, and dependence upon the Spirit of God, the young may become wiser than the aged, than their teachers, and their rulers. (Note, Ps. cxix. 98-100.) But this wisdom will render them "swift to hear, and slow to speak," and disposed to give others a patient attention, though they seem to argue inconclusively, and to say little to the purpose. However full we may think ourselves of suitable matter, for the conviction of others, and the termination of a controversy; and whatever uneasiness we feel in keeping silence, when others are discoursing, as we think, in a manner contrary to truth; we should remember, that it is indecent, and savours of arrogance, to interrupt them. Nay, if we were sure, that the Spirit of God suggested to us what we were about to say, we ought to refrain, until it fairly came to our turn to speak: for "the spirits of the prophets were subject to the prophets," and God is the source of order, and not of confusion. But the faithful minister of God, who is filled with the knowledge of his truth and will, and with zeal for his glory, and compassion for souls, must be greatly pained by every attempt to silence him: nay, indeed, he cannot be silenced; whatever be the consequence, he cannot but speak the things which he has heard and believed. (Note, Acts, iv. 13-22.) Times and seasons he will regard; but he must speak, that he may be refreshed, whether men will hear or forbear; and he must speak faithfully, without respect of persons, or knowing to give flattering titles; for "he is not a man-pleaser, but a servant of Jesus Christ;" and is ambitious, whether present or absent, of being accepted of him. (Notes, 2 Cor. v. 9-12. 16. 1 Thes. ii. 1-8.)

## NOTES.

CHAP. XXXIII. V. 1-7. Elihu had given his reasons for speaking, and here he demanded the attention of Job in particular; (for Job himself had sufficiently answered his friends.) He did not speak in haste, or passion, but

A.M. 2484.

B.C. 1520.

† Heb. is not opened. b Matt. ix. 17. c xiii. 13. 19. xx. 2. xxi. 3. § Heb. breathe. d Prov. viii. 6, 7. e xiii. 3. xxxiv. 19. Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxi. 23. Matt. xxii. 16. f 2 Sam. xiv. 17. 20. Acts xii. 22. 23. xxiv. 2, 3. g xvi. 5. Ps. xli. 2, 3. Prov. xxix. 5. 1 Thes. ii. 5.

CH. XXXIII. a xiii. 6. xxxiv. 2. Ps. xlii. 1-3. Mark iv. 9. b iii. 1. Ps. lxxiii. 2. Matt. v. 2. † Heb. palate. xxxi. 30. c xxvii. 4. Prov. viii. 7, 8. 1 Thes. ii. 3, 4. d xv. 2. xxxvi. 3, 4. xxxviii. 2. Ps. xxxviii. 30. 31. Prov. xv. 2. 7. xx. 15. xxii. 17, 18. † Heb. purely. e x. 12. xxxii. 8. Gen. ii. 7. Ps. xxxiii. 6. Rom. viii. 2. 1 Cor. xv. 45. f 32. 33. xxxii. 1. 12. g xxxii. 4, 5. xxxiii. 14. Ps. 1. 21. h Acts x. 26. i ix. 32. 35. xiii. 3. 21. 22. xxxii. 1. iv. 19. x. 9. l xxxviii. 16. Ps. lxxxviii. 16.

|| Heb. ears. Deut. xlii. 14. Jer. xxix. 23. o ix. 17. x. 7. xl. 4. xvi. 17. xxiii. 11. 12. xxvii. 5. 6. xlix. 14. xxxi. 1, &c. p ix. 23. 28. xxvii. 8. Jer. ii. 35. q ix. 30. 31. e. 16-17. xli. 25. 26. xiv. 16, 17. xxiv. 5, 6. r xiii. 24. xvi. 9. xix. 11. xxx. 21. 22. xxxi. 35. s xlii. 27. Ps. cv. 13. Jer. xx. 24. Acts xii. 24. t xxxi. 4. u 22. xxxiv. 10. -12. 17-19. 23. xxxv. 2. xxxvi. 22. 23. R. xxvii. 25. Rom. ix. 19. 21. x xxxii. 17. xxxv. 4. v ix. 4. xxvi. 14. xxxv. 5. xxxvii. 23. xl. 3. 8. 9. Jer. xviii. 6. z ix. 14. xv. 25. 26. Is. xlv. 9. Jer. i. 14. Ez. xxii. 14. Acts v. 39. ix. 4. 5. 1 Cor. x. 22.

a xl. 2. Deut. xxix. 29. Ps. cxv. 3. Is. xlvii. 10. Dan. iv. 35. Matt. xx. 15. xxxv. 1. Rom. ix. 34. b xl. 5. Ps. lxxi. 11. c Chr. xxxiii. 10. Prov. i. 24. 29. Is. vi. 9. Matt. xiii. 14. Mark viii. 17. 18. Luke xxi. 25. John xiii. 19. d iv. 13. Gen. xx. 3. xxxi. 24. Num. xii. 6. Jer. xlii. 28. Dan. iv. 5. Heb. i. 1. e Gen. xv. 12. Dan. viii. 18. x. 9. f xxxvi. 10. Is. xl. 6. Is. vi. 10. xlviii. 8. 1. 5. Luke xxiv. 45. Acts xv. 14. † Heb. revealeth, or, uncovereth. 2 Sam. vii. 27. g Neh. ix. 38. Rom. xv. 28. h Gen. xx. 6. Hos. ii. 6. i 1 Deut. viii. 1. 2 Heb. work. j Deut. xli. 16. 2 Chr. xxxii. 26. 26. Is. ii. 11. Dan. iv. 30-37. 2 Cor. xii. 7. Jam. iv. 10. k Acts xvi. 27-33. Rom. ii. 4. 2 Pet. iii. 9. 15. l Heb. passing. m v. 17. 18. Deut. viii. 5. Ps. xciv. 12. 13. cxix. 67. 71. Is. xxvii. 9. 1 Cor. xi. 32. Rev. iii. 19. n vii. 4. xx. 11. xxx. 17. 18. 30. 2 Chr. xvi. 10. 12. Ps. xxxviii. 1-8. Is. xxxviii. 12, 13.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him, for he giveth not account of any of his matters.

14 For God speaketh once, yea, twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

3. 4. xxxi. 35. † Heb. mouth. k Gen. xxx. 2. Ex. iv. 16. 2 Cor. v. 20. xiii. 12. Gen. ii. 7. iii. 19. 2 Cor. v. 1. § Heb. cut out of. m ix. 34. xiii. 21. Ps. lxxxviii. 16. n Ps. xxxiii. 4.

deliberately, and with recollection. He meant to speak his undisguised sentiments, in the plainest and most instructive manner; he was the creature of God, dependent on him, and accountable to him; from whose life-giving Spirit he derived his being, and rational nature. Job might therefore stand up before him, to make the best of his cause. He had desired an impartial judge to be appointed in God's stead, to decide upon his appeal: (Notes, ix. 25-34. xiii. 20-23. xxxii. 3-7. xxxi. 35-37.) And, behold, here was one according to his wish, a man like himself, who would neither terrify nor hurt him; as the glorious God might have done, if he had entered into judgment with him; nay, who would not bear so hard on him as his other friends had done.

V. 8-11. Elihu had heard Job's words, and did not condemn him upon suspicion, as his friends had done. He did not accuse him of being a hypocrite, but as having spoken language unbecoming a man of piety. He had so strenuously insisted upon his own integrity, that he seemed to say, "I am clean without transgression, I am innocent; neither is there any iniquity in me." Job had not said exactly these words; nay, he had avowed the contrary doctrine: but he had used incautious expressions which admitted of such a construction. The other words charged upon him were nearly what he had spoken. (Notes, x. 4-7. xl. 1-4. xvi. 17-22. xxiii. 8-12. Marg. Ref.)

V. 12, 13. In this thing at least, Elihu maintained, that Job had been culpable; he had charged God foolishly and unjustly, as if his dealings with him were causelessly severe. But he ought to have recollected the infinite greatness of the almighty Sovereign; so that it was the height of madness and presumption to contend with him. He gives no account of his conduct; and which of his creatures hath a right to demand an explanation of his reasons, in those things which he sees good to conceal? (Notes, xl. 1, 2. Dan. iv. 34-37. Matt. xx. 1-16. Rom. ix. 19-21. xi. 33-36.)

V. 14-18. In many things God acts as a sovereign, who explains not the meaning of his orders; but in general he shews himself a merciful and kind Father. He does not ask men what methods he should use, but he employs such as are most proper. He speaks to them in various ways, and with frequent repetitions; yet they are so dull, careless, and prejudiced, that they perceive not his meaning.—Elihu lived before there was a written revelation, and therefore that grand medium of communication is not mentioned; but God then frequently spake to men in dreams and visions; and thus, in the dark and retired hours of the night, he caused them even in their sleep to attend to him, and deeply impressed his instructions on their memories. This was intended, not to enable men to understand the reasons of the Divine dispensations, but to withdraw them from their sinful purposes, and from their proud rebellion; that, being humbled in repentance, and made sensible of their guilt and vileness, they might be preserved from that destruction of soul and body, into which they were about to be hurried. Nay, the long-suffering of God, by preserving men from sudden and violent death, when living in sin, kept back their souls from hell, and gave them space for repentance.

V. 19-26. When men disregard the warnings, and despise the patience of God, he often sends severe afflictions. And if Job had been afflicted on this account, instead of murmuring against God, and justifying himself, he ought to have considered what sins he had committed, and what duties he had neglected. For God, in love, often confined men to beds of sickness, and filled them with exquisite pain in every part, causing them to loathe even the most necessary or delicious food, and reducing them to mere skeletons; and whilst it appeared, that the body was about to drop into the grave, the poor sufferer was perhaps affrighted, lest the soul should fall into the hands of the destroyers.



20 So that <sup>his</sup> life abhorreth bread, and his soul <sup>is</sup> fainty meat.

21 <sup>His</sup> flesh is consumed away, that it cannot be seen; and <sup>his</sup> bones <sup>that</sup> were not seen stick out.

22 Yea, <sup>his</sup> soul draweth near unto the grave, and <sup>his</sup> life to the destroyers.

23 If there be <sup>a</sup> messenger with him, <sup>an</sup> interpreter, <sup>one</sup> among <sup>a</sup> thousand, <sup>to</sup> shew unto man his uprightness:

24 <sup>Then</sup> he is gracious unto him, and saith, <sup>Deliver</sup> him from going down to the pit; <sup>I</sup> have found <sup>a</sup> ransom.

25 <sup>His</sup> flesh shall be fresher than <sup>a</sup> child's: he shall <sup>return</sup> to the days of his youth:

26 He shall <sup>pray</sup> unto God, and he will be favourable unto him: <sup>and</sup> he shall see his face with joy: for <sup>he</sup> will render unto man his righteousness.

27 <sup>He</sup> <sup>looketh</sup> upon men, and <sup>if</sup> any say, <sup>I</sup> <sup>t</sup> xxxiv. 32. Ps. xiv. 12. Is. li. 1-3. Acts viii. 30, 31. 1 Cor. xi. 30-32. Heb. xii. 5-12. u ix. 3. Ec. vii. 28. Rom. xi. 13. x xi. 6. xxxiv. 10. 12. xxxv. 14. xxxvi. 3. 8-13. xxxvii. 28. Neh. ix. 38. Ps. cxix. 75. Lam. iii. 22, 23. 32. 39-41. Ec. xviii. 25-28. Dan. ix. 14. s v. 18. xxi. 21. Ec. xxi. 10. xxxiv. 6, 7. Ps. lxxvii. 5, 15. Hos. vi. 2. 4. Mic. vii. 18-30. Rom. v. 20. 21. s xxxvi. 10. 12. Ec. xxi. 26. Ps. xxx. 9-12. xl. 1. lxxi. 13. Is. xxxviii. 17-19. Jer. xxxi. 20. Zech. ix. 11. a xxxvii. 10. Ps. xlix. 7, 8. Matt. xx. 28. Rom. iii. 24-26. 1 Tim. ii. 6. 1 Pet. i. 18, 19. \* Heb. an atonement. b 2 Kings v. 14. c Heb. childhood. e xlii. 16. Deut. xxxiv. 7. Josh. xv. 10. 11. Ps. ciii. 5. Hos. i. 15. d 2 Kings xx. 2-5. 2 Chr. xxxiii. 12, 13. 19. Ps. vi. 1-9. xxxviii. 1, 2, 6. xxx. 7-11. xli. 3-11. 1. 15. xli. 15. xlvii. 1-6. Is. xxx. 19. Jer. xxxiii. 8. Jonah ii. 2-7. Acts ix. 11. e xliii. 8, 9. Num. vi. 25, 26. Ps. iv. 6, 7. xvi. 11. xxx. 5. lxxvii. 1. Acts ii. 28. Jude 24. f xxxiv. 11. 1 Sam. xxi. 23. Ps. xviii. 20. lxxi. 12. Prov. xxiv. 12. Matt. x. 41. 42. Heb. xi. 26. g Gen. xxi. 13. 2 Chr. xvi. 9. Ps. xi. 4. xiv. 2. cxxxix. 1-4. Prov. v. 21. xv. 3. Jer. xxxiii. 24. \* Or, shall look upon men, and say I have sinned, &c. h vii. 20. Num. xii. 11. 2 Sam. xii. 13. Prov. xxviii. 13. Jer. iii. 3. xxxi. 18, 19. Luke xv. 18-22. xviii. 15. 1 John i. 8-10.

(Note, Ps. cvii. 17-20.) Yet all this tended to good, and often terminated well; especially if some pious person were sent as the "messenger of God," (as Elihu hoped he was to Job,) to be an interpreter of the painful dispensation, and of the truth and will of God, and to show the sufferer the way of pardon and peace. (Note, xvii. 1, 2.) As such interpreters were scarce, not one among a thousand being capable of the service, they were the more to be valued; for they would show the sinner the justice of God in his sufferings and condemnation; his way of pardoning and justifying the penitent believer; his sincerity and faithfulness to his promises; and the way of holiness. Such a messenger frequently proved the instrument of a man's conversion; and the Lord in mercy commanded his deliverance from the pit of destruction, through the ransom, or atonement, which he had appointed and revealed, even that of the promised Messiah; and sometimes restored his health, vigour, and comeliness, as if he were become young again. Thus the sinner was taught to pray unto God, and he forgave him; he had comfortable communion with him at his mercy-seat, and hoped to see his face with joy in heaven; and would be graciously recompensed for all the works of righteousness, which he had performed in humble faith and love.—Some interpret this Messenger, or Angel, of Christ himself, the Interpreter of God's will to man, the chief amongst the ten thousands of his saints and servants. But, as in general he comes to men by his messengers, or ministers; and as their instructions and encouragements are deduced from his mediation, and are made effectual by his gracious presence, it is not very material, whether we interpret the passage, of the messengers of God pointing to the Saviour, or the Saviour revealing himself by their ministry. It is equally immaterial, whether the words, "deliver him from going down to the pit," be considered as the language of Christ's intercession, pleading the ransom of his blood, in behalf of the sinner; or the words of the Father accepting of this plea, and giving command to save the sinner, satisfied with that appointed ransom. It cannot reasonably be doubted, but that Elihu had reference to the promised Redeemer, though he might also intend the sacrifices which prefigured the great atonement. (Notes, Gen. iii. 21. iv. 3-5. viii. 20-22. xii. 6, 7. 1 Pet. i. 17-21. Rev. xiii. 8-10.)

V. 27-30. Elihu further shewed, that God always observed the ways of men; and when any sinner humbly confessed his transgressions of his just and good laws, as unreasonable and unprofitable, being ashamed and weary of them, and grieved and self-condemned for them; he would "deliver his soul from going down into the pit" of destruction, and he should live to enjoy his favour. Thus he brought back sinners from the brink of ruin, to be enlightened in the living and life-giving knowledge of salvation. He awakened their consciences by visions; he visited them with afflictions; he sent them his messengers and his gospel; and by his goodness he thus led them to repentance and salvation. Therefore Job had no reason to think that God was become his enemy; but to hope that he should derive great advantage from his calamities.—The original is rather difficult as to the construction, and has been variously translated; but the grand outline of instruction is not at all affected by the different renderings.

V. 31-33. Elihu again demanded Job's attention, as he had much more to say; but, if he could answer any thing to what he had urged, he would have him speak before he proceeded, for he greatly desired to find that he was a righteous man, and to clear up his aspersed character. But if Job could not refute his charge, let him be silent, and he would proceed to instruct him further in true wisdom.—It seems that Job was so far convinced by his discourse, that he would not attempt an answer.

#### PRACTICAL OBSERVATIONS.

V. 1-13. We ought always to discourse on religious subjects with seriousness, recollection, candour, sincerity, and plainness, if we expect to be heard with attention, and to convince and instruct others. When we have evident truth on our side, we may often convince our opponents that they cannot stand

A. M. 2484.

B. C. 1590.

n Ps. cvii. 17, 18. i Ec. v. 8. k Ps. xix. 7, 8. cxix. 128. Rom. vii. 12-14. 16. 22. l xxxiv. 9. Jer. ii. 8. Matt. xvi. 26. Rom. vi. 21. s Or, hath delivered me, and I live; and my life. m 18, 24. xvii. 16. Ps. lv. 23. lxxix. 15. Is. xxxviii. 17, 18. Rev. xx. 1-3. n 20, 22. ii. 9. Ps. v. 23. xlix. 19. Is. ix. 2. John xi. 9. o 14-17. 1 Cor. xii. 6. 2 Cor. v. 3. Eph. i. 11. Phil. ii. 13. Col. i. 29. Heb. xiii. 21. i Heb. twice and thrice. 14. xl. 3. 2 Kings vi. 10. 2 Cor. xii. 8.

s Judg. ii. 1. Marg. 2 Chr. xxxvi. 15. Hag. i. 13. Mal. ii. 7. iii. 1. 2 Cor. v. 20. x. 2. u ix. 3. Ec. vii. 28. Rom. xi. 13. x xi. 6. xxxiv. 10. 12. xxxv. 14. xxxvi. 3. 8-13. xxxvii. 28. Neh. ix. 38. Ps. cxix. 75. Lam. iii. 22, 23. 32. 39-41. Ec. xviii. 25-28. Dan. ix. 14. s v. 18. xxi. 21. Ec. xxi. 10. xxxiv. 6, 7. Ps. lxxvii. 5, 15. Hos. vi. 2. 4. Mic. vii. 18-30. Rom. v. 20. 21. s xxxvi. 10. 12. Ec. xxi. 26. Ps. xxx. 9-12. xl. 1. lxxi. 13. Is. xxxviii. 17-19. Jer. xxxi. 20. Zech. ix. 11. a xxxvii. 10. Ps. xlix. 7, 8. Matt. xx. 28. Rom. iii. 24-26. 1 Tim. ii. 6. 1 Pet. i. 18, 19. \* Heb. an atonement. b 2 Kings v. 14. c Heb. childhood. e xlii. 16. Deut. xxxiv. 7. Josh. xv. 10. 11. Ps. ciii. 5. Hos. i. 15. d 2 Kings xx. 2-5. 2 Chr. xxxiii. 12, 13. 19. Ps. vi. 1-9. xxxviii. 1, 2, 6. xxx. 7-11. xli. 3-11. 1. 15. xli. 15. xlvii. 1-6. Is. xxx. 19. Jer. xxxiii. 8. Jonah ii. 2-7. Acts ix. 11. e xliii. 8, 9. Num. vi. 25, 26. Ps. iv. 6, 7. xvi. 11. xxx. 5. lxxvii. 1. Acts ii. 28. Jude 24. f xxxiv. 11. 1 Sam. xxi. 23. Ps. xviii. 20. lxxi. 12. Prov. xxiv. 12. Matt. x. 41. 42. Heb. xi. 26. g Gen. xxi. 13. 2 Chr. xvi. 9. Ps. xi. 4. xiv. 2. cxxxix. 1-4. Prov. v. 21. xv. 3. Jer. xxxiii. 24. \* Or, shall look upon men, and say I have sinned, &c. h vii. 20. Num. xii. 11. 2 Sam. xii. 13. Prov. xxviii. 13. Jer. iii. 3. xxxi. 18, 19. Luke xv. 18-22. xviii. 15. 1 John i. 8-10.

i Ec. v. 8. k Ps. xix. 7, 8. cxix. 128. Rom. vii. 12-14. 16. 22. l xxxiv. 9. Jer. ii. 8. Matt. xvi. 26. Rom. vi. 21. s Or, hath delivered me, and I live; and my life. m 18, 24. xvii. 16. Ps. lv. 23. lxxix. 15. Is. xxxviii. 17, 18. Rev. xx. 1-3. n 20, 22. ii. 9. Ps. v. 23. xlix. 19. Is. ix. 2. John xi. 9. o 14-17. 1 Cor. xii. 6. 2 Cor. v. 3. Eph. i. 11. Phil. ii. 13. Col. i. 29. Heb. xiii. 21. i Heb. twice and thrice. 14. xl. 3. 2 Kings vi. 10. 2 Cor. xii. 8.

have sinned, and <sup>perverted</sup> that which was <sup>right</sup>, and <sup>it</sup> profited me not;

28 He <sup>will</sup> <sup>deliver</sup> his soul from going into the pit, and his life shall <sup>see</sup> the light.

29 Lo, <sup>all</sup> these <sup>things</sup> worketh God <sup>oftentimes</sup> with man,

30 <sup>To</sup> bring back his soul from the pit, to be <sup>enlightened</sup> with the light of the living.

31 <sup>Mark</sup> well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, <sup>for</sup> I desire to justify thee.

33 If not, <sup>hearken</sup> unto me: hold thy peace, and <sup>I</sup> shall teach thee wisdom.

#### CHAP. XXXIV.

Elihu calls on the wise to judge in the cause; and charges Job with arraigning the divine justice, 1-9. He affirms, that the all-powerful and all-perfect God cannot do iniquity; and vindicates his dealings with men, 10-30. He shews Job, that he ought to humble himself before God, and sharply reproves his words, 31-37.

**F**URTHERMORE Elihu answered and said, 2 Hear my words, <sup>O</sup> ye wise men; and give ear unto me, ye that have knowledge.

3 For <sup>the</sup> ear trieth words, as <sup>the</sup> <sup>mouth</sup> tasteth meat.

before the tribunal of God, by shewing them that they cannot justify their conduct before a fellow-sinner, who cannot disown nor hurt them, while he pleads against them in the behalf of God.—In the heat of controversy, and when greatly afflicted and tempted, we are apt to utter words which cannot be justified; and if a worse construction be put upon them than we intended, we need not wonder, and should not be offended.—Public offences should be publicly rebuked, or retracted, to prevent scandal; but we may allow a man's general character to be good, and yet reprove him for particular offences. If we seem to justify our whole conduct, and murmur against God, in this we are not just; for when we adopt this conduct, the subject impeaches the sovereign, and the foolish sinful worm arraigns the conduct of the wise and righteous Lord of all! The infinite power and authority of God should deter us from thus contending with him; for he will not, he cannot, submit his conduct to our judgment. But when we consider that he excels the noblest of his creatures in all things else, as much as in his majesty and greatness, and is in all respects consummate perfection, we must perceive that every objection to his dispensations is rebellion and ingratitude.

V. 14-33. The general tendency of all the Lord's dealings with men, is to lead them to repent, and to turn unto him; but the proud careless rebel does not regard, though God speak to him again and again. The works of creation proclaim his eternal power and Godhead, and leave all those without excuse, who neither worship him, nor are thankful. He speaks by conscience; but her voice is silenced by the clamorous demands of men's lusts and passions. Terrifying dreams convey forcibly salutary alarms, but, unless the Lord open the ear, and seal the instruction, they are speedily forgotten. The judgments of God on others have a warning voice to us, and should serve to withdraw us from our sinful purposes, and to induce us to humble ourselves before him, that we may be kept from the pit of destruction; whilst his merciful protection of us, when others are cut off, and we are in danger, should lead us to repentance. When these methods are ineffectual, sharp afflictions become the voice of God. Wasting sickness, and excruciating pain, mar our relish of every comfort, and remind us of death and eternity. This proclaims the vanity of the world, the evil of sin, the power of God's wrath, our need of mercy, and the danger to which we are exposed. But how many repeatedly endure all this, yet remain unhumiliated, and unchanged! It is, however, a token for good, when the servants and ministers of God are sent to interpret to the afflicted his dispensations and word. This is a good service, and it is lamentable that so few are qualified for it, and take pleasure in it; and it is a most important additional charity, when the sick in hospitals are diligently attended by faithful instructors, as it often proves the means of salvation to their souls. But Christ himself is the only effectual Interpreter; by his spirit he shews the sinner the way of acceptance and salvation; who, believing, receives the gift of righteousness, and partakes of sanctification; and, through the ransom of the atoning blood, his prayers are answered, his soul is rescued, and, perhaps, his health and comforts are restored; he comes with joy before the mercy-seat, and beholds, by faith, the countenance of his reconciled Father, while he waits for the Saviour's appearing to judge the world, with animating hope of receiving that crown of righteousness which is laid up for him in heaven. In short, the eyes of the Lord are upon all the ways of the children of men; he sees them when committing their secret abominations; he sees them when, convinced of guilt, they condemn themselves, abhor their crimes, are covered with shame, and filled with fear of wrath, and when weary of their sins they long for deliverance; and he will assuredly have mercy upon them, and save them.—By what means soever we are kept back from the pit to be "enlightened with the light of the living," we shall bless the Lord for them at last, and should bless him for them now, though painful and distressing. To the end of our lives, corrections are the needful and salutary means of keeping us near, or bringing us nearer, to God; and, as such, are not only to be submitted to, but to be valued as pledges



4 Let us choose to us judgment: let us know ourselves what is good.  
5 For Job hath said, "I am righteous: and 'God hath taken away my judgment.  
6 Should I lie against my right? my wound is incurable without transgression.  
7 What man is like Job, who drinketh up scorning like water?  
8 Which goeth in company with the workers of iniquity, and walketh with wicked men.  
9 For he hath said, "It profiteth a man nothing, that he should delight himself with God.  
10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.  
11 For the work of a man shall he render unto him, and cause every man to find according to his ways.  
12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.  
13 Who hath given him a charge over the earth? or who hath disposed the whole world?  
14 If he set his heart upon man, if he gather unto himself his spirit and his breath;  
15 All flesh shall perish together, and man shall turn again to dust.  
16 If now thou hast understanding, hear this: hearken to the voice of my words.  
17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

of his love: for it is better to be chastened of the Lord, than to be condemned with the world."—Finally, we should desire to justify others, as far as consists with truth; but a wise man will be afraid of too strenuously justifying himself; he will rather hearken to reproof, and receive instruction, that he may increase in wisdom and knowledge.

NOTES.  
CHAP. XXXIV. V. 1—4. Elihu, having paused to hear whether Job had any thing to answer, proceeded to call on those present to attend to his discourse. He addressed them as men of wisdom and discernment, and doubted not but that their understandings would decide whether the expressions which Job had used were proper or not, as readily as the palate distinguishes the taste of meat; "For the ear should try words, as the mouth tasteth food." This ought to be the case, and was so with men of knowledge. He desired, therefore, that certain principles might be laid down, according to which they might form a judgment; and that they would confer among themselves, and come to an explicit determination on the subject.  
V. 5—9. In vindicating his character, Job had used language which seemed to imply an intention of fully justifying himself; and, whilst he complained that God dealt rigorously with him, he expressed himself so vehemently, that he appeared to charge God with injustice; when urged to confess his crimes, he still more earnestly protested his righteousness, and a determination not to accuse himself falsely: and, in his bitter complainings, he spake of his wound as incurable, without admitting that his transgressions had deserved it. (Notes, ix. 14. 17—24. x. 4—7. 14—17. xvi. 17—21. xxi. 7—16. xxvii. 2—6. xxxi. 35—40.) These expressions induced Elihu to conclude that Job allowed himself in an astonishing license of language; that he took pleasure in scoffing at the works and truths of God, as well as in scorning the warnings and counsels of his friends; and that he agreed in principles and practice with wicked men, whose company he seemed to prefer, and whose conduct he encouraged; having, indeed, asserted, that no profit would accrue to those who delighted in the service of God: yet Job by no means intended all that Elihu charged upon him. He had not spoken precisely all the words which Elihu, quoting from memory, attributed to him; those which he had used, might admit of a more favourable construction; and other parts of his discourse plainly shewed that his deliberate judgment widely differed from the sentiments apparently conveyed by some of his detached expressions. He had repeatedly owned that he was a sinner; and he spake of the wicked as reserved to the day of wrath and destruction. (Note, xxi. 27—30.) But Elihu did not condemn Job as a hypocrite; he therefore quietly submitted to his reproof, choosing, as we may suppose, rather to bear more blame than he deserved, than to vindicate himself when he knew that he had been criminal.—Who goeth, &c. (8.) (Note, ii. 10.)  
V. 10—15. Elihu next laid down the principle by which he desired that Job's conduct might be tried. It must appear to every pious mind, impious and blasphemous, to intimate that God was capable of committing injustice; but whatever expressions seemed to imply, that he punished without cause, partook of this impiety, and, as Job's words implied this charge, they must be

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?  
19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.  
20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.  
21 For his eyes are upon the ways of man, and he seeth all his goings.  
22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.  
23 For he will not lay upon man more than right; that he should enter into judgment with God.  
24 He shall break in pieces mighty men without number, and set others in their stead.  
25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.  
26 He striketh them as wicked men in the open sight of others;  
27 Because they turned back from him, and would not consider any of his ways.  
28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.  
29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can

condemned. On the contrary, it was certain that the righteous Judge of all would render unto every man according to his works, punishing no one above his deserts, nor suffering any of the wicked to escape with impunity, yet graciously rewarding the good works of his upright servants.—And surely none could think that the almighty Sovereign of the world would pervert judgment! His perfections and authority being undervied, independent, and absolute; he must be all-sufficient for his own glory and felicity; he could not be biased by fear or partiality. Indeed, if he were disposed to exercise rigorous justice, and to set his heart upon, or against, man; the world was so absolutely at his disposal, that he needed only to recall the spirit, or soul, and withdraw the breath that he had given, and all the inhabitants of the earth would perish, without being able to make the least resistance. (Notes, vii. 17—21. ix. 4—13.)  
V. 16—19. In the next place, Elihu appealed to Job himself, who was reputed to be a man of understanding. Could he suppose that the Lord resembled those earthly princes, who hate right, and abuse their authority, and who are unfit to rule, being the scourges of mankind? If he abhorred that idea, would he allow God to be most just, and yet condemn his conduct in afflicting him? It would be highly criminal, and extremely imprudent, to revile an earthly monarch as a tyrant, or even his nobles as iniquitous and oppressive; or even to charge blame upon them, without cause. How impious and infatuated must it then be to accuse the almighty God in such a manner, whose justice is as absolute as his authority; and who in perfect impartiality regards the poor as much as the rich, having formed both as his creatures, and made the one poor and the other rich, in his providence! (Notes, Ex. xxiii. 6—9. Acts x. 34, 35. Jam. ii. 1—7.)  
V. 20—30. Men respect the great, from dread of their resentment, as well as desire of their favour: but God could have no inducement of this kind. When he saw good to inflict vengeance, he was able to cut off the most powerful, by sudden and irresistible stroke; as earthquakes, or other calamities, sometimes in a moment overwhelmed whole multitudes, at midnight, when asleep, or most secure; at once they were troubled and destroyed, even the mightiest of them, without any human concurrence. (Notes, Gen. xix. 24, 25. Ex. xii. 29, 30. xiv. 24—31. 2 Kings xix. 35—37. Ps. lxxiii. 18—22.) His omnipresence and omniscience could not be evaded, nor his omnipotence resisted; (Marg. Ref.) yet he would punish none above their deserts, or use his power to oppress, that any one should have just cause to institute a process against him. But, whilst he crushed the mightiest without number, (or search, as if he must stay to examine evidences,) and exalted others to their stations; he knew all their secret sins, and therefore destroyed them at once. Many he thus openly punished, for an example to others, as malefactors are scourged or executed publicly; especially apostates, or impious persons, or vile hypocrites; who, by their oppression of the poor, caused them to cry and pray unto him, and he heard and avenged them. (Notes, xxii. 5—14. xxiv. 2—12. xxxi. 16—23. 38—40.) In short, if he were pleased to give outward prosperity or inward peace, none could interpret it to be, or, "if he impart peace, who can condemn man as wicked?" (Notes, Rom. v. 1, 2. viii. 28—34.) but if he in



behold him? <sup>a</sup>whether it be done against a nation, or against a man only :

30 <sup>a</sup>That the hypocrite reign not, lest the people be ensnared.

31 Surely <sup>a</sup>it is meet to be said unto God, I have borne chastisement, I will not offend any more :

32 <sup>a</sup>That <sup>a</sup>which I see not, teach thou me : <sup>b</sup>if I have done iniquity, I will do no more.

33 <sup>a</sup>Should it be <sup>a</sup>according to thy mind ? <sup>b</sup>he will recompense it, <sup>c</sup>whether thou refuse, or whether thou choose ; and not I : therefore speak <sup>d</sup>what thou knowest.

34 Let men of <sup>e</sup>understanding tell me, and let a wise man hearken unto me.

<sup>h</sup> Prov. xxviii. 13. Luke iii. 9-15. Eph. iv. 25-28. <sup>i</sup> ix. 12. xviii. 4. <sup>j</sup> xv. 9. Rom. ix. 20. <sup>k</sup> Heb. from with thee ? <sup>l</sup> k. 11. xv. 31. <sup>m</sup> Ps. lxxxix. 30-32. <sup>n</sup> Prov. xi. 31. <sup>o</sup> 2 Thes. i. 6, 7. <sup>p</sup> Heb. ii. 2. <sup>q</sup> xli. 26. <sup>r</sup> Ps. cxxxv. 6. <sup>s</sup> Matt. xx. 12-15. <sup>t</sup> m. xxxiii. 5. 32. <sup>u</sup> Heb. heart. 2. 4. 10. 16. <sup>v</sup> 1 Cor. x. 15.

A. M. 2484.

B. C. 1520.

d 2 Kings xviii. 9-12. 2 Chr. xxxvi. 14-17. <sup>e</sup> Jer. xxvii. 3. <sup>f</sup> e. 21. 1 Kings xii. 23-30. 2 Kings xxi. 9. <sup>g</sup> Ps. xli. 8. <sup>h</sup> Ec. ix. 18. <sup>i</sup> Hos. v. 11. <sup>j</sup> xlii. 11. <sup>k</sup> Mic. vi. 16. <sup>l</sup> 2 Thes. ii. 4-11. <sup>m</sup> Rev. xiii. 3, 4. 11-14. <sup>n</sup> f. xxxiii. 27. <sup>o</sup> xli. 3-5. <sup>p</sup> xlii. 6. <sup>q</sup> Lev. xxvi. 41. <sup>r</sup> Ezra ix. 13. <sup>s</sup> Neh. ix. 3. <sup>t</sup> Jer. xxvi. 18, 19. <sup>u</sup> Dan. ix. 7-14. <sup>v</sup> Mic. vii. 9.

<sup>g</sup> x. 2. <sup>h</sup> Ps. xix. 12. <sup>i</sup> xxv. 4, 5. <sup>j</sup> xxxix. 23, 24. <sup>k</sup> xliiii. 8-10. <sup>l</sup> Ezra ix. 13. <sup>m</sup> Neh. ix. 3. <sup>n</sup> Jer. xxvi. 18, 19. <sup>o</sup> Dan. ix. 7-14. <sup>p</sup> Mic. vii. 9.

n xlii. 2. <sup>o</sup> xv. 2. <sup>p</sup> xxxv. 16. <sup>q</sup> xxxviii. 12. <sup>r</sup> xlii. 3. <sup>s</sup> || Or, My father, Let Job, &c. <sup>t</sup> o. xliii. 16. <sup>u</sup> Ps. xvii. 3. <sup>v</sup> xxxvi. 2. <sup>w</sup> Jan. v. 11. <sup>x</sup> p. 8. <sup>y</sup> xii. 6. <sup>z</sup> xxi. 7. <sup>aa</sup> xxiv. 1. <sup>ab</sup> q. 1 Sam. xv. 23. <sup>ac</sup> Is. i. 19, 20. <sup>ad</sup> r. xxxvi. 23. <sup>ae</sup> s. viii. 2. <sup>af</sup> s. x. 2. <sup>ag</sup> 3. <sup>ah</sup> xxxv. 2. <sup>ai</sup> 3. <sup>aj</sup> xlii. 7.

CHAP. XXXV. A Matt. xii. 36. 37. Luke xix. 22. bix. 17. x. 7. xvi. 17. xix. 6, 7. xxvii. 2. xxxiv. 5. xl. 8. cix. 21, 22. x. 15. xx. 15. Ps. lxxviii. 13. Mal. iii. 14. \* Or, by it more than by my sin.

35 Job <sup>a</sup>hath spoken without knowledge, and his words <sup>b</sup>were without wisdom.

36 <sup>a</sup>My desire <sup>b</sup>is that Job may be <sup>c</sup>tried unto the end, because of <sup>d</sup>his answers for wicked men.

37 For he addeth <sup>a</sup>rebellion unto his sin, <sup>b</sup>he clappeth <sup>c</sup>his hands among us, and <sup>d</sup>multiplieth his words against God.

## CHAP. XXXV.

Elihu further reproves Job's words in justifying himself ; and shews, that the effect of man's conduct extend to man alone, and not to God, 1-8. He observes, that if God hear not the cry of the oppressed, it is because they do not address him aright, 9-13. He exhorts Job to patience, and trust in God, 14-16.

ELIHU spake moreover, and said, 2 <sup>a</sup>Thinkest thou this to be right, <sup>b</sup>that thou saidst, <sup>c</sup>My righteousness is more than God's ?

3 For thou saidst, <sup>a</sup>What advantage will it be unto thee? <sup>b</sup>and, What profit shall I have, <sup>c</sup>if I be cleansed from my sin ?

anger withdrew his protecting or comforting presence, none could obtain the benefit or enjoyment of it; and whole nations were as liable to these changes as individuals. Indeed, one great design of all these dispensations was, to deprive ambitious hypocrites of the authority which they sought by iniquitous means, and abused to bad purposes; ensnaring, corrupting, oppressing, or fatally prejudicing the people, over whom they aspired to reign.—Even Elihu seems to have had some suspicions that Job was a dissembler; and spake as if he was at a loss how to reconcile his calamities with his character for piety; and thought the case would have been plain, if he had been a hypocrite, advanced to authority, but now depressed, lest he should lead the people into sin and misery. Yet, he did not venture to condemn him, but hoped the best.

V. 31-37. Elihu maintained, that it behoved Job to speak and act in a far different manner under his afflictions; it was meet that any man, in his situation, should express himself with humble resignation to the will of God; should consider his afflictions as a chastisement, and a call to repent of his sins; and should promise greater watchfulness against them. He ought to intreat the Lord to teach him what he did not know, and to convince him of those sins which he did not recollect; determining by divine grace to repent and forsake them. But could Job suppose, that things would be ordered according to his mind, whilst he continued so rebellious? Did he expect that God would change his plan, to please him? No; he would certainly recompense him for his harsh and rash speeches and other sins, whether he rebelled against the correction, or submitted to it. This was the Lord's doing, not Elihu's; though he warned him, and advised him to retract his words, and humble himself before God. Let him, however, give the best reasons for his conduct, that he was able; for hitherto any wise man would determine Job's words to have been very erroneous. He desired, therefore, that his conduct might be fully investigated, nay, that his heavy trials might continue till he was humbled, and brought to retract his confident self-justification: for he had, in fact, made an excuse for wicked men, as if their conduct was not so ruinous and hateful as it really was. So that rebellion against Providence, was added to his other sins: yea, he had concluded his protestation of innocence with an air of insulting triumph over his opponents; and had multiplied his words against God himself. (Notes, xxxi. 35-37.)—Job had given some ground for these charges; but Elihu evidently made the worst of his expressions, and criminated him much more than the Lord afterwards did. (Notes, xxxviii. 2. xl. 1-8. xlii. 1-9.)—Several of the clauses in these verses are to us very difficult; and consequently are differently interpreted. That which appeared the most satisfactory interpretation has been chosen. Bishop Patrick paraphrases the thirty-third verse thus: 'Hast thou addressed God in this manner? Answer me that question; for God will recompense it, if thou dost despise such good counsel; which perhaps thou wilt choose to do; but so would not I. Speak therefore thy opinion.'

## PRACTICAL OBSERVATIONS.

V. 1-15. It is generally prudent to conciliate the affections of all, whose benefit we seek, or whose help we want, by acknowledging in them the good which they really possess; and when we address men, as endued with wisdom and piety, we cogently admonish them to act consistently with their character: nor should we withhold this tribute of respect from any, because we deem them in some respects mistaken.—An appeal may safely be made to the plainest person, whose understanding is enlightened, and whose heart is sanctified, by the Spirit of God, and who is well versed in the Scriptures, how far such and such sentiments, expressions, tempers, and actions, accord with the Christian character. And he will readily decide a case, when impartially stated, with more accuracy, than the most sagacious of those, who are wise in this world, and lean to their own understanding." For he chooses to himself the oracles of God as his standard; and by experience, observation, and conference with his brethren, he has his "senses exercised to discern good and evil," and to know, approve, and savour that which is good. (Notes, Phil. i. 9-11. Heb. v. 11-14.)—It is discordant in the ears of a spiritual man, to hear persons intent on justifying themselves; or reflecting on the dealings of God, as unjust or unkind; or supposing that they suffer without remedy, or transgression. He listens to their words with astonishment, and is apt to suspect them of pride, and contempt of God. He thinks, that they imitate the example, and join themselves to the company, of evil-doers, and he is ready to infer, that they consider religion itself as unprofitable. This jealousy for the honour of God, and deep acquaintance with the depravity of man, will indeed sometimes render pious persons too suspicious; and too severe in censuring such as vindicate themselves from unjust aspersions, in an unguarded manner: and thus they will fail of making due allowance for circumstances of peculiar temptation and difficulty. But the believer, when convinced that his reprover means well,

and when conscious of having deserved censure, will, on calm reflection, submit to such rebukes as are too rigorous, rather than engage in minute exculpation.—All pious men have ever agreed, that it is delightful and profitable to serve God: they all abhor the thought of charging him with injustice: they are satisfied that his moral perfections are undeviated, absolute, and unchangeable, as well as his power and authority: they know that he readily could, and justly might, consign the bodies of all the millions of the human species to the dust, and their souls to destruction: and it appears to them madness to provoke him "in whom our breath is, and whose are all our ways." And whilst life and hope remain, they cannot deliberately allow, that a sinner can have cause to murmur, but are sure that he must have great cause to be thankful.

V. 16-37. It is evident, that it must be immensely more dangerous and atrocious to arraign the conduct of God, than that of an earthly prince. Yet all our murmurs, when duly investigated, will be found to have a tendency to the blasphemous sentiment, that the Governor of the world hates right; and to condemn Him who is most just; and therefore they are pregnant with rebellion. But indeed his impartiality and condescension are infinite; "he accepts not the persons of princes; nor regards the rich more than the poor." When he seeth good to punish, destruction is inevitable; and frequently cometh with sudden and dreadful surprise, upon the careless multitude, or the haughtiest potentate. "His eyes are upon the ways of men, and he seeth all their goings:" there is no secret cavern, or midnight darkness, "where the workers of iniquity can hide themselves," or their crimes, from their omnipresent Judge; or where they may shelter themselves from his omnipotent indignation. But he will never give any man cause to appeal from his judgment, by laying upon him more than he deserves. He knows the works of all men, and sees far more evil in every one, than we suspect: therefore in his most terrible judgments his justice must be acknowledged; and even when "the wicked shall be turned into hell, and all the nations that forget God;" the publishing of their crimes will demonstrate the righteousness of their dreadful doom. But the vengeance of the Almighty, either here or hereafter, will be most terrible against apostate professors: those who have deliberately rejected his authority, and his gospel; and such as have cloaked their ambitious designs under a hypocritical profession of piety. Men of these characters will perhaps be disappointed, and exposed in this world, for a warning to others, and to prevent the effect of their crimes. It is, however, certain that they who have the Lord for their adversary must eventually be wretched. But, if "he be for us, who can be against us?" If he give quietness, who "can create trouble?" The slanderer's envenomed tongue, the persecutor's cruel rage, the tempter's malicious assaults, with pain, poverty, tortures, and impending death, in vain attempt to render those miserable whom God comforts; or to separate his people from his love. This "indeed is the heritage of the servants of the Lord;" but it is also proposed to the chief of sinners: and chastenings often concur with his word in warning them to flee from the wrath to come. Surely then it is meet that we should address ourselves unto God, when he afflicts us, with the language of humble submission: confessing our transgressions, and praying to be further enlightened in the knowledge of his truth, and in an acquaintance with our own sinfulness; and that he would incline and enable us to repent, and to forsake all our sins; that "where we have done iniquity, we may do so no more." When we are brought to this frame of spirit, we shall see it unreasonable to expect that matters should be according to our minds; we shall perceive, that whether we refuse or choose, God will chasten us as much and as long as he seeth good; and probably this will be, till we kiss the rod and welcome the correction. But, alas! how often are our tempers and conduct contrary to this reasonable state of mind! When we have spoken all we know, men of understanding and wisdom will agree that we have uttered things which sprang from ignorance, or error, or savour of pride and ingratitude; nay, we shall often upon a review be conscious of it ourselves. As far as this emboldens wicked men in their crimes, or hardens them in their prejudices, it should be openly retracted; and all concerned should combine to convince the offender, and bring him to repentance. This is an act of genuine friendship; but we should be careful not to do it with asperity; or to represent the words and actions of our brethren as worse than they are. It is, however, desirable for us all to be tried completely; and even to have our afflictions continued, till they have done their work: for it is better to be severely reprov'd, and chastened, than to be left to persevere in rebellion, to prosper in iniquity, to triumph in error, and to multiply words and transgressions against God.

## NOTES.

CHAP. XXXV. V. 1-3. As Job attempted no answer, Elihu proceeded still further to reprove his improper language. Job had laboured to prove,



4 I will \*answer thee, and \*thy companions with thee.

5 \*Look unto the heavens, and see; and behold \*the clouds which are higher than thou.

6 If thou sinnest, \*what doest thou against him? or \*if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, \*what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness \*may hurt a man as thou art; and thy righteousness \*may profit the son of man.

9 By reason of the multitude of oppressions, \*they make the oppressed to cry; they cry out by reason of \*the arm of the mighty.

10 But \*none saith, \*Where is God \*my Maker, \*who giveth songs in the night;

11 Who \*teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 \*There they cry, but none giveth answer, \*because of the pride of evil men.

xliii. 2. lv. 2. 3. lvi. 1. 2. Luke xviii. 3-7. m xl. 9. Ps. x. 15. n xxxvi. 1. 1 Chr. x. 13, 14. 2 Chr. xxviii. 22, 23. Is. viii. 21. o Ec. xii. 1. Is. li. 13. 1 Pet. iv. 19. p xxxii. 22. xxxvi. 3. Is. liv. 5. q Ps. xliii. 8. lxxvii. 6. cxix. 62. cxix. 5. Acts xvi. 29. r xxxii. 8. Gen. i. 26. ii. 7. Ps. xlv. 12. s Ps. xlviii. 41. Prov. i. 28. John ix. 31. t Ps. lxxiii. 6-8. cxiii. 3. 4. Is. xiv. 14-17.

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\* Heb. return to thee words.

d xxxiv. 8. Prov. xlii. 20.

e xlii. 12. xxv. 5. 6. xxxvi. 26-33.

xxxvii. 1-5. 22. 23. 1 Kings viii. 27. Ps. viii. 3.

4. Is. xl. 22, 23. lv. 9.

f xxxvi. 29. xxxvii. 16. Nah. i. 2.

g Prov. viii. 36. ix. 12. Jer. vii. 19.

h xlii. 2. 3. 1 Chr. xxix. 14.

Ps. xvi. 2. Rom. xi. 35.

i Josh. vii. 1-5. 24. 25. xlii. 20. Ec. ix. 18. Jon. i. 12.

k xlii. 8. Gen. xii. 2. xlii. 24. &c. xix. 29. Ps. cvii. 23. 30. Ez. xlii. 30. Acts xxvii. 24. Heb. xi. 7.

l xxxiv. 12. xxxiv. 23. Ex. ii. 23. iii. 9. Neh. v. 1-5. Ps. xii. 5.

m xl. 9. Ps. x. 15. n xxxvi. 1. 1 Chr. x. 13, 14. 2 Chr. xxviii. 22, 23. Is. viii. 21. o Ec. xii. 1. Is. li. 13. 1 Pet. iv. 19. p xxxii. 22. xxxvi. 3. Is. liv. 5. q Ps. xliii. 8. lxxvii. 6. cxix. 62. cxix. 5. Acts xvi. 29. r xxxii. 8. Gen. i. 26. ii. 7. Ps. xlv. 12. s Ps. xlviii. 41. Prov. i. 28. John ix. 31. t Ps. lxxiii. 6-8. cxiii. 3. 4. Is. xiv. 14-17.

u xxii. 22-27. xxvii. 8, 9. Prov. xv. 8. 29. xxxvii. 9. Ec. v. 1-3. Is. i. 15. Jer. xi. 11. Hos. vii. 14. viii. 2. 3. Matt. vi. 7. xx. 21. Jam. iv. 3.

x xxx. 20. Ps. cii. 17. Am. v. 22. y ix. 11. xliii. 3. 8-10.

z ix. 19. xix. 7. Ps. xvi. 1. Is. xlii. 18. lvi. 17. Mic. vii. 7-9.

a Ps. xxxvii. 12-14. xxxvii. 5. 6. lxi. 8. Is. 1. 10. Rom. viii. 33, 34.

b ix. 10. xlii. 15. Num. xx. 12. Luke i. 20.

c That is, God. d Ps. lxxix. 32. Rev. iii. 19.

e That is, Job. f iv. 5. xxx. 15. &c. Ps. lxxviii. 11-16. Heb. xli. 11, 12.

g iii. 1. xliii. 2. 8-12. xxxiv. 35. xxxviii. 2. xlii. 3.

h Ps. lxxviii. 31-33. Heb. xlii. 22.

i Ec. x. 16. Jer. xv. 19. Ez. ii. 7. 2 Cor. v. 20. c xxxviii. 12, 13, 20-24. xxxii. 8. Prov. ii. 4, 5. Matt. ii. 1, 2. xlii. 42. Acts viii. 27. &c. Rom. x. 6-8. Jam. i. 5. 17. iii. 17. d xxxii. 2. xxxiv. 5, 10-12. Deut. xxxii. 4. Ps. xli. 7. Jer. xli. 1. Dan. ix. 7, 14. Rom. iii. 25, 26. Is. 14. Rev. viii. 3. e xlii. 4, 7. xli. 27. 34. xlii. 8. &c. Prov. viii. 7, 8. 2 Cor. ii. 17. f xxxvii. 16. Luke i. 3. Acts xxiv. 22. 1 Cor. xiv. 20. Marg. Col. iv. 12. 2 Tim. iii. 16, 17. g Ps. xlix. 3. Prov. xxi. 20, 21.

13 Surely \*God will not hear vanity, neither will the Almighty \*regard it.

14 Although \*thou sayest thou shalt not see him, \*yet judgment is before him; therefore \*trust thou in him.

15 But now, \*because it is not so, \*he hath \*visited in his anger; yet \*he knoweth it not \*in great extremity:

16 Therefore doth Job \*open his mouth in vain; he multiplieth words without knowledge.

## CHAP. XXXVI.

Elihu requires attention, while, with truth and knowledge, he shews the justice of God in all his judgments, the designs of his chastisements, and the profit of making a right use of them, 1-15. He reproves, warns, and counsels Job, 16-21. He reminds him that the power of God is uncontrollable; and that his works and dispensations should be magnified, but cannot be comprehended, 22, 33.

ELIHU also proceeded, and said,

2 \*Suffer me a little, and I will shew thee that \*I have yet to speak \*on God's behalf.

3 I will \*fetch my knowledge from afar, and will \*describe righteousness to my Maker.

4 For truly \*my words shall not be false: he that is \*perfect \*in knowledge is with thee.

CHAP. XXXVI. a xlii. 3. xxxviii. 31-33. Heb. xlii. 22. \* Heb. there are yet words for God. b xlii. 7, 8. xxxviii. 6. Ex. ix. 16. Jer. xv. 19. Ez. ii. 7. 2 Cor. v. 20. c xxxviii. 12, 13, 20-24. xxxii. 8. Prov. ii. 4, 5. Matt. ii. 1, 2. xlii. 42. Acts viii. 27. &c. Rom. x. 6-8. Jam. i. 5. 17. iii. 17. d xxxii. 2. xxxiv. 5, 10-12. Deut. xxxii. 4. Ps. xli. 7. Jer. xli. 1. Dan. ix. 7, 14. Rom. iii. 25, 26. Is. 14. Rev. viii. 3. e xlii. 4, 7. xli. 27. 34. xlii. 8. &c. Prov. viii. 7, 8. 2 Cor. ii. 17. f xxxvii. 16. Luke i. 3. Acts xxiv. 22. 1 Cor. xiv. 20. Marg. Col. iv. 12. 2 Tim. iii. 16, 17. g Ps. xlix. 3. Prov. xxi. 20, 21.

that there was no exact discrimination in this world betwixt the righteous and the wicked; and he seemed to Elihu to assert that it would be no advantage to any one, (as it had been none to him,) to seek diligently to be cleansed from sin. This he thought equivalent to saying, "that his righteousness was more than God's;" for he did his duty; but God did not fulfil his promises, but punished him more severely than he deserved. Job had not spoken exactly these words, and certainly had no such meaning: but he had dropped some expressions capable of being thus understood; and it was proper they should be noticed, lest others should make a bad use of them. (Notes, ix. 22-24. x. 5-7. xxi. 7-16. xxvii. 2-6.)

V. 4-8. In answer to Job, and those, whether present or absent, who were disposed to side with him, Elihu called his attention to the visible heavens; the very clouds of which were higher than he, out of his reach, and not in the least affected by his conduct: it must then be evident, that the infinitely glorious God could not be either a gainer or loser by any of his actions. (Note, xxii. 1-4.) The most numerous and atrocious crimes, which men could perpetrate, would not interrupt the divine felicity; nor could any human righteousness profit God, or confer an obligation upon him. His government was therefore administered upon the purest principles of equity and wisdom, for the display of his own glorious perfections, and for the greatest good of the universe. And therefore, as the Lord acted upon such fixed and immutable principles; it was absurd and impious, to suppose that he deviated from rectitude, in any particular instance, to punish those who did not deserve it; or that piety could eventually prove unprofitable to the pious man himself.

V. 9-13. Job had stated that the oppressed cry out, but are not delivered, and that the oppressors remain unpunished: (Note, xxiv. 2-12.) and Elihu, in shewing how the wickedness of some men made others to suffer, attempted to account for this. The afflicted cried out indeed by reason of the power of their oppressors; but they did not repent, or seek comfort from God, who can fill the hearts of his servants with joy, and their mouths with songs of praise, in the darkest night of distress. (Notes, Ps. xlii. 6-10. Hab. iii. 17-19. Acts xvi. 25-28. Rom. v. 3-5.)—The Creator had endued men with a capacity of knowing more than the beasts and fowls; having formed them capable of receiving the knowledge of his being and perfections, and thus of seeking help and comfort from him, under their troubles. But they, who only groaned under distresses, without repentance, faith, or prayer, did no more than the brutes, which cry out when they are pained. Therefore they receive no answer from God, when suffering under the oppression of proud tyrants; for he would not regard the vain and rebellious complaints of ungodly men. (Notes, Judg. x. 13-16. 2 Sam. xxii. 37-42. Prov. i. 24-31. Is. lvii. 13. lviii. 2-12. lix. 1-8. John ix. 27-34.) And indeed Job's complaint, that the Lord would not hear his cry, (xix. 7.) as Elihu supposed, originated from a similar cause: for though he might not be an ungodly man; yet he had not duly humbled himself under his afflictions, and therefore was disregarded.

V. 14-16. Job had frequently expressed himself, as not having any hope, that the Lord would appear for his relief; but Elihu reminded him, that God set judgment before him, and always acted in wisdom, equity, and faithfulness: he would therefore certainly do him justice; and he would likewise shew him mercy, if he duly sought it; and he exhorted him to trust in him, and wait his time. But as he had yielded to unbelief and impatience, the Lord had visited him in anger; and so long as he indulged the same rebellious spirit, he would not know him, or take any favourable notice of him, in his greatest extremity. Therefore he hitherto had spoken to no purpose, but had multiplied inconsiderate and sinful words, in disputing with his friends, when he ought to have been humbling himself before God.

## PRACTICAL OBSERVATIONS.

It is very useful to appeal to men's reason and conscience, concerning their conduct in those things which have been evidently faulty; for many speak and do in haste, and when warmed in dispute, what they will not deliberately justify. Indeed, the expressions of men, when angry, are often worse than

their meaning; and though it is unfair to condemn them for inferences which they disallow; yet it is proper to shew them, how their words may produce bad consequences; in order that they may be humbled for their rashness, and speak more cautiously another time.—The immensity of the works of God may lead us to some feeble apprehensions of his infinite majesty: and the consideration, of his undevied and unchangeable glory and felicity, should convince us, that all his commandments, judgments, and dispensations result from his essential perfections. He forbids and punishes that which is evil in itself, and tends to misery: he commands and delights in what is good and tends to felicity, without any possible accession to his own infinite blessedness. This is the proper display of his own glory, and demands the tribute of our adoring praise. The Judge of all the earth cannot but do what is right, though we are often incapable of discerning the reasons of his conduct: but, as we have all multiplied transgressions against him, and as he cannot receive any thing from us, which he hath not first given unto us, we can have no cause to complain of hard measure when afflicted: and as our Judge is now, as a Saviour, on a mercy-seat, we can have no reason to conclude, that it would be in vain for us to repent, to seek forgiveness, and to cleanse ourselves from our iniquities; and when impatience, pride, and unbelief suggest such conclusions, we associate ourselves for the time with the workers of iniquity, and expose ourselves to just reproofs.—Whilst a righteous man becomes a public blessing, in proportion to his station in society; the exalted oppressor multiplies iniquities and miseries; and though the oppressed, through their own criminality, may fail of finding redress, or though God may leave them for a time under this trial for their good: yet he will certainly at length punish the haughty oppressor. But how few of the afflicted, who groan under their miseries, enquire after God, and trust in his name! The most, even of the wretched, disregard their obligations and accountability to him, and refuse to repent and humble themselves for their sins, and to seek forgiveness and comfort from him. But to humble believers he causes light to arise in the darkness, and he fills their mouths with songs of deliverance, in the midnight season of tribulation.—God our Creator having formed us after his own likeness, hath made us vastly more capable of knowledge than the brute creation: but, alas! sin has rendered us more stupid in many things than they: and, except we partake of renewing grace, we are prone to murmur under our sufferings, without enquiring after the cause, or the remedy. These howlings of distress are not acceptable to God: they are vain, selfish, and consistent with the grossest impiety and enmity; and therefore we need not wonder, that impenitent sufferers are left, without succour, to endure the just punishment of their obstinate wickedness, even from the hands of oppressors more wicked than themselves.—If pious persons are betrayed into any degree of a similar spirit, and delay to humble themselves under the afflicting hand of God, or to seek all their help and comfort from him; they may expect that their trials will be continued, till they are reduced to a better temper. In all these things "the Lord is a God of judgment, and by him actions are weighed." All his works are in wisdom and justice; and he sheweth mercy to those who humbly trust in him. But when his corrections excite obstinacy, impatience, and unbelief, he will infuse more anger into the bitter cup; he will withhold comfort, and appear to disregard the extremities, to which even his people are reduced. Then their rebellious murmurs only add to their guilt and vexation, and they multiply words without knowledge, in attempting to excuse themselves. Let us not then, under affliction, prolong our own misery, by keeping at a distance from a throne of grace, standing in our own vindication, expecting help from other quarters, or despairing of help from God: but let us call upon him in our troubles, and he will hear us, and we shall praise him.

## NOTES.

CHAP. XXXVI. V. 1-4. As Job still received Elihu's reproofs in humble silence, Elihu again demanded his attention: indeed, he supposed that he was entitled to it, as he was speaking in the cause of God, and to vindicate his righteousness, which had been apparently denied. He had some arguments to adduce, which had not occurred to the other speakers, and which were brought



5 Behold, God is mighty, and <sup>h</sup>despiset<sup>h</sup> not any: <sup>h</sup>he is <sup>h</sup>mighty in strength and <sup>h</sup>wisdom.

6 He <sup>h</sup>preserveth not the life of the wicked; but <sup>h</sup>giveth right to the <sup>h</sup>poor.

7 He <sup>h</sup>withdraweth not his eyes from the righteous: but <sup>h</sup>with kings are <sup>h</sup>they on the throne: yea, <sup>h</sup>he doth establish them for ever, and they are exalted.

8 And <sup>h</sup>if <sup>h</sup>they be bound in fetters, and be holden in <sup>h</sup>cords of affliction;

9 Then <sup>h</sup>he sheweth them their work, and <sup>h</sup>their transgressions that they have exceeded.

10 He <sup>h</sup>openeth also their ear to discipline, and <sup>h</sup>commandeth that they return from iniquity.

11 <sup>h</sup>If they obey and serve <sup>h</sup>him, they shall <sup>h</sup>spend their days in prosperity, and their years in pleasures:

12 But <sup>h</sup>if they obey not, they shall <sup>h</sup>perish by the sword, and they shall <sup>h</sup>die without knowledge.

13 But the hypocrites in heart <sup>h</sup>heap up wrath: <sup>h</sup>they cry not when he <sup>h</sup>bindeth them.

14 <sup>h</sup>They <sup>h</sup>die in youth, and their life is among the <sup>h</sup>unclean.

15 He <sup>h</sup>delivereth the poor in <sup>h</sup>this affliction, and <sup>h</sup>openeth their ears in oppression.

16 Even so would he have removed thee out of the strait <sup>h</sup>into <sup>h</sup>a broad place, where <sup>h</sup>there is no straitness: and <sup>h</sup>that which should be set on thy table <sup>h</sup>should be <sup>h</sup>full of fatness.

17 But thou hast <sup>h</sup>fulfilled the judgment of the wicked; judgment and justice <sup>h</sup>take hold on <sup>h</sup>thee.

18 <sup>h</sup>Because <sup>h</sup>there is wrath, <sup>h</sup>beware lest he take thee away with <sup>h</sup>his stroke, <sup>h</sup>then a great ransom cannot <sup>h</sup>deliver thee.

t 15. xxxiii. 16—23. Ps. xl. 6. Is. xlviii. 8. 17. 1. 5. Acts xvi. 14. u Prov. i. 22, 23. viii. 4. 5. ix. 4—6. Is. i. 16—20. Ps. xl. 6. Jer. iv. 3, 4. vii. 3—7. Ez. xviii. 30, 31. Hos. xii. 8. Acts iii. 19. xvi. 30. Jam. iv. 8. x xxi. 21, &c. Deut. iv. 30, 31. Is. i. 19. Jer. vii. 23. xlviii. 13. Rom. vii. 17. Heb. xi. 8. y xi. 12—19. xxi. 11—13. xxi. 23—25. xlii. 12. Ec. ix. 2, 3. Jam. v. 5. Rev. xlviii. 7. z Deut. xviii. 15. &c. xxi. 15—20. Is. i. 20. iii. 11. Rom. ii. 8, 9. s Heb. pass away. a iv. 21. John vii. 21—24. b Num. xxiii. 14. 2 Chr. xxviii. 13. 22. Rom. ii. 5. c xv. 4. xlviii. 8. 10. Matt. xlii. 12, 13. d 8. Ps. cvii. 10. || Heb. their soul dieth. e xv. 32. xxi. 23—25. Gen. xxxviii. 7—10. Lev. x. 1, 2. Ps. lv. 23. \* Or, sodomites. Gen. xix. 5, 24, 25. Deut. xlii. 17. f 6. + Or, afflicted. || 10. 2 Chr. xlii. 8. h xix. 8. xlii. 10—17. Ps. xviii. 19. xxi. 8. xli. 1—3. cxviii. 5. + the rest of thy table. i Ps. xxiii. 5. xxxvi. 8. xlii. 5. Is. xxv. 6. lv. 2. k xv. 5. xxviii. 8. 36. Rom. i. 32. Rev. xviii. 4. s Or, should uphold these. m Ps. ii. 5, 12. cx. 5. Matt. iii. 7. Rom. i. 18. ii. 5. Eph. v. 6. p Ps. xxxix. 10. Is. xiv. 6. Ez. xxiv. 16. n xxxiii. 24. Ps. xlix. 7, 8. 1 Tim. ii. 6. Heb. ii. 3. x. 26. || Heb. turn thee aside.

from afar, or originally derived from divine revelation: he promised that he would admit of no flattery, calumny, or sophistry into his discourse: and he was confident that his knowledge upon the subject, was so clear and complete, as to be worthy of their most serious regard.

V. 5—15. In this passage Elihu laid down his system of divine providence; in which he spake more accurately than the other disputants had done, without aiming to decide upon Job's character. Yet he seems to have leaned to the sentiments of Job's friends, that, in some way or other, temporal deliverance and prosperity, or the contrary, generally distinguished betwixt the righteous and the wicked.—He observed that God was mighty in strength and wisdom; yet, contrary to the common example of the wise and powerful in this world, he despised not the persons, or the causes, of the meanest of his subjects; he overlooked none, and oppressed none; and he noticed the most ignorant, poor, and contemptible of the earth, and would surely do them justice; yea, they all partook of his common benefits, and, the vilest likewise, of his special mercies, when willing to seek for them.—Elihu further stated, that wicked men were not under the peculiar protection, which secured the righteous; and therefore their lives were more exposed, and generally terminated prematurely; and this indeed might often take place by the judgment of God, in doing right to the poor whom they had injured. But assuredly He continually noticed and took care of his people: sometimes he advanced them to temporal authority; they were at all times watched over, with as much care as the greatest monarchs, whose lives were of vast importance to multitudes; and they would be sure at last to be established for ever, in the most exalted and glorious state. If in this world, they were imprisoned by oppressors, or any other way afflicted and distressed, it was intended for their benefit: the Lord would then shew them whatever was sinful in their conduct; thus he would dispose them to receive instruction, and enforce their obligations to repent, and turn from every sin, and follow after holiness. (Notes, Heb. xii. 4—13.) When they were brought more humbly and faithfully to submit to, obey, and worship him, he would restore and increase their comforts and prosperity, and they would spend their lives in peace and pleasure. But if any continued obstinate and impenitent, they might expect to be cut off by some sudden judgment, and to perish in their sins. Thus hypocrites, who eloked their secret crimes with a shew of piety, treasured up wrath: because, when bound with the cords of affliction, they refused to humble themselves and cry for help unto God. They were therefore often cut off prematurely, or left to apostatize, and spend their lives amongst the most atrocious sinners, increasing their own condemnation: and at last they would be doomed to misery with the most abominable transgressors,

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h x. 3. xxxi. 13. Ps. xlii. 24. cxxxviii. 6. i ix. 4. 19. xxi. 13—16. xxvii. 12—14. xxxviii. 23. Ps. xcix. 4. cxviii. 5. Jer. x. 12. 1 Cor. i. 24. —28. + Heb. herri. k xxi. 7—9. 30. Ps. lv. 23. Jer. xii. 1, 2. 2 Pet. ii. 9. l xxxix. 12—17. Ps. ix. 12. x. 14. 15. lxvii. 4. 12—14. xxxix. 1—4. Prov. xxii. 22. 23. Is. xi. 4. z Or, afflicted. Ex. xxii. 22—24. Ps. cxl. 12. m 2 Chr. xvi. 9. Ps. xxxviii. 18. xxxiv. 15. Zeph. iii. 17. 1 Pet. iii. 12. n i. 3. xlii. 12. Gen. xxiii. 6. xli. 40. i Sam. ii. 8. Esth. x. 3. Ps. lxxviii. 7. —72. cxlii. 7. 8. o 2 Sam. vii. 13 —16. Ps. Exil. 7—10. 2 Thes. iii. 3. p xlii. 27. xix. 6. xxxiii. 18, 19. Ps. xviii. 6. cvii. 10. x xvi. 3. Lam. iii. 9. q Prov. v. 22. r x. 2. Deut. iv. 21. 22. 2 Chr. xxxviii. 13. Ps. xxi. 12. cxix. 67. 71. Lam. iii. 39, 40. Luke xv. 17—19. 1 Cor. xi. 32. s Ps. v. 10. Is. lix. 29. Ez. xxviii. 28—31. Rom. v. 20. 1 Tim. i. 15. u Prov. i. 22, 23. viii. 4. 5. Matt. iii. 8. Acts iii. 19. xvi. 30. Jam. iv. 8. x xxi. 21, &c. Deut. iv. 30, 31. Is. i. 19. Jer. vii. 23. xlviii. 13. Rom. vii. 17. Heb. xi. 8. y xi. 12—19. xxi. 11—13. xxi. 23—25. xlii. 12. Ec. ix. 2, 3. Jam. v. 5. Rev. xlviii. 7. z Deut. xviii. 15. &c. xxi. 15—20. Is. i. 20. iii. 11. Rom. ii. 8, 9. s Heb. pass away. a iv. 21. John vii. 21—24. b Num. xxiii. 14. 2 Chr. xxviii. 13. 22. Rom. ii. 5. c xv. 4. xlviii. 8. 10. Matt. xlii. 12, 13. d 8. Ps. cvii. 10. || Heb. their soul dieth. e xv. 32. xxi. 23—25. Gen. xxxviii. 7—10. Lev. x. 1, 2. Ps. lv. 23. \* Or, sodomites. Gen. xix. 5, 24, 25. Deut. xlii. 17. f 6. + Or, afflicted. || 10. 2 Chr. xlii. 8. h xix. 8. xlii. 10—17. Ps. xviii. 19. xxi. 8. xli. 1—3. cxviii. 5. + the rest of thy table. i Ps. xxiii. 5. xxxvi. 8. xlii. 5. Is. xxv. 6. lv. 2. k xv. 5. xxviii. 8. 36. Rom. i. 32. Rev. xviii. 4. s Or, should uphold these. m Ps. ii. 5, 12. cx. 5. Matt. iii. 7. Rom. i. 18. ii. 5. Eph. v. 6. p Ps. xxxix. 10. Is. xiv. 6. Ez. xxiv. 16. n xxxiii. 24. Ps. xlix. 7, 8. 1 Tim. ii. 6. Heb. ii. 3. x. 26. || Heb. turn thee aside.

o Prov. x. 2. xi. 4. Is. ii. 20. Zeph. i. 18. Jan. v. 3. p ix. 13. xxxvii. 20. Ps. xxxviii. 16, 17. Prov. xi. 21. Is. xxxviii. 36. q xlii. 20, 21. vi. 9. vii. 15. xiv. 13. xlvii. 13, 14. John ix. 4. r Ex. xlii. 29. 2 Kings xix. 35. Prov. xiv. 32. Ec. xi. 3. Dan. v. 30. Luke xii. 20. Acts i. 25. 1 Thes. v. 2, 3. s Ps. lxxvi. 18. Ez. xiv. 4. Matt. v. 29, 30. t xxxiv. 7—9. xxxv. 3. Dan. iii. 16—18. vi. 10. Matt. xlii. 21. xvi. 24. Acts v. 40, 41. Heb. xi. 25. 1 Pet. iii. 17. iv. 15, 16. u Sam. ii. 7, 8. Ps. lxxv. 7, 8. xiv. 5. Jer. xxvii. 5—8. Dan. iv. 25, 32. v. 18. Luke i. 52. Rom. xlii. 1. x Ps. xciv. 10. Is. xlviii. 17. li. 3. v. 17. Jer. xxxi. 33. John vi. 45. y xxvii. 13—33. Is. xl. 13, 14. Rom. i. 34. i Cor. ii. 16. Eph. i. 11. z viii. 3. xxxiv. 10. xl. 8. Rom. ii. 5. iii. 5. ix. 14. a xii. 13. &c. xxvi. 5—14. Ps. xxxviii. 5. xxxiv. 3. lxviii. 18. lxxxvii. 8—10. xcii. 4, 5. civ. 24. cvii. 8—15. cxl. 2—4. cxxxix. 5, 6, 14. cxlv. 10—12. Jer. x. 12, 13. Dan. iv. 37. Luke i. 46—55. Rev. xv. 3—5. b Deut. iv. 19. Ps. xix. 1—4. Acts xiv. 17. Rom. i. 19—21. c xxxviii. 5. Ps. xciv. 3. cxlvii. 5. d xi. 7—9. xxvii. 14. xxxvii. 23. 1 Kings xvii. 27. Matt. xi. 27. John xvii. 25, 26. 1 Cor. xlii. 12. e Ps. xc. 2. cii. 24—27. Heb. i. 12. 2 Pet. iii. 8. f v. 9, 10. g xxxviii. 8. h xxxviii. 11—13. Gen. vii. 11, 12. Prov. iii. 20. i xxxviii. 16. xxxviii. 9, 37. 1 Kings xviii. 44, 45. Ps. cv. 3. k xxxviii. 2—5. Ps. xviii. 13. xxxix. 3—10. lxxxvii. 16—19. civ. 7. Nah. i. 3. Hab. iii. 10. l xxxviii. 25, 34, 35. m xxxviii. 8—11. Gen. i. 9. Ex. xiv. 22, 28. x. 4, 5. Ps. xviii. 11—16. Ps. v. 9. \* Heb. roots. n xxxviii. 22, 23. Gen. vi. 17. vii. 17—24. xix. 24. Ex. ix. 23—25. Josh. x. 11. 1 Sam. ii. 10. vii. 10. xxi. 18. o xxxviii. 26, 27. Ps. lxx. 6—18. p xlii. 15, 27. 28. cxxxvi. 25. Acts xiv. 17. q pxxvi. 9. Ex. x. 21—23. Ps. xlviii. 11. cxxxv. 7. cxlviii. 8, 9. cxlviii. 8. Acts xxvii. 20. q 29. xxxvii. 2. 2 Sam. xxii. 14. 1 Kings xviii. 41—45. r Jer. xiv. 4—6. Joel i. 18. ii. 22. + Heb. that which goeth up. 27.

19 <sup>h</sup>Will he esteem thy riches? <sup>h</sup>no, not gold, <sup>h</sup>nor all the forces of strength.

20 <sup>h</sup>Desire not the night, when people are <sup>h</sup>cut off in their place.

21 Take heed, <sup>h</sup>regard not iniquity: for <sup>h</sup>this hast thou chosen rather than affliction.

22 Behold, <sup>h</sup>God exalteth by his power; <sup>h</sup>who teacheth like him?

23 <sup>h</sup>Who hath enjoined him his way? or who can say, <sup>h</sup>Thou hast wrought iniquity?

24 Remember that thou <sup>h</sup>magnify his work, <sup>h</sup>which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, <sup>h</sup>God is great, and <sup>h</sup>we know <sup>h</sup>him not; neither can the number of his years be searched out.

27 For <sup>h</sup>he maketh small the drops of water: they pour down rain according to <sup>h</sup>the vapour thereof;

28 Which <sup>h</sup>the clouds do drop and distil upon man abundantly.

29 Also can <sup>h</sup>any understand <sup>h</sup>the spreadings of the clouds, or <sup>h</sup>the noise of his tabernacle?

30 Behold, <sup>h</sup>he spreadeth his light upon it, <sup>h</sup>and covereth <sup>h</sup>the bottom of the sea.

31 For <sup>h</sup>by them judgeth he the people; <sup>h</sup>he giveth meat in abundance.

32 <sup>h</sup>With clouds he covereth the light; and commandeth it <sup>h</sup>not to shine by the cloud that cometh betwixt.

33 The <sup>h</sup>noise thereof sheweth concerning it, <sup>h</sup>the cattle also concerning <sup>h</sup>the vapour.

such as were the unclean inhabitants of Sodom. (Marg.) But the poor in spirit, the humble and contrite, would certainly be delivered from their afflictions; and their oppressions would prove lessons of useful and durable instruction.—Exceeded. (9.) Or, strengthened themselves.

V. 16—21. Elihu next applied his doctrine to the case of Job. He was persuaded, that God would before that time, have delivered him out of trouble, and restored him to liberty, comfort, and plenty, if he had behaved properly under correction. But he had copied the language, and sanctioned the rebellions, of the wicked. It was not therefore necessary to determine what his former character had been: at present he certainly was suffering justly; and, as the wrath of God was kindled against him, instead of persevering to provoke the Lord by presumptuous murmurs, he ought to be very careful what he spake: for a single stroke of Omnipotence (the explosion of divine wrath,) would take him away beyond the reach of any ransom: so that, if he had possessed all the riches and power in the world, it would not be accepted, or be availing, for the deliverance of his soul. He ought not, therefore, so earnestly to desire (or pant after,) the night of death, that he might rest from his sufferings: for in his present rebellious state of mind it was likely to come in wrath, if at all; and he should remember, that men by it were cut off, in that place, or state, in which they had lived and were found, and their sentence was then rendered irreversible. He ought therefore to take heed, that he allowed himself in no sin, and especially that he did not unjustly reflect upon God; for it had appeared from many of his expressions, that he actually chose iniquity rather than affliction. (Marg. Ref.)—No doubt, Elihu in this conclusion was far too severe on Job: for, though he had impatiently and rashly wished for death, he had never at all insinuated that he preferred sin to suffering.

V. 22—23. Elihu here again renewed his attempt to convince Job of his presumption, by representing to him the incomprehensible majesty and power of God. It was madness to contend with him, who alone was able to deliver or exalt; or to dictate to him, who alone could teach man wisdom; and from whom Job should have sought instruction, how to behave under his afflictions, and obtain deliverance from them. Who could arrogate a right to enjoin to the Sovereign of the universe, the fountain of life and excellence, how He ought to act? Or to find fault with any of his appointments? It was far more proper for men to remember their duty, and to magnify, admire, and praise the works of God, as presented to their view; than to pass a judgment upon those dispensations, which are beyond their comprehension. The most distant view of the creation, and of the course of nature, discovered his eternal power and Godhead, to those who would behold them: but the greatness of the infinite



## CHAP. XXXVII.

Elihu extols the power of God, shewn in thunder and lightning, snow, rain, whirlwinds, and frost, 1—13. His works in these things are inexplicable, 14—22. His perfections should impress men with lowly fear, 23, 24.

**A**T this also <sup>a</sup>my heart trembleth, and is moved out of his place.

<sup>2</sup> Hear attentively <sup>b</sup>the noise of his voice, and the sound <sup>c</sup>that goeth out of his mouth.

<sup>3</sup> He directeth it under the whole heaven, and his <sup>d</sup>lightning unto the <sup>e</sup>ends of the earth.

<sup>4</sup> After it <sup>f</sup>a voice roareth: he thundereth with <sup>g</sup>the voice of his excellency; and <sup>h</sup>he will not stay them when his voice is heard.

<sup>5</sup> God <sup>i</sup>thundereth marvellously with his voice: <sup>j</sup>great things doeth he, which we cannot comprehend.

<sup>6</sup> For <sup>k</sup>he saith to the snow, Be thou <sup>l</sup>on the earth; <sup>m</sup>likewise to the small rain, and to the <sup>n</sup>great rain of his strength.

<sup>i</sup> xxxviii. 22. <sup>j</sup> Ps. cxlvii. 16—18. <sup>k</sup> xxviii. 9. <sup>l</sup> Heb. and to the shower of rain, and to the showers of rain of his strength. <sup>m</sup> xxvi. 27. <sup>n</sup> Gen. vii. 10—12. <sup>o</sup> Ezra x. 9. <sup>p</sup> Prov. xxviii. 3. <sup>q</sup> Ex. xlii. 11. <sup>r</sup> Am. ix. 6. <sup>s</sup> Matt. xii. 25—27.

and eternal God could not be known, or searched out. Even the rain, which Eliphaz had before noticed. (Note, v. 8—16,) displayed exceedingly his wisdom and goodness: as he pleased, the clouds distilled their contents, in gentler rains or heavier showers, for the abundant benefit of man. But none could fully comprehend how the clouds were formed and spread abroad, or the thunders produced in those pavilions of the Almighty. For whilst a glorious light was at one moment diffused over the clouds, at the next that light was veiled by the water, drawn even from the bottom of the sea; or the thick clouds seem to darken the sea even to the bottom. Thus by dreadful thunder-storms, inundations, or deluges, the Lord sometimes executed his judgments upon sinners; and at others he made the earth yield in abundance food for man and beast. The same clouds, which just before were a blaze of light, immediately after obscured the light of the sun, and darkened the air. The distant noise portended the approaching tempest; and the cattle had an instinctive dread of it, whilst the vapours were ascending or condensing in the atmosphere.—It seems evident that a terrible storm, actually approaching, suggested these thoughts to Elihu.

## PRACTICAL OBSERVATIONS.

V. 1—15. When wise and pious men speak in God's behalf, and shew his righteousness in all his precepts, judgments, and appointments, they are entitled to our strictest and most patient attention. But they who attempt this service, should watch over their own hearts, and beware of insincerity and corrupt motives; for many professed teachers of divine truth are evidently consulting their own interest and reputation, and not seeking to glorify God and edify their brethren. They should likewise carefully weigh their principles, and seek wisdom from him who alone is, strictly speaking, "perfect in knowledge;" that their instructions may be scriptural, convincing, and edifying; that none may be able to object to them; and that they may not fairly admit of a bad construction.—In the glorious character of our God, almighty power, infinite wisdom, and omniscience, harmonize with the most perfect justice, and the most condescending goodness and mercy: and, whilst his providential kindness reacheth to the most rebellious of his enemies on earth; he receiveth to his special favour the meanest and vilest, who trust in his mercy, and seek to return to him and his service. May we enjoy his love, and copy his example; and not despise the poor and weak, or treat with undue severity, or disdain, the most atrocious criminals.—The wicked, however, have no security for the preservation of their lives and comforts; they are interested in no promises, but lie under dreadful threatenings, and are liable every moment to be cut off in their sins: though spared from day to day, that they may have space for repentance; or if they neglect it, to fill up the measure of their iniquities. But God watches over the righteous continually: no evil can befall them; they are more honourable in his sight than the greatest princes; and they shall all of them be exalted, and established as kings and priests, before him for ever. In this world they have many tribulations, in order to humble and prove them, and to do them good at last. For they are thus brought acquainted with the evil of their own hearts, and all their deviations from the holy law of God: and disposed to receive instruction, and to return from iniquity: being forgiven and accepted, their graces are increased, and their evil tempers subdued: and in proportion as they obey and serve the Lord, in simplicity and diligence, their souls at least prosper, and divine consolations cause them to spend their years in pleasure; except as they are sometimes suspended for their greater good. But when they disobey and turn aside, they mar their own comfort: and whilst they continue unhumiliated under rebukes and chastenings, they prolong their own sufferings, and bring their characters into doubt, both with themselves and others. The impiety, even of the wicked, is greatly aggravated by their obstinacy under afflictions and terrors. Many of them thus provoke God to cut them off: and in this way hypocrites especially fill up the measure of their iniquities; for it is undeniable that judgments and mercies make less impression upon them, than upon the openly profane: and whether sinners die in youth, or live long to heap up wrath, their case is dreadful, and their eternal portion must be among the abominable and unclean.

V. 16—33. It is lamentable, that men professing godliness should ever so yield to murmurs and despondency, as to seem to favour the cause, and justify the objections, of the wicked. Surely they ought to be plainly rebuked, and even warned not to deceive themselves, but fear lest that wrath come upon

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a iv. 14. xxi. 6. xxxviii. 1. K. xix. 16. Ps. lxxxix. 7. cxix. 120. Jer. v. 22. Dan. x. 7. 8. Hab. iii. 16.

\* Heb. Hear in hearing.

b 5. xxxvi. 29. 33. xxxviii. 1. Ez. xix. 16—19. Ps. civ. 7.

c Ps. lxxxvii. 13. xxxviii. 13. Matt. xxi. 27. Rev. xi. 19.

d Ps. lxxxvii. 13. xxxviii. 13. Matt. xxi. 27. Rev. xi. 19.

e Ex. xv. 7. 8. Deut. xxxiii. 26. f xxxvii. 27—33.

g 2 Sam. xxii. 14. 15.

h v. 9. ix. 10. xl. 7. xxxvii. 14.

i xxxvii. 26. Is. xl. 21. 22. 28. Rev. x. 3.

1 v. 12. ix. 7.

m xxxvi. 24. Ps. xli. 8. lxxiv. 9. xlii. 4. cix. 27. cxi. 2. Ec. viii. 17. Is. v. 12. xxvi. 11.

n Ps. civ. 23. i. Heb. chamber. ix. 9. Ps. civ. 3.

o xxxviii. 1. Is. xxi. 1. Zech. ix. 14.

\* Heb. scattering winds.

p 22. xxxviii. 29. 30. Ps. lxxxvii. 47. cxlvi. 16—18.

q xxxvii. 27. 28. r xxxvii. 30. 32.

s xxxvii. 4. Matt. xvi. 5.

t Heb. the cloud of his light.

s Ps. lxxv. 9. 10. cix. 24. Jer. xiv. 22. Joel ii. 23.

t Ps. cxlviii. 8. Jam. v. 17. 18. Rev. xi. 6. u 6. xxxvi. 31. xxxviii. 37. 39.

v 2 Sam. xxi. 10. 14. 1 Kings xviii. 45. Joel ii. 23. z Ex. xiv. 13. Ps. xli. 10. Hab. ii. 20. a xxxvi. 6—14.

xxxvi. 24. Ps. cxi. 2. cxlv. 5. 6. 10—12.

<sup>7</sup> He sealeth up the hand of every man; <sup>8</sup>that all men may know his work.

<sup>8</sup> Then <sup>a</sup>the beasts go into dens, and remain in their places.

<sup>9</sup> Out of the <sup>b</sup>south cometh <sup>c</sup>the whirlwind, and cold out of the <sup>d</sup>north.

<sup>10</sup> By the breath of God <sup>e</sup>frost is given: and the breadth of the waters is straitened.

<sup>11</sup> Also by watering <sup>f</sup>he wearieth the thick cloud: he <sup>g</sup>scattereth <sup>h</sup>this bright cloud:

<sup>12</sup> And <sup>i</sup>it is turned round about by his counsels; <sup>j</sup>that they may do whatsoever he commandeth them upon the face of the world in the earth.

<sup>13</sup> He causeth it to come, <sup>k</sup>whether for <sup>l</sup>correction, or <sup>m</sup>for his land, or <sup>n</sup>for mercy.

<sup>14</sup> Hearken unto this, O Job: <sup>o</sup>stand still, and <sup>p</sup>consider the wondrous works of God.

them, which awaits "the workers of iniquity:" for how can it be determined that they are the servants of God, who are imitating the conduct of his enemies? It is therefore proper to remind any one, who murmurs against the Lord's appointments, of the power of his wrath, the strictness of his justice, and the unchangeableness of his judgments. If he cut off the sinner by the stroke of his wrath, all the treasures and all the power on earth will be utterly unavailing. Nay, the great ransom of the Saviour's blood will not profit the finally impenitent and unbelieving. The ransom indeed is of infinite sufficiency: but if rejected till the night of death cometh, the door of mercy is then shut, and hope expires for ever. Yet men often desire, and even rush upon death, to get rid of present uneasiness, whilst perfect strangers to this great atonement; as if in haste to be for ever removed from the sound and hope of salvation! And believers seldom vehemently wish for death, when the evidences of their acceptance are most bright, or their graces in most lively exercise. All then should remember, that men at death are cut off in their place, and their condition becomes eternally irreversible. (Note, Ex. xi. 3—6.) Instead therefore of shrinking from adversity, we should seek deliverance from the love and power of sin; and prefer the greatest suffering to the least iniquity. Yet, alas! most men choose iniquity rather than affliction: 'They ease their cares by sinful pleasures, they increase their wealth by sinful pursuits, escape their troubles by sinful projects, and evade sufferings by sinful compliances.' (Henry.) But this is a miserable choice, of which they will at length bitterly repent: for the favour of God alone can exalt or make us happy. He alone can teach us to behave wisely and live comfortably in every situation: he needs no counsellor, and allows of no accuser; but justly requires all to admire the discoveries of his glory which they can understand; to adore the depths they cannot comprehend; and to stand in awe of his unsearchable wisdom, power, and authority.—Every appearance in nature at once displays, and conceals, his infinite glories; much remains incomprehensible: but enough is seen to call forth our gratitude, animate our praises, or excite our consternation. The clouds and rain, with the thunders and lightnings, declare his goodness, and proclaim the power of his wrath. Each object bears a double aspect; and whilst the worker of iniquity ought to tremble, the true believer should rejoice. (Notes, Ps. xcvi. 1. xcix. 1—3.) "It is the glorious God that maketh the thunder," as well as that fertilizes the earth; and the children should hear with pleasure their Father's voice, even when nature seems convulsed, and he speaks in terror to his enemies. (Note, Ps. xxix. 3—11.)

## NOTES.

CHAP. XXXVII. V. 1—13. In these verses Elihu continues his discourse. The nearer approach of the thunder-storm caused him inwardly to tremble, as if his heart was moved out of its place. He therefore called on Job, and all the company, to hearken, with attention and awe, to the thunder, as the majestic voice of God. Whatever account might be given of the second causes, which produced these tremendous effects; the great First Cause must be acknowledged in them, who thus alarmed the minds of careless sinners.—The giving of the law was attended by tremendous thunders and lightnings; and so was the Lord's speaking to Job out of the whirlwind. (Notes, xxxviii. 1. Ex. xix. 16—20. Heb. xii. 18—21.)—By the Divine mandate, the flashes of lightning darted from one part of the sky to the other; along with the crashing roar of the thunder, which, not reaching the ear so soon as the lightning did the eye, seemed to follow it. This voice of God surpassed all other sounds, in majesty and solemnity: nor could any one stay, or prevent, the effects of it when he pleased thus to speak in terror. In this he wrought marvellously, and all his works were great and incomprehensible. Whether he commanded the snow, the gentler rains, or the more impetuous showers sweeping all before them, he acted in a manner which man could not explain. By tempestuous weather he put a stop to the works of men, as if their hands were sealed up: and this gave them leisure to consider "his works;" whilst the beasts retired, and lay inactive in their dens. When the wind blew from the south, terrible whirlwinds were excited; and when it shifted to the north, cold weather ensued: but who could understand the manner, in which these changes were wrought? Indeed, the wind might be called the "breath of God;" and by it, when he pleased, the inexplicable frost was produced, and the rivers were contracted, or formed into a solid substance. The thick clouds were wearied and worn out, by watering the earth: and often by the shining of the sun on them, they appeared bright, and the beautiful rainbow was formed. But all these were turned about by



15 <sup>b</sup>Dost thou know when God disposed them, and caused <sup>a</sup>the light of his cloud to shine?

16 Dost thou know <sup>a</sup>the balancings of the clouds, the wondrous works of him which is <sup>c</sup>perfect in knowledge?

17 How thy garments are warm, when <sup>f</sup>he quieteth the earth by the south *wind*?

18 Hast thou with him <sup>a</sup>spread out the sky, which is strong, and <sup>a</sup>as a molten looking-glass?

19 <sup>a</sup>Teach us what we shall say unto him; *for* <sup>a</sup>we cannot order *our speech* by reason of darkness.

20 <sup>a</sup>Shall it be told him that I speak? If a man speak, <sup>a</sup>surely he shall be swallowed up.

21 And now *men* <sup>a</sup>see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

<sup>k</sup> xxvii. 14. xxviii. 20, 21. xxxviii. 2. xlii. 3. Ps. lxxvii. 16. 17, 22. cxxxix. 6. Prov. xxx. 2-4. 1 Cor. xii. 12. 1 Ps. cxxxix. 4. Matt. xii. 36, 37. m vi. 3. xl. 7, 8. Ps. cxi. 27. marg. n xxvi. 9. xxxvi. 32. xxxviii. 25.

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b xxviii. 24-27. xxxix. 13. xxxviii. 4. &c. Ps. cxix. 90, 91. Is. xli. 26. c li. xxxvi. 30-32. xxxviii. 24, 25. d xxvi. 8. xxxvii. 29. Ps. civ. 23. Is. xl. 22. Jer. x. 13. e xxxvi. 4. Ps. civ. 24. cxlvii. 5. Prov. iii. 19, 20. Jer. x. 12. f vi. 17. xxxviii. 31. Ps. cxlvii. 18. Luke xii. 56. g ix. 8, 9. Gen. i. 6-8. Ps. civ. 2. cxlviii. 4-6. 1. Prov. xii. 23. Is. xl. 12. xlv. 24. h Ex. xxxviii. 8. i xii. 3. xliii. 3, 5. 1 Cor. xii. 12. n xxvi. 9. xxxvi. 32.

\* Heb. Gold. o Prov. xxv. 23. p xl. 10. 1 Chr. xxxix. 11. Ps. xix. 4. lxxviii. 7, 8. lxxvi. 12. cxlii. 1. civ. 1. cxlv. 3. cxli. 10, 19. Mic. v. 4. Nah. i. 3. Hab. iii. 3. &c. Heb. i. 3. xli. 29. Jude 25.

q 19. xi. 7. xxvi. 14. xxxvi. 26. Prov. xxx. 3, 4. Eccl. i. 1. Luke x. 22. Rom. xi. 33. 1 Tim. vi. 16. r ix. 4. 19. xli. 3. xxxvii. 5. Ps. lxxv. 6. lxxvi. 3. cxlii. 1. xlv. 4. cxlvi. 6, 7. Matt. vi. 13. s Ps. xxxvi. 5-7. t xvi. 7-17. Ps. xxx. 5. Lam. iii. 32, 33. u Ps. cxxx. 4. Jer. xxxii. 39. xxxiii. 9. Hos. iii. 5. Luke xii. 4, 5. Rom. ii. 4. x. 20-22. x v. 13. Ec. ix. 11. Is. v. 21. Matt. xi. 25, 26. Luke x. 21. 1 Cor. i. 26. iii. 19. CHAP. XXXVIII. a xxxviii. 1, 2, 9, 14. Ex. xix. 16-19. Deut. iv. 11, 12. v. 22-24. 1 Kings xix. 11. 1 Kings ii. 11. Ex. i. 4. Nah. i. 3. b xii. 3. xxxii. 4, 6. xlv. 25. xxvi. 3. xxxvii. 11. xxxiv. 35. xxxv. 16. xlii. 3. 1 Tim. i. 7.

22 <sup>a</sup>Fair <sup>a</sup>weather cometh out of the north: <sup>a</sup>with God is terrible majesty.

23 *Touching* the Almighty, <sup>a</sup>we cannot find him out: <sup>a</sup>he is <sup>a</sup>excellent in power, and <sup>a</sup>in judgment, and in plenty of justice: <sup>a</sup>he will not afflict.

24 Men do therefore <sup>a</sup>fear him: <sup>a</sup>he respecteth not *any that* are wise of heart.

### CHAP. XXXVIII.

The Lord, out of the whirlwind, challenges Job to answer him, 1-3. By enumerating his mighty works in creation and providence, he convinces Job of ignorance, 4-30; and of weakness, 31-41.

**T**HEN THE LORD answered Job <sup>a</sup>out of the whirlwind, and said,

2 Who is this that <sup>b</sup>darkeneth counsel by words without knowledge?

the full benefit of the revolving seasons, whilst they who are most informed cannot evade the inclemency of the weather, or prevent storms, or secure themselves against their effects; so the simplest believer may receive the benefit and comfort of divine mysteries, and the Lord's protection, whilst the proudest and most learned objector cannot annul his counsels, alter his dispensations, or escape his vengeance. Our wisdom, then, consists in accommodating ourselves to the situation allotted us; and in deriving benefit, as we can, from those appointments which we cannot alter; in accepting of proffered mercy in the Lord's way; in submitting to his correction and his righteousness; and in leaving all difficulties to another world.—When Providence takes us off from secular employments, we should occupy ourselves more entirely in meditating on the works of God, in the study of his word, and in the exercises of devotion; else, in what do we surpass the beasts, who retire and remain in their dens?—The weather is altogether of God's appointment; it is generally ordered in mercy as well as in wisdom, for the common good; and if at any time it be really afflictive, it is sent for correction, and to call us to repentance and prayer. But the ill opinion which men entertain of the Divine management, is evident in their incessant murmurs in this particular; though the result of the whole system, through the year, generally demonstrates the folly and ingratitude, as well as the rebellion, of their complaints. Believers should carefully avoid such peevishness; there are no *bad days* as the Lord makes them; but we make ourselves many by our sins.

V. 14-24. In all our discourses of the works of God, we either are conscious of our own ignorance, or we soon expose it. "We cannot order our speech by reason of darkness," or teach one another satisfactorily in these sublime subjects; we may well be ashamed of our best attempts to magnify the glorious excellencies and works of God. Indeed, we have nothing to boast of on any account, but must still confess, not only that we are unprofitable servants, but that we are wretched sinners. In short, "with God is terrible majesty:" we cannot search him out, or comprehend his designs; but if our meditations lead us to more admiring adoring views of his greatness, holiness, justice, wisdom, and goodness; if they terminate in a deeper sense of our own ignorance, vileness, and sinfulness; if they warn us to reverence and submit to him, and to cease from our own wisdom; the effect will be honourable to him, useful to us, and edifying to our brethren. And, whatever scenes we witness, whatever changes we experience, we may stay our minds on him, who will give strength to his people, and bless them with his unspeakable peace.

### NOTES.

CHAP. XXXVIII. V. 1. Both Job and his opponents had appealed to the Lord, and earnestly desired that he would decide the controversy. Job had silenced, but he had not convinced, his friends: Elihu had silenced Job, but had not brought him to plead guilty; and his character was yet undecided. The debate would therefore have terminated inconclusively, had it not pleased God to interpose: but he soon made Job sensible of his faults; and he convinced his friends that he was a righteous man, and that they had done him injustice: and thus all parties were humbled and profited by the transaction.—With terrible majesty the Lord spake out of the cloud or tempest, which, probably, was raised to a vehement whirlwind whilst he was speaking. (*Marg. Ref.*) He addressed Job, and continued Elihu's argument; 'but in inimitable words, excelling his and all other men's in the loftiness of the style, as much as a thunder doth a whisper.' (*Bp. Patrick.*) He rebuked Job first, and then his friends: but Elihu, who had come nearest to the truth, and had spoken with reverence, seriousness, and temper, was not reproved, though in some things he bare too hard upon Job.—In attempting to comment on these words of the Almighty, we may well say, with Elihu, "If a man speak, surely he shall be swallowed up." The very attempt might create a tremor, lest it should be reproved, "as darkening counsel by words without knowledge;" and, as the whole discourse was intended as a reproof of the want of reverence and modesty, which an eminently wise and pious man had fallen into, it stands as a beacon, cautioning the expositor to keep at a distance from the same perilous rock. But, if giving the supposed meaning, in language more intelligible to the plain modern reader, though immensely less suited to the sublime subject, may assist in understanding the passage; the attempt will meet with a pardon from a merciful God, and perhaps a candid perusal from men.

V. 2. As Elihu had spoken last, it might have been thought that he was addressed; but Job knew that he was especially intended, and this first question seems to have brought him to a more becoming temper. He had discoursed upon the counsels of God, and the methods of Providence; but he had

the counsels of God, and executed his commands in every part of the earth; whether by drought, or excess of rain, he corrected a guilty nation, or by moderate rain he shewed mercy to a favoured land.

V. 14-20. Elihu next called on Job to consider, and explain all these wonderful appearances; and if he could not, to confess his presumption, in arraigning the more mysterious dispensations of the Divine government. Did he know when God made all these arrangements? Or could he understand how light and fire were produced from the watery cloud, or the splendid rainbow from the dark cloud? Could he explain in what manner the clouds were balanced to move about, continue in the air, or descend in showers? or how the air grew warm, and his garments too heating, when the gentle south wind blew? Had he assisted in spreading the expanse of heaven, which was immovably strong, and in which, as in a *mirror*, the reflection of the Divine glory might be perceived?—Mirrors were, in those days, formed of brass, cut into a proper form, and highly polished. (*Note, Ex. xxxviii. 8.*)—If Job could explain these matters, and teach those present how to speak of God, it would be very acceptable; for they were conscious that they could not order their discourses on such subjects with clearness or certainty, because of their own ignorance, and the darkness that rested upon the manner in which the works of God were performed. Indeed, Elihu must acknowledge, that all he had spoken was beneath the subject, and unworthy of the Lord's acceptance, or of being mentioned to him at all; for he found his thoughts and powers swallowed up, and lost in this bottomless abyss.

V. 20-24. Whilst Elihu was speaking, he observed, that the wind had scattered the clouds, and the lightnings were ceased, and that the north wind had brought on fair weather, bright and resplendent as *gold*; for that is the meaning of the original word. (*Marg. Zech. iv. 12. Marg.*) In these, and all the works of God, his glorious and terrible majesty were displayed. How presumptuous, then, must it be, to contend with him, when his ordinary works were too dazzling for man to look upon!—It is evident, that, towards the close of his discourse, Elihu spake as one in great confusion. Some conjecture, that, what is rendered, "*Fair weather cometh out of the north*," referred to some glorious appearance in the north, which intimated the Lord's immediate presence, as about to speak. Elihu, therefore, hastened to conclude, briefly declaring, that the almighty God was unsearchable, and incomprehensible; that he infinitely excelled all creatures in power, justice, and judgment; that he would oppress none, nor afflict any without cause. Men ought, therefore, to stand in awe of him, and fear to offend him, or to murmur against his appointments; for he disregarded all the supposed wisdom of those who deemed themselves authorized, or qualified, to scrutinize and find fault with his conduct. (*Notes, xxxiii. 12, 13. Is. xl. 12-17. Dan. iv. 34-37. Rom. ix. 19-21. xi. 33-36.*) Elihu evidently thought that Job had been thus irreverent and presumptuous; and when the Lord himself spake, he brought exactly the same charge against him. (*Notes, xxxviii. xl. 1, 2.*)—In what other ancient book can be found such exalted and just sentiments and reasonings on the perfections and works of God, as every where occur in the sacred volume?

### PRACTICAL OBSERVATIONS.

V. 1-13. The attentive mind will perceive affecting displays of the power, wisdom, goodness, and majesty of God, in the operations of nature; and the terrors excited by some of them, should remind us of that tremendous scene which will usher in "the day of judgment, and perdition of ungodly men." If the thunder-storm caused the heart of pious Elihu to tremble and start; if Moses was exceedingly alarmed before mount Sinai; if even faith and love to God cannot utterly preserve men from dismay in these inferior circumstances of terror, what will be the horror and despair of the wicked at that tremendous season? Oh that men would attentively hearken unto the voice of God, who, in various ways, "warns them to flee from the wrath to come;" and from his mercy-seat, with a voice of less terror, but of more glorious excellency, invites them to accept of his salvation, and be happy!—All irrational creatures obey the voice, and subserve the will, of the great Creator; surely, then, we, whom he hath endued with reason, should be shamed into obedience and submission! We behold the marvellous works of God, and partake of his bounty, in the revolution of the seasons, and the change of the weather; for heat and cold, rain, snow, or dry weather, have their several beneficial effects. But who can fully comprehend the whole mechanism of nature, or rather these operations of God? How incompetent, then, must we be to explain the mysteries of his incomprehensible and eternal existence, of his decrees, or of his universal government! But as they who know nothing of natural philosophy receive



3 'Gird up now thy loins like a man; 'for I will demand of thee, and 'answer thou me.

4 'Where wast thou when 'I laid the foundations of the earth? declare, if thou 'hast understanding.

5 Who hath 'laid the measures thereof, if thou knowest? or 'who hath stretched the line upon it?

6 'Whereupon are the 'foundations thereof 'fastened? or who laid 'the corner-stone thereof;

7 When 'the morning-stars sang together, and all 'the sons of God 'shouted for joy?

8 Or, 'who shut up the sea with doors, when it brake forth, as if it had issued 'out of the womb?

9 When I made the cloud the garment thereof, and 'thick darkness a swaddling-band for it,

10 And 'brake up for it my decreed place, and set bars and doors,

11 And said, 'Hitherto shalt thou come, 'but no further: and here shall 'thy proud waves be stayed.

12 Hast thou 'commanded the morning 'since thy days; and caused 'the dayspring to know his place;

13 That it might 'take hold of the 'ends of the earth, that 'the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand 'as a garment.

15 And 'from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into 'the springs of the sea? or hast thou 'walked in the search of the depth?

17 Have 'the gates of death been opened unto thee?

18 Hast thou 'descended into the 'abyss? or hast thou 'set a guard upon the 'floods?

19 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

20 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

21 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

22 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

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24 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

25 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

26 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

27 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

28 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

29 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

30 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

31 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

32 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

33 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

34 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

35 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

36 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

37 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

38 Hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed? or hast thou 'said to the deep, 'Be still, and 'the flood shall be stayed?

A. M. 2484.

B. C. 1520.

c xl. 7. Ex. xii. 11. 1 Kings xviii. 46. Jer. i. 17. 1 Pet. i. 13.

d xlii. 15. 22. xxiii. 3-7. xxxi. 35-37.

\* Heb. make me know.

e Prov. viii. 29. c xxx. 4.

f Gen. i. 1. Ps. cii. 25. civ. 5. Heb. i. 2. 10.

† Heb. knowest understanding.

g xi. 9. xxviii. 25. Prov. vii. 27. Is. xli. 12.

h Ps. xix. 4. lxxviii. 55. Is. xxxiv. 11. Zech. ii. 1. 2. 2 Cor. x. 16.

i xxvi. 7. 1 Sam. ii. 8. Ps. xxiv. 2. xlii. 1. 2. Pet. iii. 5.

† Heb. sockets. Ex. xxvi. 18-25.

§ Heb. made to sink.

k Ps. cxviii. 22. cxlii. 12. Is. xxviii. 16. Eph. ii. 20. 21.

l Rev. ii. 28. xlii. 16.

m i. 6. ii. 1. Ps. civ. 4. Rev. v. 11.

n Ezra iii. 11. 12. Zech. iv. 7. o 10. Gen. i. 9.

p Ps. xxxiii. 7. Prov. viii. 29. p 29.

q Gen. i. 2. † Or, established my decree upon thee.

r Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

s Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

t Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

u Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

v Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

w Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

x Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

y Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

z Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

aa Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ab Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ac Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ad Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ae Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

af Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ag Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ah Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

ai Ps. xix. 4-6. cxlxi. 9-12. † Heb. wings.

g iii. 5. xii. 22. Ps. xxiii. 4. cviii. 10. 14. Am. v. 8. Matt. ix. 16.

h Ps. lxxv. 17. lxxix. 11. 12. Is. xl. 28. Jer. xxxi. 37. Rev. xx. 3.

i 1. 13. Gen. i. 3. 4. 14-18. Deut. iii. 19. Is. xlv. 7. John i. 9. viii. 12.

k Ps. xviii. 11. civ. 20. cv. 28. Jer. xlii. 16. Ez. xxxi. 8. Am. ii. 13. Matt. xxvii. 45.

† Or, at.

l 4. 12. xv. 7. m vi. 16. xxxvii. 6. Ps. xxxiii. 7. cxlxi. 7.

n xxxvi. 31. xxxvii. 13. Ex. ix. 18. 24. Josh. x. 11. Is. xxx. 30. Ez. xlii. 11-13. Matt. vii. 27. Rev. xvi. 17.

o 12. 13. Jon. xiv. 8. Matt. xxiv. 27.

p xxviii. 26. xxxvi. 27. 28. xxxvii. 3-6. Ps. xxix. 3-10.

q Ps. civ. 10-14. cvii. 33. cxviii. 8. 9. Is. xxxi. 1. 2. xlii. 18. 19. xliii. 19. 20. Heb. vi. 7. 8.

r 8. 9. 10. 1 Sam. xii. 17. 18. Ps. lxxv. 9. 10. Jer. v. 24. x. 18. xiv. 22. Joel ii. 23. Am. iv. 7. Matt. v. 45.

s xxix. 19. Gen. xxviii. 28. 39. Deut. xxxiii. 13. 28. 2 Sam. i. 21. 1 Kings xvii. 1. Prov. iii. 20. Hos. xiv. 5.

t 8. vi. 16. Ps. cxlvii. 16. 17. u xxxvii. 10.

§ Heb. taken

thee? or hast thou seen the doors of 'the shadow of death?

18 Hast thou perceived 'the breadth of the earth? declare if thou knowest it all.

19 Where is 'the way where light dwelleth? and as for 'darkness, where is the place thereof?

20 That thou shouldst take it 'to the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, 'because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into 'the treasures of the snow? or hast thou seen the treasures of the hail,

23 'Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is 'the light parted, which scattereth the east wind upon the earth?

25 Who hath 'divided a water-course for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; 'on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 'Hath the rain a father? or who hath begotten the drops of 'dew?

29 'Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and 'the face of the deep is 'frozen.

expressed himself rashly and irreverently, as if God had afflicted him without cause, and with rigour and cruelty; thus he had rendered the subject more obscure, and the auditors more perplexed, than before, and had only manifested his own ignorance. "But who was he, that" thus "darkened counsel by words without knowledge?" Did an ignorant sinful man presume to speak such language concerning the infinite God! Did Job, the servant of the Lord, go thus in company with his enemies! JEHOVAH would not, in such a cause, deign to vindicate his wisdom, justice, goodness, or truth, against so presumptuous an accusation: but he would make the accuser feel his own ignorance and impotence, and shame him out of his indecent and unreasonable murmurs: he would teach him to contend with his equals, the potsheards of the earth; and not to cite God to his bar, as if he were his compeer or his judge. (*Marg. Ref. Notes*, Is. xlv. 9-11. *Rom.* ix. 19-21.)

V. 3. *Gird up, &c.* Job had spoken of "ordering his cause before God," of "demanding of him, and being answered," and of "coming as a prince before him;" and he had grievously complained, that he could not get a hearing. (*Notes*, xlii. 15-22. xlii. 3-7. xxxi. 35-37.) But now the time of trial was come, and the Lord summoned him to collect all his courage and resolution; and without delay to prepare his answers to some previous questions, which he had to propose to him. (*Notes*, xl. 1-8.)

V. 4-7. These abrupt questions, which could only be answered in the negative, were suited to impress Job with a conviction of the infinite knowledge, wisdom, and power of the eternal God; and of his own extreme ignorance, and incompetency to form a judgment of his appointments. Was he present, counselling, or assisting, when the earth was created? Did he appoint the dimensions and proportions of that immense structure? Could he understand whence its stability arose, or how it was fixed as a building on a firm foundation? (*Notes*, Gen. i. 1, 2. Ps. cii. 25-28. civ. 6-9. *Prov.* viii. 22-30. Is. xl. 12-17. 21-24. *Heb.* ii. 10-12. *Rev.* iv. 9-11.)—At that period, the first and brightest productions of creative power, the stars in the firmament, or rather the holy angels, the morning-stars of the creation, "the sons of God," (*Luke*, xx. 36.—*Note*, i. 6.) witnessed, adored, and rejoiced with exultation. (*Notes*, *Heb.* i. 13, 14. *Rev.* v. 8-14.) And would Job, who had then no existence, find fault with the work which they admired? Would he presume to direct the government of what he had no hand in forming? Or would he suppose the dispensations of providence less perfect than the work of creation? But if this exceeded his comprehension, would he dare to decide on other still more mysterious works of God?

V. 8-11. Job was next called to consider the mighty ocean. At the Creator's word, the seas separated from the dry land, issuing forth as an infant from the womb. The clouds that hover over the ocean, and the unknown shores which surround it, form, as it were, the swaddling band and garment of it, 'as if it were but as a little babe in the hands of God.' The vast hollows of the earth are its appointed place, in which it is confined, as with bolts and bars: and though it is vehemently tossed by tempestuous winds, and the tides roll its billows to the shore, as if it were about to cover the earth again; yet, at the Lord's command the storm subsides, and the tide rolls back; and he deals with

this most furious element, as easily as with an infant: and this, not so much by the barrier of the shores, as by virtue of that inexplicable property, which we call *gravitation*.—Thus he stays the proud or swelling waves of the sea, and assigns them their bounds, which they cannot pass. (*Notes*, Gen. i. 9, 10. v. 10-12. Ps. xciii. 3, 4. cvii. 6-9. *Prov.* viii. 26-30. *Jer.* v. 20-25. *Matt.* viii. 23-27.) But had Job any hand in contriving or effecting this? Or could he comprehend how it was done?

V. 12-15. It was evident, that the things hitherto mentioned had existed before Job was born; by which he might be led to reflect upon the eternity of God, and contrast it with the few days of his life. But had he, during that short time, given orders for the succession of night and day? At the appointed hour, the morning is ushered in, and the light gradually overspreads the horizon, and drives away the wicked from their deeds of darkness. Immediately the earth assumes a new form, as the wax from under the seal; and appears in fresh beauty, as arrayed in splendid garments. Thus the wicked are disappointed of their expected success, and are detected and crushed, notwithstanding their lawless pride and violence. But did Job command this beneficial and welcome change? Did it depend on his care and management? Nay, could he explain in what manner the sun, at such an immense distance, enlightened the earth? Or could he supply the want, should his beams be withheld; or command them to come when he pleased?

V. 16-18. The vast ocean covereth immense treasures, and wonderful productions of the Creator. But had Job surveyed these repositories, or taken an inventory of their contents? Had he visited all the deep and dark caverns of the earth? Or was he fully acquainted with the nature and consequences of death, and with all that which takes place in the invisible world? Nay, had he traversed the whole of the earth? so as to be able to show its dimensions, and describe all the lands, climates, and creatures which it contains?

V. 19-21. Could Job fully explain the nature, and declare the origin, of light and darkness? What they are, and whence they come? Could he trace the streams of them back to the fountain, so as to visit their residence, and bring them forth to accomplish his own purposes? Or shew whither the light retired during the night; and point out the abode of darkness after the approach of the sun? Was he born before the present order was established? and had long observation acquainted him with these matters, which to all else were incomprehensible? (*Notes*, Gen. i. 14-19. *Deut.* iv. 19. Ps. xix. 1-6. civ. 19-24. Is. xlv. 7.)—Though modern experiments have enabled men to form some theories concerning light and colours; yet how very little do we yet know about them, or what they are, and how they are!

V. 22-30. To convince Job of his ignorance, and of the unsearchable wisdom and knowledge of God, some other perplexing questions were proposed to him. The snow and hail seem to be brought forth out of a treasury. But had Job ever entered thither? Did he understand the manner of their production? or were they at his command? With them the Lord troubles and fights against his enemies, when he sees good: but could Job employ them in his own cause, after the same manner? Could he explain the way in which the "morning light is divided, and the east," (or, from the east,) "scattered over the whole



31 Canst thou bind the sweet influences of \*Pleiades, or loose the bands of †Orion?

32 Canst thou bring forth †Mazzaroth in his season? or canst thou †guide Arcturus with his sons?

33 Knowest thou \*the ordinances of heaven? †canst thou set the dominion thereof in the earth?

34 \*Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 \*Canst thou send lightnings, that they may go, and say unto thee, "Here we are?"

36 †Who hath put wisdom in the inward parts? or †who hath given understanding to the heart?

37 Who can †number the clouds in wisdom? or †who can †stay the bottles of heaven,

38 When the dust †groweth into hardness, and the clods cleave fast together;

39 †Wilt thou hunt the prey for the lion? or fill the †appetite of the young lions,

c Ex. xxxi. 3. xxxvi. 1, 2. Is. xxviii. 26. d Gen. xv. 5. Ps. cxlvii. 4. e Gen. viii. 1. ix. 15. \* Heb. cause to lie down. † Or, is turned into mire. Heb. is poured. f iv. 10, 11. Ps. xxxiv. 10. civ. 21. cxlv. 15, 16. ‡ Heb. life.

earth?" Could he suppose, that any but God directed the clouds, as a water-course, to convey the waters, above the firmament, to their appointed places, attended by the thunder and lightning; so that even the uncultivated parts of the earth were watered, and made to produce food for the beasts which inhabit them? Could any account be given of the formation of the rain, into larger or smaller drops? Was any one instrumental in the production of the dew, the ice, or the hoar-frost? Were not all these entirely the work of God, and inexplicable to man? Thus the course of rivers was arrested, the fluidity of the water changed, and covered as with a pavement of stone. (Notes, v. 8—16. xxxvi. 22, 23. xxxvii. 1—13. Gen. i. 9. vii. 10—21. Ex. ix. 18. Ps. xxxiii. 7. lxxv. 9—13. civ. 10—15. cxlvii. 8. 15—18. Jer. xiv. 20—22.) These are most stupendous displays of the Divine power, and only unnoticed because common.

V. 31—41. The different seasons of the year are marked out by the relative situation of the fixed stars to the earth, and to the sun. But could Job prevent the effects of those constellations, which presided either over the genial spring, or the dreary winter? (Note, ix. 9—13.) Could he even explain how these effects are produced? If he felt his ignorance and weakness in this matter, let him learn to keep his proper place, and to leave the government of the world to its Creator.—Could he in a dry season command the clouds to water the earth from their abundance? Would they, or the lightnings, obey his orders, and execute his purpose? Was he the author even of his own scanty measure of wisdom and knowledge? Could he explain what *thought* was? Could he keep a register of the clouds and their contents, and of the commerce which they carried on? Could he seal up those "bottles of heaven," and prevent more rain from falling; "when the dust was melted into a mass, and the clods were joined together?"—Would he undertake to provide food for the lions? was not even this far beyond his power? Nay, he could not provide for the young ravens, when deserted, or expelled from the nest, by their natural call seem to cry unto God for food. (Notes, Ps. civ. 10, 11. 19—23. 27—30. Matt. vi. 25—32.) In short, whatever Job considered, above or beneath, within or around him, he must perceive the infinite wisdom, knowledge, power, and goodness of God; and feel his own incapacity to discourse on such subjects, as he had presumptuously ventured on.

#### PRACTICAL OBSERVATIONS.

V. 1—11. The condescension of the God of glory, in making himself known to sinful man, for his humiliation, instead of executing vengeance upon him for his rebellion, demands our highest admiration, and our warmest gratitude: and the most tremendous method by which he abases a sinner in the dust, should be acknowledged as the effect of his mercy; for it tends to comfort, and joy, and salvation.—When the wisest of men presume to intrude into those "secret things which belong to God," and to be wise above what is written, they are sure to "darken counsel by words without knowledge," and perhaps undesignedly to serve the cause of impiety, or scepticism: so that numbers, who have been vain of their acute, learned, and accurate reasonings on mysterious subjects; and who have been admired for their sagacity and judgment, will meet with such a rebuke from the Lord, as Job did, or rather one far more severe. We should then be very careful, in all our investigations, not to exceed our assigned limits, to go out of our depth; or to leave the friendly shore of the word of God, to launch into the immense ocean of *infinities*. Conscious of our ignorance, guilt, and weakness, it becomes us to speak with trembling humility and reverence, when the perfections, decrees, or operations, of God are our subject: for "such knowledge is too high for us, we cannot attain unto it." (Note, Ps. cxxxix. 6.)—But indeed none of us are suitably impressed with awe of the infinite majesty of God; our appeals to him generally savour of presumption, and we should not be able to answer before him, as we are apt rashly to think we could.—Though he sometimes deigns to reason with his creatures, and to demonstrate his equity in his dealings with them; yet he more generally silences the arrogant objector, by a display of his infinite power, authority, and majesty: as more becoming the Sovereign of the world. Indeed, all nature proclaims his glory; no creature fully comprehends his works, but contemplation of them, with adoring and exulting triumphant praises, forms the delight of each intelligent being, in exact proportion to the extent of his powers, and the degree of his holiness. Thus, when the creation was finished, and appeared in all its beauty, "the morning-stars sang together, and all the sons of God shouted for joy." Yet they discover still brighter

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\* Or, the seven stars. Heb. Kima. ix. 9. marg. Am. v. 5.

† Or, Keal.

‡ Or, the twelve signs.

§ Heb. guide them. ix. 9.

x Gen. i. 16. vii. 22. Ps. cxix. 90.

xi Jer. xxxi. 35. 36. xxxiii. 25.

xii 12, 13.

xiii 1 Sam. xii. 18. Am. v. 8. Zech. x. 1. Jam. v. 18.

xiv Ex. ix. 23—25. 20. Lev. x. 2. Num. xi. 1. xvi. 35. 2 Kings i. 10—14. Rev. xi. 5, 6.

xv Heb. Behold us. 1 Sam. xxii. 12. Is. vi. 8. marg. lxxv. 1.

xvi xxii. 8. Ps. li. 6. Prov. ii. 6. Ec. ii. 16. Jam. i. 5, 27.

xvii \* Heb. cause to lie down. † Or, is turned into mire. Heb. is poured. f iv. 10, 11. Ps. xxxiv. 10. civ. 21. cxlv. 15, 16. ‡ Heb. life.

g Gen. xlix. 9. Num. xxiii. 28. xxiv. 9.

h Ps. cxv. 27. 28. cxlvii. 9. Matt. vi. 26. Luke xii. 24.

CH. XXXIX.

a 1 Sam. xxiv. 2. Ps. civ. 18.

b Ps. xxxix. 9. Jer. xiv. 5.

c Jer. ii. 14.

d vi. 5. xi. 12. xxiv. 5. Gen. xlvii. 12. Ps. civ. 11. Is. xxxii. 14.

e Jer. ii. 24. xiv. 6. Dan. v. 21. Hos. viii. 9.

f Gen. xlix. 14.

40 When \*they couch in *their* dens, and abide in the covert to lie in wait?

41 †Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

#### CHAP. XXXIX.

God shews his power, and man's weakness and ignorance, by instancing from among animals, the wild goats and hinds, 1—4: the wild ass, 5—8: the unicorn, 9—12: the peacock and ostrich, 13—18: the war-horse, 19—25: the hawk and eagle, 26—30.

**K**NOWEST thou the time when \*the wild goats of the rock bring forth? or canst thou mark \*when the hinds do calve?

2 Canst thou number \*the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out †the wild ass free? or †who hath loosed the bands of the wild ass?

glories in the mysteries of redeeming love; into which especially "they desire to look," with ceaseless admiration: (Notes, Eph. iii. 9—12. 1 Pet. i. 10—12:) and, in proportion as the new-creating Spirit renders us like to them in knowledge and holiness, we shall become capable of participating their exalted joys, and find pleasures of which we now have scarcely a conception.—But, in other things, the boasted knowledge of mankind is in fact a very small matter: the best informed must perceive their own ignorance in every thing; none can fully understand the most common *phenomena* of nature; and after all the discoveries of modern times, most of them remain, in some respects, as inexplicable as ever.—Indeed, we are of yesterday; our days are passing away as a shadow; and an humble willingness to be taught of God, and to credit his "sure testimony," as contained in the sacred oracles; with a diligent attention to our proper interest and duty, as fallen creatures under a dispensation of mercy, are infinitely preferable to all the learning of the schools. Not that learning should be depreciated; provided it be accompanied with humility, kept in its proper place, directed to its proper objects, and not allowed to interfere within the province of revelation and faith. Yet even in natural things man's scanty measure of knowledge avails him but little; for he still finds himself unable to effect those alterations, which might give him ease, or conduce to his comfort.—But, whatever the Lord doeth must be right; because he is infinite in wisdom, justice, truth, and goodness. As the world was created, so it is governed, by him, exactly as it should be. The contemplation of his wise and surprising contrivance, in the economy of nature, should silence all our objections to his providential dispensations, and teach us to desire, that he would choose and manage all for us as he pleases. His power, which formed and bounds the mighty ocean, and which is displayed wherever we turn our eyes, should remind the sinner of the power of his wrath; convince him how vain it will be to oppose his authority; and warn him without delay to seek pardon and reconciliation: and it should teach the believer to rejoice in his friend and protector; who can say to the proudest persecutors, or to the hosts of hell, "Hitherto shall ye come, and no further: and here shall your proud rage be stayed."

V. 12—41. The innumerable creatures, varied almost infinitely, which God hath formed, may teach us that the reasons of his conduct may be numerous, when we can discern none. The revolutions of day and night, and of the seasons of the year, with all the profusion of bounty, with which they are crowned, and of which his enemies richly partake, should encourage us to expect large blessings from his covenant-love in Jesus Christ, and to be followers of him in love to our enemies. And, as he feeds the lions, and the ravens which cry unto him, let us learn to ask and expect our daily bread from him. The constancy and exactness, with which natural effects are produced, should remind us of the faithfulness of the Lord's promises, and the immutability of his counsel, and excite us to be constant and exact in our course of daily worship and obedience. The consideration of his all-sufficiency and eternity should teach us to choose his favour, as our portion and blessedness for ever: and every view which we take of his manifested perfections, is suited to convince us of his right to our love and obedience, of the evil of sinning against him, and of our need of his mercy and salvation. The humiliating recollection of our comparative insignificance, should check our pride and presumption, and lay us low in reverential fear and self-abasement.—It would be in vain for us to command the clouds to rain, or to attempt to stay these "bottles of heaven;" but if we call upon the Lord in our necessities or fears, he will regulate all these things for our good. In fine, the more we contemplate, the more we are confounded with the vastness and the variety of these discoveries of our God. All his ways are in wisdom; and every thing will concur to ruin his obstinate enemies: but all things work together for good to them that love him.

#### NOTES.

CHAP. XXXIX. V. 1—4. In this chapter some animals are selected, the nature, or situation, of which is peculiarly illustrative of the power, wisdom, and manifold works of God: and the questions proposed concerning them, were suited to convince Job how little he knew or could do. The several species of the wild goats, and hinds, are continued from age to age; but not by the care of man. He does not know how long they go with young, or at what time they will bring forth: nor if he did, could he in any way tend on or assist them, as he can the domestic animals. Though they bring forth their



6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 Will the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not her's: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.

young with difficulty and pain, yet they need no human help; they soon forget their sorrows; and their young being active and vigorous, are in a short time able to shift for themselves, as if they fed upon corn; or even by entering into the corn-fields, notwithstanding the precautions of the owner.

V. 5—8. Some animals are evidently created for labour; others scorn the yoke: the tame ass is formed for a patient drudge; but the wild ass cannot be subjected. (Notes, xi. 7—12. Gen. i. 26, 27. ix. 1, 2. xvi. 12.) He has liberty as it were by charter: the barren wilderness is his residence, and its scanty productions his subsistence: yet it would be vain to attempt enticing him into populous cities, for the sake of a more plentiful support; or rendering him obedient to a driver's voice. But who gave him this liberty? Did not the Lord? And would Job suppose that he had not wise reasons for so doing? And as no human power can alter the nature of this animal, or render him serviceable to man; so it is equally impossible to alter the appointments of God, whether we are satisfied with them or not.

V. 9—12. The rhinoceros, (which is supposed to be here intended,) is possessed of immense strength, (Marg. Ref. Note, Num. xxiii. 22;) and might perform proportionable labour, if he could be made to bear the yoke as the passive ox does. Yet Job was not so absurd as to expect this from him; nor would he depend on his assistance to plough his land, or gather in his harvest: knowing that it would be vain and dangerous to attempt anything of this kind with so powerful and fierce a creature. But was it not more perilous to quarrel with the allotments of the Almighty?

V. 13—18. The Creator hath divided his gifts among his creatures as he saw good; and in this, and in every other thing, his will and wisdom should be implicitly submitted to. To the peacock he hath given most beautiful plumage; but it is not remarkable for anything else.—The ostrich hath wings and feathers; but it is vastly larger than other birds, and unable to mount aloft on its wings. (Marg.) It is likewise remarkable for its stupid insensibility in various respects. The female bird prepares no nest for her eggs, but lays them upon the earth, to be warmed by the heat of the sun, and that of the sand or dust, without any further attention. She has no instinctive remembrance that they are liable to be trodden on, and destroyed, by man or beast: she is as regardless of her eggs and young, as if they did not belong to her; and is destitute of care and fear about them. For God hath not imparted to her that instinctive wisdom, which he hath to other creatures in this particular. But when she is alarmed for her own safety, she uses her wings to assist her in running, and in this manner exceeds in swiftness the fleetest animals; and when pursued by those who thus attempt to take her, she seems to despise both the horse and his rider.

V. 19—25. This description of the horse hath been universally admired, as imitatively sublime. It especially relates to those horses which are used in war; and in which the Eastern countries have always excelled.—God alone hath given the war-horse his strength and courage; (Note, Ps. cxlvii. 10, 11:) the flowing mane, which clothes his neck, adds to the fierceness of his appearance, and seems to indicate his triumph. (Note, Ps. xciii. 1, 2.) When going to the battle, he cannot be made afraid, or driven back, like the puny grasshopper: the snorting of his nostrils, by which he bids defiance to his enemies, is dreadful. He paweth with his feet, as if he would tear up the earth in his impatience to engage: he glorieth and exulteth in his strength, and in going out to meet the armed men: in his eagerness to start, and his fierceness and rage for the fight, he, as it were, devoureth the intervening space. He can scarcely wait for the signal for the battle, or stand still, because of his impatience; and he deems the dreadful alarm of the trumpet a joyful sound: he has an instinctive

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\* Heb. salt places.  
Deut. xxix. 23.  
Ps. cvii. 34.  
Marg. Jer. xvii. 6.  
Ez. xlvi. 11.  
f 18. iii. 18. Is. xxxi. 4.  
† Heb. exactor.  
Ex. v. 13—16.  
18. Is. lviii. 3.

|| xl. 15. 20—22.  
Gen. i. 29, 30.  
Ps. civ. 27, 28.  
cxiv. 15, 16.  
h Num. xxiii. 22.  
Deut. xxxiii. 17.  
Ps. xxii. 21.  
xlii. 10.  
i Is. i. 3.

k 5. 7. i. 14. xlii. 5. Ps. cxix. 3.  
Hos. x. 10, 11. Mic. i. 13.  
l Ps. xlvii. xxviii. 16, 17. cxlvii. 10. Is. xxx. 16. xxxi. 1—3.  
m Gen. i. 26, 28. ix. 2. xlii. 26. Ps. cxiv. 14. Prov. xiv. 4. Is. xxx. 6. xlvii. 1. n Neh. xlii. 15. o Prov. iii. 10. Hag. ii. 19. Matt. iii. 12. xlii. 30.

p 1 Kings x. 22. 2 Chr. ix. 21.  
† Or, the feathers of the stork and ostrich. Lev. xi. 19. Ps. cxlv. 17. Jer. viii. 7. Zech. v. 9.  
q xxx. 29. marg. Lam. ii. 20. Rom. 131.

r Lam. iv. 3. s Deut. xxviii. 56, 57. 1 Kings iii. 26, 27. 2 Kings vi. 28, 29. Lam. ii. 20. Rom. 131. t Ec. x. 15. Hab. ii. 13. u xvii. 4. xxxv. 11. Deut. ii. 30. 2 Chr. xxxii. 31. Is. xlii. 11—14. lvii. 17. Jam. i. 17.

x 7. 22. v. 22. xlii. 29. 2 Kings xix. 21.  
y Ex. xv. 1. 21. Ps. cxlvii. 10. z Ps. xciii. 1. clv. 1. a 25. Mark iii. 17.  
b xli. 20, 21. Jer. viii. 6.  
c 1 Sam. xvii. 4. b Jer. viii. 6. \* Heb. armour. e 16. 18. xlii. 33. f xlii. 26—29. g xxxvii. 20. Hab. i. 8, 9. h Luke xxiv. 41. i Ps. lxx. 3. Ez. xxvi. 2. xxxvi. 2.

k Lev. xli. 16. Deut. xiv. 15. l Cant. ii. 12. Jer. viii. 7. m Ex. xix. 4. n Lev. xi. 13. Ps. cxlii. 5. Prov. xxiii. 5. Is. xl. 1. Hos. viii. 1.

o 1 Sam. xlv. 4. p ix. 26. q Ez. xxxix. 17—19. Matt. xxiv. 28. Luke xvii. 37.

x 7. 22. v. 22. xlii. 29. 2 Kings xix. 21.  
y Ex. xv. 1. 21. Ps. cxlvii. 10. z Ps. xciii. 1. clv. 1. a 25. Mark iii. 17.  
b xli. 20, 21. Jer. viii. 6.  
c 1 Sam. xvii. 4. b Jer. viii. 6. \* Heb. armour. e 16. 18. xlii. 33. f xlii. 26—29. g xxxvii. 20. Hab. i. 8, 9. h Luke xxiv. 41. i Ps. lxx. 3. Ez. xxvi. 2. xxxvi. 2.

k Lev. xli. 16. Deut. xiv. 15. l Cant. ii. 12. Jer. viii. 7. m Ex. xix. 4. n Lev. xi. 13. Ps. cxlii. 5. Prov. xxiii. 5. Is. xl. 1. Hos. viii. 1.

o 1 Sam. xlv. 4. p ix. 26. q Ez. xxxix. 17—19. Matt. xxiv. 28. Luke xvii. 37.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain are, there is she.

sense of the battle, at a distance; and is all on fire to rush amongst the captains, who with terrific shouts are marching to the assault.—Yet, is this fierce intrepid animal easily subjected to man, made to fear the touch of the whip, or spur, obey the motion of the bridle, or even the voice of the rider, and almost that of a child! So wonderfully hath God formed and fitted him for the service of man! (Note, Gen. ix. 1, 2.)

V. 26—30. The hawk is remarkable for the force with which it flies, and the skill with which it takes its prey: but did Job communicate to it those capacities by his wisdom? The species of hawk here meant is supposed to have removed southward at stated periods, for the sake of a warmer climate. In like manner, the eagle, which is remarkable for soaring higher than any other bird, and for building her nest in the most inaccessible situations, utterly disregards man's command. From her towering heights she seeks her prey; and by her most piercing sight sees it at a vast distance, and darts down upon it in a moment. Thus her young are trained up to suck the blood of the prey; and she resorts where the dead bodies of man or beast abound. (Note, Matt. xxiv. 26—28.)

#### PRACTICAL OBSERVATIONS.

The infinite power, wisdom, and goodness of God, are legible in all the variety of his creatures: "He openeth his hand, and satisfieth the desire of every living thing," and watches over them all with constant attention. Such, as have no help from man, are taken care of, as well as those that have: and in like manner his people will surely be provided for and protected, either by, or without, the instrumentality of their fellow-creatures. Every species of animals reminds us of our ignorance and impotence: they continue, as God hath created them, and we can neither understand whence their different propensities arise, nor yet alter them: we often can derive no benefit from them; nay, some of them seem a nuisance to us, nor can we know for what purpose they were created. Yet we should acknowledge the wisdom of God, and submit to his will: we ought to be thankful for the benefit derived from some, and to be patient under the inconveniences occasioned by others: and we may learn from them, to confide in his kind providence, and to aim to answer the end of our creation.—Liberty is most valuable; yet the savage licentious freedom of the half-starved wild ass is not enviable. It is more desirable to be subject to wholesome laws, to labour, to be useful, and to live in plenty; than to set authority at defiance, and to live an indolent, unserviceable, and penurious life. In like manner, strength and power are only valuable when well employed; and the patient ox is preferable to the untameable rhinoceros: for one talent improved is far better than many misemployed.—It is very absurd for rational creatures to be vain of personal beauty, strength, courage, agility, or external decorations; when they are eclipsed in them all by the various species of brutes. God hath better endowments to confer on those whom he loves; and if he do not impart wisdom and grace, all the rest will prove a snare and a curse.—It is lamentable to observe, that many human creatures are more stupid, and hardened against their young, than the very ostrich, the disgrace of animal tribes. They willingly forget their wants, dangers, and interests; they take no care of their welfare, either in this world or in the next, any more than if they did not belong to them; and thus their unavoidable labour and pain become vain, and to bad purpose, for want of subsequent attention, and precaution about them; and by reason of the bad examples which they set, and the pernicious instructions which they give them. But we may cease to wonder at this, when we consider how stupidly insensible most men are to the interests of their own souls, which they neglect more fatally than the ostrich doth her young. By their contemptuous defiance or forgetfulness of God, or



## CHAP. XL.

A. M. 2484.

B. C. 1520.

God calls on Job to answer, 1, 2. Job humbles himself, and will proceed no further, 3-5. God requires him to shew by acts of power, that he is able to save himself, 6-14. The power of the Lord is shewn in the behemoth, 15-24.

**M**OREOVER, <sup>a</sup>the LORD answered Job, and said, <sup>b</sup>2 Shall he that contendeth with the Almighty <sup>c</sup>instruct him? <sup>d</sup>he that reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? <sup>e</sup>I will lay mine hand upon my mouth.

5 Once have I spoken; <sup>f</sup>but I will not answer: yea, <sup>g</sup>twice, <sup>h</sup>but I will proceed no further.

6 ¶ Then answered the LORD unto Job <sup>i</sup>out of the whirlwind, and said,

7 <sup>j</sup>Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 <sup>k</sup>Wilt thou also <sup>l</sup>disannul my judgment? <sup>m</sup>wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or <sup>n</sup>canst thou thunder with a voice like him?

10 Deck thyself now <sup>o</sup>with majesty and excellency; and array thyself with <sup>p</sup>glory and beauty.

11 Cast abroad the rage of thy wrath: and <sup>q</sup>behold every one <sup>r</sup>that is proud, and abase him.

Rom. iii. 19. 1 xxxiii. 14. 2 Kings vi. 10. Ps. lxi. 11. k Jer. xxxi. 18, 19. Ps. i. 4. Heb. xii. 18-20. 2 Pet. iii. 10-12. m xlii. 22. xxxiii. 3, 4. xxxviii. 3. n Ps. li. 4. Rom. iii. 4. o Is. xiv. 27. xxxviii. 18. Gal. iii. 15. 17. Heb. vii. 18. p x. 3. xxxvii. 23. xxxii. 2. xxxiv. 5. 6. xxxv. 2, 3. q ix. 4. xxxii. 6. xxxiii. 12, 13. Ex. xv. 6. Ps. lxxxix. 10, 13. Is. xiv. 3. 1 Cor. x. 22. r xxxvii. 4, 5. Ps. xxxix. 3-9. s xxxix. 19. Ps. xciii. 1. civ. 1, 2. Is. lix. 17. 1 Chr. xxix. 11. Ps. xxi. 5. xiv. 3, 4. Matt. vi. 13. 2 Pet. i. 16, 17. Jude 24, 25. u Ex. xxxviii. 2. Ps. i. 2. xc. 16, 17. cxli. 4. Rom. 10, 20. Marg. 1 Cor. xv. 54. x xx. 32. xxxvii. 22. Deut. xxxii. 22. Ps. lxxxviii. 49, 50. cxliv. 6. Is. ii. 8, 9. y Ex. ix. 16, 17. xv. 6-12. xlviii. 11. Is. ii. 11, 12. 17. x 12-19. Ez. xxxviii. 2-3. Dan. iv. 37. v 20-24. Ob. 3, 4. Mal. iv. 1. Luke xviii. 14. Acts xli. 22, 23. Jam. iv. 6. 1 Pet. v. 5, 6.

a 6. xxxviii. 1. b ix. 3. xxxiii. 13. Ec. vi. 10. Is. xiv. 9-11. l. 8. 1 Cor. x. 22. c Is. xl. 14. 1 Cor. ii. 18. d iii. 11, 12, 20. 23. vii. 12, 19-21. ix. 17, 18. 32-35. x. 3-7. 14-17. xiii. 21. 27-37. xiv. 16, 17. xvi. 11-21. xix. 6-11. xxvii. 2. xxx. 21-23. Ez. xlviii. 2, 25. Matt. xx. 11-15. Rom. ix. 19. -23. xi. 34-36. e xlii. 6. Gen. ii. 27. xxxii. 10. 2 Sam. xiv. 10. 1 Kings xix. 4. Ezra ix. 6. 15. Neh. ix. 33. Ps. li. 4, 5. Is. vi. 5. Hii. 6. lxiv. 6. Dan. ix. 5. 7. Luke v. 8. xv. 18, 19. xviii. 13. 1 Tim. i. 15. f ix. 31-35. xvi. 21. xliii. 4-7. xxxi. 37. g xxi. 5. xxxix. 9. Judg. xviii. 19. Ps. xxxix. 9. Prov. xxx. 32. Mic. vii. 13. Hab. ii. 20. Zech. ii. 13. h xxiv. 31, 32. 1 xxxviii. 1. 1 xxxviii. 1. n Ps. li. 4. p x. 3. xxxvii. 23. xxxii. 2. xxxiv. 5. 6. xxxv. 2, 3. q ix. 4. xxxii. 6. xxxiii. 12, 13. Ex. xv. 6. Ps. lxxxix. 10, 13. Is. xiv. 3. 1 Cor. x. 22. r xxxvii. 4, 5. Ps. xxxix. 3-9. s xxxix. 19. Ps. xciii. 1. civ. 1, 2. Is. lix. 17. u Ex. xxxviii. 2. Ps. i. 2. xc. 16, 17. cxli. 4. Rom. 10, 20. Marg. 1 Cor. xv. 54. x xx. 32. xxxvii. 22. Deut. xxxii. 22. Ps. lxxxviii. 49, 50. cxliv. 6. Is. ii. 8, 9. y Ex. ix. 16, 17. xv. 6-12. xlviii. 11. Is. ii. 11, 12. 17. x 12-19. Ez. xxxviii. 2-3. Dan. iv. 37. v 20-24. Ob. 3, 4. Mal. iv. 1. Luke xviii. 14. Acts xli. 22, 23. Jam. iv. 6. 1 Pet. v. 5, 6.

12 Look on every one <sup>t</sup>that is proud, and bring him low; and <sup>u</sup>tread down the wicked <sup>v</sup>in their place.

13 Hide them in the dust together; and <sup>w</sup>bind their faces in secret.

14 Then will I also confess unto thee, <sup>x</sup>that thine own right hand can save thee.

15 ¶ Behold now <sup>y</sup>behemoth, <sup>z</sup>which I made with thee; <sup>a</sup>he eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He <sup>b</sup>moveth his tail like a cedar: <sup>c</sup>the sinews of his stones are wrapped together.

18 His <sup>d</sup>bones are as strong pieces of brass; his bones are like bars of iron.

19 He is <sup>e</sup>the chief of the ways of God; <sup>f</sup>he that made him can make his sword to approach unto him.

20 Surely <sup>g</sup>the mountains bring him forth food, <sup>h</sup>where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of <sup>i</sup>the reed and fens.

22 The shady trees cover him <sup>j</sup>with their shadow; <sup>k</sup>the willows of the brook compass him about.

23 Behold, <sup>l</sup>he drinketh up a river, and <sup>m</sup>hasteth not: he trusteth that he can draw up <sup>n</sup>Jordan into his mouth.

24 He taketh it with his eyes; <sup>o</sup>his nose pierceth through snares.

their vain attempts to hide or excuse their sins, they plainly shew that he hath judicially deprived them of understanding.—Indeed, man by nature is prone to imitate the animals in their worst qualities. Like the wild ass he scorns the yoke of God; and like the wild bull in the net, he rages against his corrections. Even his courage is generally unreasonable, instinctive, and furious, like that of a horse. His feet are swift to shed blood, or to venture his own life, when ambition, avarice, or revenge inspire him. In this case he mocketh at fear in his fierceness and rage; and not only rushes upon the weapons of death, but upon the Divine vengeance, without hesitation. Yet would he be afraid as the grasshopper, if called to prefer his plain duty towards God, his family, and society, to the caprice of fashion, and the diabolical honour of revenge, in the midst of the ridicule and reproach of ungodly men! How would he then act, if called to venture, or lay down, his life in the despised cause of truth and righteousness? Moreover, men naturally glory in their own strength and prowess, and rejoice in ostentatiously displaying them; and are more disposed to seek renown by rendering themselves terrible, than by becoming useful.—The qualities of the horse, when united with his docility and promptitude to labour, are admirable; but when found in a rational creature, and separated from more useful dispositions, they become dreadful and detestable.—Even the eagles, which teach their young to suck up the blood, do not prey upon their own species; they leave that cruelty to man. Yet from each of these animals we might learn useful lessons: they almost all instruct us to attend to our own safety, and that of our offspring; and to secure ourselves, in some effectual refuge, from the dangers to which we are exposed. But God forbid, that we should be like the eagle only in soaring aloft and in keenness of sight, while we still look down to the earth for our prey, by ambition and worldly sagacity; or by using our religious knowledge, and our credit among Christians, to cloke ambition, covetousness, and worldly lusts? But, reverencing the Divine Majesty, and abasing ourselves before him in deep repentance, may we by faith and love mount upwards as on eagles' wings, till we obtain those things which are above, where Jesus sitteth on the right hand of God.

## NOTES.

CHAP. XL. V. 1, 2. It is probable, that the voice from the whirlwind ceased for a short space, that Job might speak, if he could make any reply; but, as he continued silent, God answered his very thoughts, and in few words shewed him what he intended by his multiplied questions. Job had complained of the Lord's dispensations, as if he meant to "contend with him;" (Notes, xxxiii. 3-7. xxxi. 35-37.) but could Job give him any instructions how to govern the world? Did he think it wise to contend with Omnipotence? or, having arraigned the dispensations of his Maker, would he also presume to vindicate his own conduct, and to answer what had been spoken?—"Does he, who contends with the Almighty, draw back?" (E. Smih.) By a trivial change of the vowel points, this rendering may be admitted.

V. 3-5. At length Job ventured to speak; but not with that confidence which he had previously thought of. His friends had attempted to prove too much, and had only emboldened him in self-vindication: Elihu had reproved him with sharpness, and he had submitted to it. But the voice of God, and the declaration of his glorious perfections, and manifold works of wisdom and power, effectually convinced him of his rashness and irreverence, in speaking of God as he would have spoken of his equal. In this comparison, he perceived and acknowledged, that he was "vile;" a poor, mean, foolish, sinful creature, who ought not to have uttered one word reflecting upon the Divine conduct.

He was astonished at his own presumption, and could find nothing to plead in excuse; he would therefore be silent, in submission to the will and righteousness of God; having already spoken too often, and in a very unbecoming manner. (Notes, ix. 15-23. x. 3. xvi. 17-22. xlii. 1-6.)

V. 6-8. In order that Job might be still more deeply humbled, the Lord again addressed him in the same majestic and awful manner as before, requiring his attention and his answer; and he more expressly reproved him for insisting upon his own righteousness, in such a manner as to seem to his friends, and even to Elihu, to charge God himself with injustice. Did he then require that the Divine decrees respecting him should be reversed, because they had been too severe? Or, that the Lord should be deemed unjust in his judgments, rather than that he himself should be suspected of hypocrisy? Indeed, wicked men often murmured against Providence in this blasphemous manner; but would Job copy their example, and charge God foolishly? (Notes, ii. 10. xxxiv. 5-9. 31-37. xxxv. 1-3. 14-16. xxxvi. 22-33.) Would he allow his tongue such liberty, while vindicating himself from unjust accusations, or complaining of his sufferings, and the wrongs which were done him? Yet, this had been the tendency of many expressions, which he had used in the heat of dispute, and in the bitterness of his soul. (Note, vi. 26.)

V. 9-14. The Lord would not at all deign to argue the question of right with his servant; but insisted on *that* being taken for granted. "Shall not the Judge of all the earth do right?" (Note, Jer. xii. 1-4.) He purposed therefore to induce Job's unreserved submission, by making him sensible, that he was acting most absurdly and presumptuously, in attempting to decide on the conduct of the infinitely glorious God. (Notes, x. 3. xxvii. 2-6.) Let him then consider whom he was offending; let him compare his puny arm with omnipotence, or his feeble voice with the tremendous thunder; and then let him inquire, whether he was able to make his cause good against such an adversary? (Note, 1 Cor. x. 18-22.) But, ere he ventured any further, let him make trial of his strength against the most potent of his fellow-men. Let him collect all his forces, assume all royal authority and majesty, and appear upon a glorious throne, arrayed with every magnificent decoration, and all the insignia of royalty; let him then declare his fiery indignation against every one of the proud tyrants and oppressors of the earth, and issue out his orders, that they should all be abased and trodden down, wherever they lived; and that their faces should be covered as condemned criminals, and that they should either be put to death, or confined in dark and noisome dungeons. (Note, Esth. vii. 8.) And when, with a look or a word, he had effected this work, (as the Lord did in his own time and manner;) then it should be allowed that he had power sufficient to be his own deliverer and protector; though still unable to contend with the Almighty.

V. 15-24. There have been various opinions concerning *behemoth*, but probably the most ancient is the most true; namely, that the elephant is intended. The word is often used for quadrupeds in general; and more frequently for cattle, or animals which feed on vegetables, as distinguished from the carnivorous animals. This, however, is not exclusively the case; but probably it cannot be clearly shewn ever to mean any other than *land animals*; of which the elephant is the largest and most remarkable. It is also unlikely that the elephant should be totally omitted in this enumeration; and the several particulars seem best to accord with it.—The Lord reminded Job that he had made *behemoth* "with him;" both were his creatures, and *behemoth* is often found near the habitations of men.—This immense animal "eateth grass as an ox;" for if he devoured flesh as a lion, he could scarcely be either resisted or satisfied.



## CHAP. XLI.

The power of God shewn in the huge and terrible Leviathan, 1—34, 1

CANST thou draw out <sup>1</sup>leviathan with an hook? or his tongue with a cord <sup>2</sup>which thou <sup>3</sup>lettest down?

2 Canst thou <sup>4</sup>put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? <sup>5</sup>will he speak soft words unto thee?

4 <sup>6</sup>Will he make a covenant with thee? <sup>7</sup>wilt thou take him for <sup>8</sup>a servant for ever?

5 Wilt thou <sup>9</sup>play with him as <sup>10</sup>with a bird? or wilt thou <sup>11</sup>bind him for thy maidens?

6 Shall <sup>12</sup>thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with <sup>13</sup>fish-spears?

8 <sup>14</sup>Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: <sup>15</sup>shall not <sup>16</sup>one be cast down even at the sight of him?

\* That is, a whale, or, whirlpool, iii. S. Marg. Ps. lxxiv. 14. cxiv. 26, Is. xxvii. 1. Heb. drounest.

a Is. xxx. 28. xxxvii. 29. Ez. xxix. 4, 5. b Ps. lxxv. 21. Prov. xv. 1. xviii. 23. xxv. 15. Is. xxx. 10. c 1 Kings xx. 31—34. d Gen. i. 28. ii. 19. Ps. viii. 5, 6. e Ex. xxi. 6. f Judg. xvi. 25—30. g xxix. 10. h Judg. xiv. 11.

i 26—29.

k 1 Kings xx. 11. 2 Kings x. 4. Luke xiv. 31, 32. l Deut. xxviii. 34. 1 Sam. iii. 11. Is. xxviii. 19. Luke xxi. 11.

m Gen. xlix. 9. Num. xxi. 9. Ps. ii. 11, 12. Ez. viii. 17, 18. n ix. 4. xl. 9. Jer. xli. 5. 1 Cor. x. 22. o xlii. 2, 3. xxxv. 7. Ps. xxi. 3. Rom. xi. 35. p Ex. xix. 5. q Deut. x. 14. 1 Chr. xxix. 11. —14. Ps. xxiv. 1. 1. 12. cxv. 16. 1 Cor. x. 26, 28. q Gen. i. 25. r 2 Kings xix. 28. Ps. xxxii. 9. Jam. iii. 3. s xxxviii. 10. Be. xli. 4. t Ps. lvii. 4. lviii. 6. Prov. xxx. 14. Dan. vii. 7. s Heb. strong pieces of shields. u Jer. ix. 23. x Rev. v. 2, 3, 5.

y iii. 9. Marg. Rev. i. 14. z Ps. xviii. 8. a Jer. i. 13, 14.

10 None is so fierce that <sup>17</sup>dare stir him up: <sup>18</sup>who then is able to stand before me?

11 <sup>19</sup>Who hath prevented me, that I should repay <sup>20</sup>him? <sup>21</sup>whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his <sup>22</sup>comely proportion.

13 Who can discover the face of his garment? or who can come to him <sup>23</sup>with his <sup>24</sup>double bridle?

14 Who can open <sup>25</sup>the doors of his face? <sup>26</sup>his teeth are terrible round about.

15 His <sup>27</sup>scales are his <sup>28</sup>pride, shut up together as <sup>29</sup>with <sup>30</sup>a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like <sup>31</sup>the eyelids of the morning.

19 <sup>32</sup>Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, <sup>33</sup>as out of a seething pot or caldron.

The strength of his loins and the sinews of his body are equal to his bulk; and it is known that the elephant often carries on his back a large wooden tower, with several men on it. His *tail*, or rather *trunk*, (for the word may mean either extremity of the body,) is very large, strong, and flexible, and by it he bears down all before him, as by the moving of a cedar. The "sinews of his thighs" are so interwoven, as to contribute very much to his vast strength; and his bones are so hard and firm, that they are like iron or brass. He is "the chief of all the works of God, that is, of this kind." Now it is evident that the elephant surpasses all other quadrupeds in size, strength, sagacity, and longevity; and yet is equally remarkable for his gentleness, when not provoked. He is content to feed upon the herbage of the mountains; and the other beasts play around him without dread of harm. He lies down to rest, not in a den as carnivorous animals generally do, but under the shade of the trees, or among the reeds and rushes, as fearless of any assailant. When he drinks, he seems as if he would empty a river; and makes no haste, not being in the least fear. He appears to be confident that he could drink up Jordan at once; he greedily looks to the water when he thirsteth, and will not be kept from it by any impediments or snares; but removes them all by his trunk, which is situated above his nose.—Probably, it was not become customary at that time to take, tame, and employ elephants in war, or in journeying, as it hath since been done. But, though man did not know how to deal with behemoth, the Creator had him entirely in his power, and could destroy him at his will. This thought was suited to remind Job not to contend against his omnipotent Sovereign.

## PRACTICAL OBSERVATIONS.

V. 1—8. It behoves us to speak with great reverence and caution concerning the ways and works of God; for it will appear at length, that many of our expressions sprang from such corrupt principles, and led to such desperate conclusions, as we could not deliberately excuse. Yet, all our words must be given an account of at the day of judgment, and be produced as evidences of the frame of our hearts; and, probably, it will then appear, that the presumptuous cavils and objections of philosophic speculators, sprang from deeper enmity against God, and were more provoking to him, than the scandalous profligacy of the profane and licentious. Indeed, when we murmur under correction, do we not contend with God, and dictate to him how he ought to deal with us? But, can we seriously think that such weak and rebellious creatures have any right to be consulted, or are qualified to instruct, or authorized to reprove, the Almighty? We should therefore now judge ourselves on this account, "that we may not be judged of the Lord."—Every increasing discovery of the glorious perfections of God will proportionably humble us in the dust before him. One clear and distinct view of his holy majesty would appal the stoutest rebel upon earth; or even drive him to despair, if not tempered with discoveries of his mercy. How then will the wicked bear the blaze of his glory at the approaching day of wrath and judgment?—Even believers have but faint apprehensions of his glory; and if they saw it more clearly, their self-complacency, in disputing with each other, would be turned into self-abhorrence: their mouths would be stopped, or only opened to say, "Behold, I am vile!" The subjects of their controversies, their management of them, and their whole characters, would appear in another light; and they would impose silence upon themselves, not knowing what to answer, and aware of having already spoken far more than they can justify.—But when we see this glory of our God "in the face of Jesus Christ," we are humbled without being terrified; and our deepest reverence and self-abasement consist with filial confidence and love. When we clearly perceive how vile we are, we are ashamed and grieved for many of those words and actions, which before we vindicated: and when we truly repent, we retract what hath been improperly spoken, and sincerely purpose, and attempt, a change in our conduct and conversation.—The progressive renewal of a believer proceeds in the same way of conviction, humiliation, and watchfulness against remaining sin, as his first conversion did. If we have been much humbled before God, we need still deeper humiliation; if convinced of many evils in our conduct, we need convincing of many more; and every progressive step in this way makes us more

and more sensible, that we, in no case, have either right or reason to complain. Even when we protest against ill-treatment from men, or vindicate ourselves from injurious charges, we are apt to reflect upon God; and to be so tenacious of our own right or reputation, as to neglect a proper regard to his honour; and we seem as if we would "disannul his judgment, and condemn him, that we may be righteous."

V. 9—24. The proud, stout, and profane words of sinners, might almost induce us to conclude, that they suppose themselves to have "an arm like God," and "can thunder with a voice like his!" yet they are exposed without the least defence to his almighty vengeance. Nor can words express their madness, in persisting in rebellion, and neglecting his invitations to be reconciled!—Alas! what is all the majesty, excellency, glory, or beauty, with which sinful worms can deck themselves? How impotent their rage! How vain their ostentation! The Lord alone can, and he certainly will, abase every one that is proud; either in true repentance, or as condemned criminals in destruction. And they who proudly trust, that their own right hand, their own contrivances, efforts, or merits, can save them, will be numbered among these enemies and rivals of God.—Our consideration of the power, and our dread of the rage, of the beasts of the field, might teach us the folly of resisting the will, or provoking the indignation of the Lord. Every haughty rebel should be reminded, that HE who made him, can make his sword to approach unto him; and not only to destroy his temporal life, but to fill his soul with unutterable anguish. Against HIM all power is vain, none can break through his snares, or outrave his vengeance; though they drink down iniquity like water, and still covet and thirst for more, and make no haste to flee from the wrath to come.—But, on the other hand, we may note, that it is well when the powerful are gentle and equitable, and love to see their inferiors secure, at liberty, and in comfort around them: and when, content with the provisions appointed for them, they do not injure, oppress, or defraud any one.—The all-bountiful Creator can supply our wants, however large; and he will do it, if we be content with what nature requires, and be not desirous of meat or drink for our lusts, but "seek first his kingdom and righteousness." (Notes, Matt. vi. 25—33.)—Happy are they, who trust in him, and leave him to manage all their concerns, who ordereth all things in heaven and earth, in perfect wisdom, justice, truth, and goodness.

## NOTES.

CHAP. XLI. V. 1—11. It hath been much disputed what we are here to understand by Leviathan. Many interpret it of the *crocodile*: but the crocodile is an inhabitant of rivers, and leviathan of the sea. (Notes, iii. 2—10. Ps. lxxiv. 13—17. civ. 25, 26. Is. xxvii. 1.) Others suppose the *whale* to be meant; yet naturalists find many difficulties, in applying the particulars of the description to that creature. But there are several species of whales which are known, and probably others in different parts of the ocean, with which we have but little acquaintance; and there is some reason to think that the deep contains enormous creatures, comprehended under that general name, which are even larger than any which have yet been taken. (Note, xxvi. 5—13.) As "behemoth" seems to denote the largest of the quadrupeds, so, it is probable, "leviathan" means the largest of the inhabitants of the ocean. Moses especially mentions the creation of great whales; (Gen. i. 21:) and it is not likely that this animal, so particularly noted in the brief account of the creation, should be overlooked, when the Creator so copiously enumerated his works for the display of his own glory in them.—The Lord, in order more deeply to convince Job of his presumption in contending with him, demanded of him, whether he was able to master leviathan. Could he draw him out of the sea with a line and a hook, which might fasten through his tongue, nose, or jaws, after the various methods of taking other fishes?—Could he bring this prodigious animal to yield, and become his supplicant, to speak him fair and court his favour? Could he engage him in a covenant to be his servant, and to labour for him? Or could he tame and confine him for the amusement of his family? Would he and his acquaintance make a feast upon his flesh? Or, if it were unfit for that use, would he divide the oil and bones among the merchants?—Perhaps in the days of Job, it was not thought possible to take whales as they now do: but



21 His breath <sup>b</sup>kindleth coals, and a flame goeth out of his mouth.

22 <sup>c</sup>In his neck remaineth strength, and sorrow <sup>d</sup>is turned into joy before him.

23 The <sup>e</sup>flakes of his flesh <sup>f</sup>are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, <sup>g</sup>as hard as a piece of the nether mill-stone.

25 When he raiseth up himself, the mighty are afraid; <sup>h</sup>by reason of breakings they purify themselves.

26 <sup>i</sup>The sword of him that layeth at him cannot hold: the spear, the dart, nor the <sup>j</sup>habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: <sup>k</sup>sling-stones are turned with him into stubble.

29 Darts are counted as stubble: <sup>l</sup>he laugheth at the shaking of a spear.

A. M. 2484.

B. C. 1520.

b Ps. xviii. 8, 12.  
Is. xxx. 33.  
Hab. iii. 5.  
c xxxix. 19, xl. 16.  
d Heb. rejoice.  
Hos. xiii. 14.  
1 Cor. xv. 55—57.  
e Heb. fallings.  
d 17.  
f Is. xlviii. 4, Jer. v. 3. Zech. vii. 14.  
g Ps. cvii. 28.  
Jonah i. 4—6.  
h xxxix. 21—24.  
i Or, breast-plate.  
j Jer. xxxii. 17.  
k Ps. xlv. 21.  
l xxxix. 7. Hab. i. 10.  
m 2 Chr. xxvi. 14.

† Heb. short pieces of the pole.  
1. 20. 1 Kings xiv. 10, 2 Kings xxi. 13. Is. xiv. 23. Am. ii. 13. Matt. xiii. 33.  
1 xl. 19.  
§ Heb. behave themselves without fear. 24.  
xviii. 2. xx. 2, 3. CHAP. XLII.  
a Gen. xlviii. 14. Jer. xxxii. 17. Matt. xix. 26. Mark x. 27, xiv. 35. Luke xviii. 27.  
b Ps. xlv. 21. cxxxix. 2. Jer. xvii. 10. Ez. xxxviii. 10. John ii. 24, 25. xxi. 17. Heb. iv. 12, 13.  
\* Or, of things can be hindered. xxiii. 13. Prov. xix. 21. Ec. iii. 14. Is. xiv. 27. xlvii. 10. Dan. iv. 35. Eph. i. 11.

30 <sup>a</sup>Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh <sup>b</sup>the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; <sup>c</sup>one would think the deep to be hoary.

33 <sup>d</sup>Upon earth there is not his like, who <sup>e</sup>is made without fear.

34 He beholdeth all high things: <sup>f</sup>he is a king over all the children of pride.

## CHAP. XLII.

Job, in deep humility, submits to God, 1—6. God decides in Job's favour; and requires his three friends to present burnt-offerings for their sins, and submissively to engage Job to pray for them, 7, 8. They obey, and God accepts Job, 9. His prosperity is restored and doubled, 10—12. His children, 13—15. His age and death, 16, 17.

THEN Job answered the LORD, and said,  
2 I know that <sup>a</sup>thou canst do every thing, and that <sup>b</sup>no thought <sup>c</sup>can be withholden from thee.

some of the species might have been cast on the shore, and divided for the use of different persons. It, however, served equally for Job's humiliation, if he supposed it impossible to take them, as if it really had been so.—He was therefore directed to consider, whether he was able to wound leviathan in his body, or head, with barbed irons, or fish-spears, and thus to take him? He was challenged to lay his hand on him if he dared: but should he attempt it, and escape with his life, he would remember his perilous situation so well, that he would not make another attempt. All hope of taking him would be vain; the very sight of him would daunt any man. None would dare to stir him up when asleep, or basking on the surface of the ocean; and who would dare to meet him when enraged? How could Job then expect to prevail on his almighty Creator to alter his plan of government to please him, or to use his power to serve his interests, or humour his wayward inclinations? For where was that man, who had first given to the Lord and made him his debtor, that he should have a right to demand payment; when all things in the whole universe were the work and property of God? (Notes, xxxv. 4—8. 1 Chr. xxix. 10—19. Rom. xi. 33—36.)

V. 12—34. The remainder of this chapter contains a particular, and most sublime, description of leviathan.—The Lord declared that he did not mean, by confining this prodigious animal in the vast ocean, to conceal from man “his parts, and power, and comely proportion:” for, though we call such creatures monsters, and deem them uncouthly, the Creator sees them to be formed in a suitable and becoming proportion of one part to another.—At first sight leviathan appears exceedingly formidable; and who can draw near to him, to examine particularly his whole skin, which serves as his garment, or to strip it off from him? Who would undertake to bridle him like a horse for his use? Or to look into his mouth; when a sight of his teeth would make any man dread immediate destruction. The scales, (or strong pieces of shields,) with which he is covered, as with an impenetrable coat of mail, are his confidence: by them he is secured, as if a seal fastened one part to another, so that no air can penetrate between them, no separation can be effected. When he “neeses,” or spouts the water into the air, his breath sparkles like fire, and his eyes appear like the morning-light; so that burning lamps and sparks, and smoke appear to be emitted from his mouth, as from under a furnace; and the flame, which attends his breath, seems as if it would set coals on fire. His head is joined to his body with the most surprising strength: and it is as if sorrow, or fainting, marched before him, exulting in the havoc which he makes of other creatures; or, however assaulted, his confidence in his own strength turns all his sorrows into joy. His muscles are immovably firm, and his heart as incapable of fear, or compassion, as if it were a mill-stone. When he appears above water, he causes such commotion and agitation in the waves, that the stoutest mariners are terrified, as in a furious storm; and betake themselves to confessions and prayers, expecting immediate death. (Notes, Ps. cvii. 23—30. Jon. i. 4—6. 11—16.) No weapons of war are of any avail; he is undaunted by them; they make no impression on him, or resistance to him; but he despises and derides them all. Indeed, he reclines his enormous weight upon the sharp-pointed stones, at the bottom of the sea, with as much ease as if he lay on the soft mire. His motion in the deep maketh the waters to move, as ointment in a pot over a vehement fire. His path may be tracked by this violent commotion, and by the white foam which he leaves upon the waters. In the whole earth there is no creature equal to him, being formed destitute of fear. He beholds every other animal, or the stately ships, and aspiring man, with contempt and disregard: he feels himself capable of ruling over the stoutest and proudest animals: and he hath more strength and courage, than the children of pride, who exalt themselves against their Maker.—It is undeniable, that some particulars in this description, do not accord to any species of whale, which is at present known; for none of them are covered with scales, or have an impenetrable skin: but it agrees still less with any other creature that we know; and especially it is wholly unsuited to the crocodile.—The ancient fathers generally understood the passage as an emblematic, or typical, description of Satan, that “king over all the children of pride.” (Notes, Is. xxvii. 1.)

## PRACTICAL OBSERVATIONS.

Man was formed to be the lord of all other creatures here below: but his superiority consists principally in the powers of his rational nature, which, if duly improved, would teach him to submit to his Creator and to serve him; if therefore he *irrationally* forgets his place and duty; he should be reminded of

his inferiority in other respects, even to many of the animals. Indeed, some of these are so powerful and formidable, that we are by no means able to cope with them: how mad then must the presumptuous transgressor be, who defies the power and wrath of the Almighty!—If such sublime language was proper in describing the terrible force of “leviathan;” what words can express the power of God's indignation, who is a “consuming fire!” He indeed beholdeth all high things, in order to abase them; he resists, and will crush, all those who proudly exalt themselves against him; and “who may stand in his sight when he is angry?” But he delights more in shewing his glory from the mercy-seat; and in encouraging sinners to take refuge “under the shadow of his wings,” and to prostrate themselves before him. If his anger be thus turned away from us, his omnipotence will be our protection; and then we need fear no enemy, though we shall have those which are far more formidable than leviathan. Satan, the king and father of all the children of pride, with his legions of evil spirits, is not confined to the ocean; nor can he be fenced out or resisted by our puny arm. Our wisdom, strength, and resolution are unavailing in this unequal contest; and far more useless than sword or spear against leviathan: all opposition or hope of overcoming, or escaping, if left to ourselves, would be in vain: his heart is stoned against compassion, and he hath been the cruel murderer of men, both body and soul, from the beginning: (Note, John viii. 41—47:.) he rejoices in causing destruction, and he looketh on all the proud and lofty of the earth as his own. But the poor in spirit, who humbly trust in the Lord's mercy, are safe: relying on their almighty assistant, they may defy and resist this tremendous foe, and be made more than conquerors over him. They must, however, remember, that they are saved wholly by grace: “For who hath prevented the LORD, that he should repay him?” And if they are mercifully rescued from the deserved wrath of God, and from the malice of Satan, they have no right to complain of any affliction or distress, or to boast of any wisdom, strength, or endowment of their own. Submission, dependence, and grateful obedience are *their* part: it behoves them to revere the Divine Majesty; to be abased under a consciousness of their own vileness; to take, and fill their allotted place; to cease from their own wisdom, and to give all the glory to their gracious God and Saviour.—When any man becomes proud of his personal strength and courage, let him be reminded of leviathan: when he is vain of his sagacity, ingenuity, or mental endowments, let him consider how much Satan excels him in them all. Let us all consider the holiness of our God, that we may be ashamed of our remaining unholiness: and, remembering from whom every good gift cometh, and for what end it was given, let us walk uprightly and humbly with the Lord; for, “before honour is humility.”

## NOTES.

CHAP. XLII. V. 1—6. (Notes, xl. 3—5.) Job, borne down, as it were, with a torrent of light and conviction, at length answered; not in his own vindication, but with unreserved submission. He was fully assured, that the Lord could do every thing; and therefore it was madness to contend with him, and folly to despair of help from him. He knew that none of his impatient thoughts could be concealed from God: or, rather he meant, that the Lord could not be prevented from accomplishing every thing which he intended. (Marg. Notes, Prov. xix. 21. Is. xlvii. 10, 11. Dan. iv. 35—37. Eph. i. 9—12.) He had allowed these truths before, *peevishly* (Note, xxiii. 13—17;) but he now acknowledged them with humble acquiescence, and not without hope of relief.—In reproof of his presumption, God had said, “Who is this, that darkeneth counsel by words without knowledge?” (Notes, xxxviii. 1, 2.) And Job here, in indignant astonishment at his own presumption, repeats the sentiment, and pleads guilty to the charge, as if he had said, “Who indeed am I, a poor sinful worm, that I should venture to darken such deep subjects, by my ignorant and impatient discourses!” He confessed that he had spoken things beyond his knowledge, and too wonderful, or mysterious, for him to comprehend; and in a manner which merited the severest punishment.—God had likewise commanded Job to prepare his answer whilst he proposed some questions to him, and blamed him for presuming to instruct the Almighty; (Notes, xxxviii. 3. xl. 1, 2. 6—8;) but Job now humbly besought the Lord, that he would condescend to answer the questions which he desired to propose, solve those difficulties with which he was perplexed, declare his truth unto him, and become his instructor. He had indeed obtained some distant knowledge of God from education, instruction, and conference with his friends; and he had thought himself competent to discourse on such subjects; but the scene which



3 °Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; °things too wonderful for me, which I knew not.

4 °Hear, I beseech thee, and I will speak: °I will demand of thee, and declare thou unto me.

5 I have °heard of thee by the hearing of the ear; but now °mine eye seeth thee.

6 Wherefore °I abhor myself, and °repent in dust and ashes.

7 ¶ And it was so, that after the LORD had spoken these words unto Job, the LORD said to °Eliphaz the Temanite, °My wrath is kindled against thee, and against thy two friends: for °ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now °seven bullocks and seven rams, and °go to my servant Job, and °offer up for yourselves a burnt-offering, and °my servant Job shall pray for you; for °him will I accept: °lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and °did according as the LORD commanded them: the LORD also accepted °Job.

10 And the LORD °turned the captivity of Job, °when he prayed for his friends: also °the LORD gave Job twice as much as he had before.

11 Then came there unto him °all his brethren, and all his sisters; and all they that had been of his acquaintance before, and did eat bread with him in his house: and °they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: °every man also gave him a piece of money, and every one an ear-ring of gold.

12 °So the LORD blessed the latter end of Job more than his beginning: for °he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He had also °seven sons and three daughters.

14 And he called the name of the first Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 ¶ And the LORD said to Job, °I have heard of thee, and thou art righteous and true. As thou hast said, °I will not put my hand against thee, and I will not diminish thee. Therefore shall I restore thee, and will multiply thee, and will make thee to be more than thou wast before. And thou shalt come to thy place, and thou shalt be more than thou wast before.

16 ¶ And Job answered the LORD, and said, °I have heard of thee, and thou art righteous and true. As thou hast said, °I will not put my hand against thee, and I will not diminish thee. Therefore shall I restore thee, and will multiply thee, and will make thee to be more than thou wast before.

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A. M. 2494.

B. C. 1520.

c xxxviii. 2.

d Ps. xl. 5. cxxxii.

1. cxxxix. 6.

Prov. xxx. 2—4.

e Gen. xviii. 27.

30—32.

f xxxviii. 3. xl.

7.

g iv. 12. xxviii.

22. xxxiii. 16.

Rom. x. 17.

h xliii. 8. 9.

Num. xii. 6—8.

Is. vi. 1. John

1. 18. xli. 41.

45. Acts vii. 55.

56.

i ix. 31. xl. 4.

Ezra ix. 6. Is.

vi. 6. Jer. xxxi.

19. Ez. xvi. 62.

xx. 43. xxxvi.

31. Luke xv.

18. 19. 1 Cor.

iv. 8. 9. 1 Tim.

i. 13—16. Jam.

iv. 7—10.

k ii. 8. xxx. 19.

1 Kings xli. 27.

Ezra ix. 1—3.

Is. lviii. 5. Dan.

ix. 3. Jonah iii.

6—10. Matt. xi.

21. Luke x. 13.

l ii. 11. iv. 1. viii.

1. xi. 1.

m xxxii. 2. 3. 5. n xi. 5. 6.

o Num. xxiii. 1.

14. 29. 1 Chr. xv.

26. 2 Chr. xxix. 21.

Ez. xiv. 23. Heb.

x. 4. 10—14. p Matt. v.

23. 24. q i. 5. Ez. xviii. 12.

r Gen. xx. 17. Is. lx.

14. Jer. xlv. 11.

xv. 1. Ez. xiv. 14. Heb.

vii. 25. Jam. v. 14—18.

Rev. iii. 9. || Heb. his face, or, person. s. 1 Sam.

xxv. 35. Mal. i. 9. Matt. xli. 37.

Eph. i. 6. s. Ps. ciii. 10.

2 Tim. iv. 14.

t xxiv. 31. 32.

Is. lx. 14. Matt.

vii. 24. John ii.

5. Acts ix. 6. x.

33. Heb. xi. 8.

\* Heb. the face

of Job. 8. xxii.

27. Ec. ix. 7.

u. v. 20. Deut.

xxx. 3. Ps. xiv.

7. lili. 6. cxxvi.

x. Ex. xvii. 3. 4.

Num. xii. 2. 13.

xiv. 1—4. 10. 13.

—20. xvi. 21, 22.

46—48. Deut.

ix. 20. Luke

xxiii. 34. Acts

vii. 50. 60.

y viii. 6. 7. xxii.

24. 25. Is. xxxv.

3. 4. John xi. 19.

Rom. xii. 15.

1 Cor. xii. 26.

Heb. xli. 12.

z xix. 13. 14.

Prov. xvi. 7.

a ii. 11. iv. 4. xvi.

5. Gen. xxxvii.

25. Is. xxxv. 3.

4. John xi. 19.

Rom. xii. 15.

1 Cor. xii. 26.

Heb. xli. 12.

b vi. 22. 23. Gen.

xxiv. 22. 53. 1 Sam. x. 27.

c viii. 7. Prov. x. 22.

Ec. vii. 8.

d i. 3. Gen. xxiv.

35. xxvi. 12—14.

Ps. cvii. 38. cxliv. 13—15.

e i. 2.

Ps. cvii. 41. cxxvii. 3.

Is. lxix. 20.

t xxiv. 31. 32.

Is. lx. 14. Matt.

vii. 24. John ii.

5. Acts ix. 6. x.

33. Heb. xi. 8.

\* Heb. the face

of Job. 8. xxii.

27. Ec. ix. 7.

u. v. 20. Deut.

xxx. 3. Ps. xiv.

7. lili. 6. cxxvi.

x. Ex. xvii. 3. 4.

Num. xii. 2. 13.

xiv. 1—4. 10. 13.

—20. xvi. 21, 22.

46—48. Deut.

ix. 20. Luke

xxiii. 34. Acts

vii. 50. 60.

y viii. 6. 7. xxii.

24. 25. Is. xxxv.

3. 4. John xi. 19.

Rom. xii. 15.

1 Cor. xii. 26.

Heb. xli. 12.

z xix. 13. 14.

Prov. xvi. 7.

a ii. 11. iv. 4. xvi.

5. Gen. xxxvii.

25. Is. xxxv. 3.

4. John xi. 19.

Rom. xii. 15.

1 Cor. xii. 26.

Heb. xli. 12.

b vi. 22. 23. Gen.

xxiv. 22. 53. 1 Sam. x. 27.

c viii. 7. Prov. x. 22.

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d i. 3. Gen. xxiv.

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Ps. cvii. 38. cxliv. 13—15.

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Ps. cvii. 38. cxliv. 13—15.

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f i. 3. Gen. xxiv.

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Ps. cvii. 38. cxliv. 13—15.

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Is. lxix. 20.

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Ps. cvii. 38. cxliv. 13—15.

e i. 2.

Ps. cvii. 41. cxxvii. 3.

Is. lxix. 20.

f i. 3. Gen. xxiv.

35. xxvi. 12—14.

Ps. cvii. 38. cxliv. 13—15.

e i. 2.

Ps. cvii. 41. cxxvii. 3.

Is. lxix. 20.



15 And in all the land were 'no women found so fair as the daughters of Job : and their father gave them inheritance among their brethren.

16 ¶ After this lived Job <sup>h</sup>an hundred and forty

■ Gen. xi. 32. xxv. 7. xxxv. 28. xlvii. 28. 1. 26. Deut. xxxiv. 7. Josh. xxiv. 26. Ps. xc. 10.

A. M. 2484.

B. C. 1520.

f Ps. cxliv. 12.  
Acts vii. 20.  
g Num. xxvii. 7.  
Josh. xv. 18, 19.  
xvii. 4.  
Ps. xc. 10.

i Gen. i. 23. Ps.  
cxxxviii. 6. Prov.  
xvii. 6.

years, and saw his sons, and his sons' sons, even four generations.

17 So Job died, being old and <sup>k</sup>full of days.

k v. 26. Gen. xv. 15. xxv. 8. Deut. vi. 2. Ps. xci. 16. Prov. iii. 16.

crave his instructions, and to be satisfied with the explanations, which he vouchsafes to give of those difficulties which intercept our path. For many hear of him, from parents and teachers, and learn to discourse of his works and ways, who have no heart-affecting influential views of his perfections. After all they have heard, he is to them an *unknown God*; for they do not so know him, as to reverence, love, trust, and to submit to him. (Notes, 1 Chr. xxviii. 9. John viii. 54—59. xvi. 1—3. xvii. 1—3. 25, 26. Acts xvii. 22—31. Rom. i. 21—23. 28—32.) Nay, believers, who have some experimental acquaintance with God, may even in this world, receive such clear discoveries of his glory, and experience so much of his power and love; that all which they knew before, shall seem as a mere report, compared with their present views. How then will it be, when we shall "see him as he is," and "know him as we are known?"—All true knowledge of God, proportionably humbles and abases us, and causes us to abhor ourselves, and repent in dust and ashes: but false doctrines and mere speculative knowledge puff men up, and feed their self-importance. By this criterion let us judge ourselves, and our knowledge in religion: let us take care not to be put off with empty notions, or to be satisfied with present measures of humiliation and experience: for when we are the most abased as sinners before God, we are in the readiest way of being exalted by him. Did such self-abasing language suit the lips of Job, that most eminent saint and servant of God, at the moment when every grace was in its fullest exercise; and can any language be too humiliating for us? If we start and scruple to say that we "abhor ourselves;" or if we find that we cannot do it with sincerity, does it not demonstrate, that we have never perceived so much of the Divine glory, as Job had, and therefore are not made so sensible of our own guilt and pollution? For it would be very arrogant for any of us to suppose ourselves better, by nature and practice, or more eminent in faith, patience, or piety, than this most approved and applauded character.

V. 7—17. When the Lord hath duly humbled and graciously pardoned his servants, he will clear their reputations, silence their slanderers, answer their confidence, and exceed their largest expectations; and he will also teach them, after his example, to forgive, love, and pray for those who have injured them. In this frame of spirit they will be prepared to bear honour in an unassuming manner, and then he will confer it. He generally first rebukes those whom he most loves: (Notes, v. 17. Heb. xii. 4—11. Rev. iii. 18, 19: ) but let not such, as for a time escape, be over confident, for their turn will soon come.—Even pious men may kindle the wrath of God against them, by not speaking humbly and honorably of him: but, as all his controversies with us begin by our sin, so every reconciliation must be effected, in that way which he hath revealed, and in the use of those means which he hath prescribed. They, who refuse to come in this way, shall be dealt with after their folly: but no true believer or real penitent will finally persist in such a refusal.—It is indeed very painful to be confuted, rebuked, and constrained to confess our mistakes and offences, and to beg the assistance and good offices of those, whom we have despised, condemned, and injured. Yet the true penitent will submit to all this, and more, when the will of God is known: his self-abasement will be proportioned to his former self-confidence; and whenever we approach God in his ordinances, such mutual concessions, restitutions, and forgivenesses, should first be attended to. (Marg. Ref. Note, Matt. v. 23, 24.) Nothing cements the affections of

believers, who have jarred or disputed, so much as praying with and for each other: when they enjoy communion with their common Saviour, they feel a disposition to delight in "the communion of the saints;" and to forget all which for a season interrupted it: and "the effectual fervent prayer of a righteous man availeth much."—We should be careful not to judge anything before the time; we know not how the Lord may clear up one man's character, or expose another's; and therefore we should be candid towards others, and jealous of ourselves. Neither are we competent to decide who is the most happy man; for the end crowns the day. (Note, Ec. vii. 8.) When a man is oppressed, censured, and tempted, he appears very different from what he does when delivered and comforted: and he that is at ease, can scarcely conceive what effect sharp trials would have upon him.—Satan's prevalence is limited in duration, as well as in degree: and, when he is rebuked, the gloom of those whom he hath tempted will be dispelled, and way made for their returning consolations. (Notes, i. 9—12.) "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Note, Prov. xvi. 7: ) he is graciously pleased with the very imperfect services of the humble believer; and when he has stood the trial, he shall come forth as gold purified from the furnace.—True religion mortifies the avarice which covets the wealth of other men, and that pride, which induces numbers to scorn the needful, well meant, and proper assistance which is offered to them. (Note, Phil. iv. 10—13.)—Whether the Lord gives us health, long life, affluence, friends, and flourishing families, or not, we shall eventually be happy, if we patiently suffer according to his will: and those things, which once we thought were altogether against us, shall, at length, appear to have been wisely chosen for our greater and more enduring good. (Note, James, i. 12.)—We know not for what good purposes our lives may be prolonged; and therefore should not be impatient for death, even when greatly afflicted. And whether our children and friends go before, or follow us into the eternal world, they will not be lost to us, if the Lord hath made them partakers of his grace: this, above all things we should seek, for an inheritance for them and for ourselves, being infinitely more valuable than all the wealth and personal accomplishments in the world. But though Job's trials and their happy event are replete with instruction and consolation, to the suffering tempted believer: yet we shall be still more edified and encouraged by looking unto Jesus. His abasements, temptations and sufferings were vastly greater than those of Job; and he endured them with perfect patience, and they issued far more gloriously. For us he was tempted, and suffered, and emerged, and triumphed, and is glorified: for us when we were enemies, he offered himself a sacrifice, and now for us he pleads before the throne.—In him believers are pardoned and accepted: "He sees his seed, and prolongs his days, and the pleasure of the Lord prospers in his hands:" but there is no salvation in any other. (Note Is. liii. 10—12.) To him we must come, in him we must confide, to him we must submit, and from him receive all that we can want: but we can give him nothing, except the honour of our whole salvation, and ourselves to be, by his grace, his redeemed and devoted servants. May we then experience his grace, share his victories, tread in his steps, and copy his patience; and we shall find in the event, "that the Lord is pitiful, and of tender mercy." But we have need of patience, that after having done the will of God, we may receive the promise.



# THE BOOK OF P S A L M S.

The Hebrew name of this book is *Tehillim*, or *Praises*; because the praises of God form its grand scope and object, to which all other subjects contained in it are, in one way or another, rendered subservient.—The word *Psalms* is taken from the Greek, and denotes that these sacred hymns were, when sung, accompanied with the psaltery, harp, or lute: and indeed, from the time of David, psalmody, with various kinds of instrumental music, formed a considerable part of the daily worship at the sanctuary. (*Notes*, 1 Chr. ix. 33. xv. 16—22. xvi. 4—6. 37—46. xxv.)—The whole collection is often called, ‘The Psalms of David.’ He indeed was, undoubtedly, the writer of the greatest part of them: his name is prefixed to above seventy Psalms: and he certainly wrote some, and probably many, of those which are not expressly ascribed to him: concerning others, it remains doubtful who composed them; but one is entitled ‘The Prayer of Moses, the Man of God:’ (xc:) and there is internal proof that some were written long after the time of David, and even during, or subsequent to, the Babylonish captivity. David, however, was the first who especially employed his poetical talents, by the guidance of the Holy Spirit, in composing sacred poems, and who established or regulated the psalmody at the sanctuary, was warranted to call himself ‘the sweet Psalmist of Israel:’ and to add, ‘the Spirit of the Lord spake by me, and his word was on my tongue.’ (*Notes*, 2 Sam. xxiii. 1—4.)—Josephus informs us, that the Levites were enjoined to preserve at the temple, all such hymns as might be composed in honour of God: and it is thought by some learned men, that the book of Psalms which we now have, was selected from a much larger number, as divinely inspired, and so, admissible into the canon of Scripture; while many others were rejected, as not intitled to this honourable distinction. However this may be, the entire book has certainly been considered as a part of ‘the oracles of God’ in every age, by an invariable testimony. St. Paul quotes the second *Psalm* expressly as a prophecy of Christ, (*Acts* xiii. 33;) which implies that the Psalms were arranged after the same order, in general, as they now are. Nearly fifty of the Psalms are quoted, or referred to, in the New Testament. Our Lord, proposing a question to the Scribes concerning the Messiah, introduces a passage from the hundred and tenth *Psalm*, in this manner, ‘David himself said by the *Holy Ghost*,’ or, ‘David in *Spirit* calls him Lord:’ and when instructing his disciples, after his resurrection, he says, ‘All things must be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.’ (*Notes*, Matt. xxii. 41—46. Mark xii. 35—37. Luke xxiv. 44—49.) In like manner, the apostle Paul, quoting a passage from the ninety-fifth *Psalm*, which he ascribes to David, uses this language, ‘Wherefore, as the *Holy Ghost* saith, To-day, if ye will hear his voice:’ (*Notes*, *Acts* iv. 23—28. *Heb.* iii. 7—13. iv. 3—11;) and the assembled Christian church applies the second *Psalm* to Christ, in these words—‘Lord, thou art God, who by the mouth of thy servant David hast said.’ In so decided a manner is the divine inspiration of the Old Testament attested by Christ and his apostles.—The Jewish writers indeed are unwilling to bestow on David the title of prophet, and ascribe to him only a subordinate kind of inspiration; according to the several distinctions which they have devised in this respect: but St. Peter expressly calls him a prophet; (*Note*, *Acts* ii. 33—36;) and the number and clearness of the predictions which he delivered, and which were evidently fulfilled after many ages, most fully prove him entitled to that character. Indeed, the several particulars respecting the descent, kingdom, and priesthood of Christ, the contempt and persecutions which he endured, and the intenseness and variety of his sufferings, the manner of his death, his resurrection, ascension, and glory, with the success of his gospel, and the calling of the Gentiles, are so circumstantially foretold in one or other of the Psalms; that a history of these events might in a great measure be compiled from them; and in some cases, with a minuteness to which historians seldom descend.—The words which our Lord used on the cross, in two instances, were taken from the Psalms; and the insulting language of his prosecutors was the very same which David, above a thousand years before, had put into their mouths. (*Notes*, Ps. xxii. 1. 7, 8. xxxi. 5. Matt. xxvii. 39—46. Luke xxiii. 46.)—Many Psalms indeed, are, directly and throughout, prophecies of Christ; various passages in others must be interpreted of him: and David was so eminent a type of the Saviour, that his very name, in some instances in the prophecies, is given to this his most illustrious descendant. (*Notes*, Is. lv. 1—5. Ez. xxiv. 23—31. xxxvii. 25. Hos. iii. 4, 5.) But, besides this, that union, which subsists betwixt the Redeemer and his people, and the conformity thence resulting, are of such a nature, that it is impossible but the same things should apply in many respects to both: though a discrimination must needs be observed in others. This may lead us to an obvious decision of the controversy, which has often been agitated; whether all the Psalms should be applied to Christ or not. No doubt every pious mind will allow, that each of them either immediately points to him in his person, character, and offices; or may be so applied as to lead the believer’s thoughts to Him, who is the centre of all acceptable religion: and, probably, there are few persons, who suppose that all the Psalms speak of Christ in exactly the same manner; but rather according to the nature of the subject. It cannot indeed be doubted, but that the Psalms in general are devotional and experimental, the language of the gracious heart under its various exercises; whether mourning for sin, thirsting after God, or rejoicing in him; whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring the Divine perfections, thanking God for his mercies, meditating on his truths, or delighting in his service. They are in great measure a divinely appointed standard of genuine experience; by which we may judge whether, or how far, our own desires, aims, fears, hopes, joys, and sorrows are spiritual; and how far they are carnal, or verge to enthusiasm or delusion. The value of the Psalms in this particular is inestimable; and the more cordially we can enter into the views, and appropriate the language of the Psalmist, the higher is our progress in genuine religion. ‘The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world, the dispensations of providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel, their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought by faith; their sins and captivities; their repentance and restoration; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit, the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment, the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditation.—They are adorned with the figures and set off with the graces of poetry: and poetry itself is designed yet further to be recommended by the charms of music, thus consecrated to the service of God: that so, delight may prepare the way for improvement, and pleasure become the handmaid of wisdom; while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse.—They present religion to us in its most engaging dress, communicating truths, which philosophy could never investigate, in a style which poetry can never equal: while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption.—Besides their incomparable fitness to express our sentiments, they are at the same time memorials of, and appeals to, former mercies and deliverances—they are acknowledgments of prophecies accomplished.’ (*Bp. Horne’s Preface to the Psalms.*) In commenting therefore upon this book, we should continually keep the Saviour in our mind: and whilst we consider who he was, and what he did; how and why he suffered, and how he rose and reigns; we should also endeavour to learn what his true disciples are, what they ought to be, and what they actually do aspire after. The literal meaning, as far as the Psalmist is concerned, should be adverted to, where it can be ascertained; the particulars, in which Christ is predicted or typified, noted; and the use that is to be made of every part of each *Psalm* to encourage the faith and hope, to direct the temper and conduct, to enliven the devotions, and to assist the self-examination of the reader, should be plainly shewn.—We are also here continually reminded of what we must have to struggle against, from within and from without, and how we may succeed in this conflict: and solemn warnings, and denunciations of vengeance against oppressors and persecutors, and the despisers and opposers of Christ and his gospel, are every where interspersed. This indeed has been considered as an objection to the use of the Psalms, in public or private devotion: and a prejudice has arisen in some pious minds against several parts of them, as if contrary to the Christian spirit; but, doubtless, the *right spirit* has always been the same; and these parts must be considered, either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ, and his cause or people; and not as expressions of private resentment, or malevolence against injurious individuals. In short, there is nothing in true religion, doctrinal, experimental, and practical, but will present itself to our attention, whilst we meditate upon the Psalms. Scarcely any part of the book, but, when properly understood and accommodated, suits the case of private Christians, and may be usefully employed in public worship: hardly an occasion of praise and thanksgiving can be conceived, to which some portion of them, faithfully rendered in poetical versions, may not be applied with peculiar energy and propriety; and indeed the Christian’s use of them in the closet, and the minister’s in the pulpit, will generally increase, with their growing experience of the power of true religion in their own hearts. From this eulogium on this part of Scripture, let the reader be excited to meditate on it carefully for himself: but let him not expect too much from the expositor. Brevity must be consulted; a writer’s inclination may exceed his ability; and at the last, the teaching Spirit of God, sought in fervent prayer, leading the pious soul into the genuine exercise of faith, hope, love, and gratitude, will do more to enable a man to enter into the Psalmist’s views, than any human explication. If the author is enabled to suggest a few profitable hints upon each *Psalm*, he shall have cause to be very thankful.

Various divisions of this book have been made, apparently without much reason. The present order seems to have been very ancient; though by no means coincident with the date of the several Psalms, which, indeed, have seldom much connexion with each other.—The Septuagint throw the ninth and tenth Psalms into one, as also the hundred and fourteenth and the hundred and fifteenth; and they divide the hundred and sixteenth and the hundred and forty-seventh each into two.—Various other particulars respecting the titles, the dates, and the occasions of the several Psalms, will be noted as we proceed.—‘The version of the Psalms, in our Bible, which was made by the translators employed by James the First, is posterior to that printed in our prayer-books, which was executed in 1539. This last, as very excellent, and familiarized by custom, was retained in the Liturgy; though, as translated chiefly from the Septuagint, it does not so exactly correspond with the original, as does that in our Bibles.’ (*Grey’s Key.*) It may be added, that the Prayer-book translation is in no respect comparable to that of the Bible.



## PSALM I.

The character and happiness of the righteous, 1—3. The misery and ruin of ungodly men, 4—6.

**B**LESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the

Luke xlii. 51. \* Or, *wicked*. d xxvii. 12. Rom. v. 2. Eph. vi. 13, 14. e 6. xxvii. 4. xlvii. 9. Prov. ii. 12. 19. xlii. 15. Matt. vii. 13, 14. f xlvii. 4. 5. cxix. 115. Jer. xv. 17. g Prov. i. 22. iii. 34. ix. 12. xix. 23. h xli. 8. cxii. 1. cxix. 11. 35. 47. 48. 72. 92. Job xlii. 12. Jer. xv. 16. Rom. vii. 22. i John v. 3. i civ. 34. cxix. 1. 15. 97—99. Josh. i. 8. 1 Tim. iv. 15. k lxxxviii. 1. Luke ii. 37. xlvii. 7. 1 Thes. ii. 9. 2 Tim. i. 3. l Job xiv. 9. Is. xlii. 4. Jer. xvii. 8. Ez. xvii. 8. xlii. 10. xlvii. 12. Rev. xlii. 2. m xlii. 14. Matt. xlii. 34. 41. n Is. xlvii. 11. Matt. xlii. 6. xli. 19. John xvi. 6. Jude 12. + Heb. *fade*. o xxvii. 2. Gen. xxxix. 3. 23. Josh. i. 7, 8. 1 Chr. xlii. 11. 2 Chr. xlii. 21. xxiii. 23. Is. iii. 10. p xxxv. 5. Job xli. 18. Is. xvii. 13. xxix. 5. Hos. xlii. 3. Matt. iii. 12. q v. 5. xxiv. 3. Luke xxi. 36. Jude 24.

## NOTES.

PSALM I. V. 1—3. This psalm is generally considered as a preface to the book, and supposed to have been prefixed to it by Ezra. (Notes, Ezra. vii. 6—10. Neh. viii. 1, 2.) It establishes the important distinction betwixt the righteous and the wicked; and assures us of the felicities of the former, and the misery of the latter.—All men shun misery, and aim to be happy: but few understand that misery springs from sin, and that happiness can be enjoyed only in the favour of God. This the Scriptures declare; and by this light the believer seeks and finds it. In such portions of the word of God, we ought not to look for the way, in which sinners are made righteous; or, the origin of that difference which subsists among men, who are all of one nature: for they only inform us of the character of such as are accepted by God, and are in the way to heaven. (Notes, xv. 1. P. O. xxiv. 3—6. Rom. ii. 7—11.)—The translation in our prayer-book, renders this in the past tense; and though the original might very well bear that meaning, yet the context and the whole tenor of Scripture shew, that this cannot be the exclusive sense; for that would imply, that they alone are blessed, who never have walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful: whereas penitent believers, whatever their previous character has been, are partakers of the blessings, which is evidenced by their subsequent conduct: and none but they answer this description. (Notes, xxxii. 1. 2. cvi. 3—6. cxix. 1—5. Matt. v. 1—12. Luke xi. 27, 28. Rom. iv. 6—8.)—“The ungodly” are those, however moral or virtuous, who profanely despise spiritual blessings, and live without any due regard to God and religion, as all unconverted men do.—“The counsel of the ungodly” signifies, the maxims and principles of worldly men, who form their plans and calculate advantages or disadvantages, according to their several pursuits, without bringing the favour or displeasure of God, or eternal things, into the account: and “walking in this counsel” signifies an habitual conduct formed on such principles, and regulated according to such rules. “Sinners,” in this climax, seems to mean, those who add to their ungodliness, gross immoralities, and such crimes as natural conscience and the opinion of the world protest against. (Notes, Luke vii. 37—39. John ix. 24—34. Rom. v. 6—10.) And to “stand in the way of sinners,” implies, the habit of vices gradually overcoming the sense of shame and remorse of conscience; till a quiet, rarely interrupted by convictions, is superinduced. Yet these occasional convictions are the source of uneasiness; and this prepares the sinner for “sitting down in the seat of the scornful.”—“The scornful” no doubt, are such, as encourage themselves and each other in ungodliness and wickedness, by infidel and atheistical tenets; and as have recourse to corrupt principles, to bear them out in corrupt practices; and so are given up to a blinded and deluded mind, as a punishment of their conduct in following the impulse of a wicked heart. And to “sit in the seat of the scornful,” is to become teachers and apostles of infidelity, and impiously to ridicule, with all the genius, wit, and sense, which they possess, the doctrines, precepts, and worshippers of God. (Notes, Prov. i. 21—23. iii. 34. xiv. 6. Is. xlviii. 14, 15. 2 Pet. iii. 1—4.)—The Septuagint translate the last clause, *the seat of pestilences*, (Acts xxiv. 5. Murg.) Thus “the simple ones love simplicity, and fools hate knowledge, and scorners delight in their scorning.”—But the happy persons here described, have been preserved, or recovered, from these dreadful evils. They have, by divine grace, separated from all ungodly companions, and lost their relish for the vain pleasures of the world; they have learned to delight in the word of God, and to meditate continually upon it. This engages their affections, and occupies that time, and those thoughts, which others waste in vanity or sloth: thus they become like a tree planted in a well-watered soil, which seasonably brings forth fruit, and abides verdant and flourishing; and whilst they are rendered steadfast and joyful in hope, and fruitful in holiness, they are made useful to others, and eventually prosper in the best desires and purposes of their heart. (Notes, Josh. i. 8. Jer. xvii. 5—8.)

V. 4—6. The psalmist, having briefly stated the character and felicity of the righteous, contrasts with these the worthlessness and misery of the ungodly, however distinguished: comprising all, who are not accepted worshippers of God. These are not only as unfruitful and withered trees, but despicable and useless as the chaff; they are readily driven from one delusion to another; and shall soon be torn away from all their worldly prosperity, and cast into hopeless misery. However their success may now be envied, or their character mistaken, the judgment of God will infallibly separate them from the congregation of the

A. M. 2957.

B. C. 1047.

B. C. 450.

a ii. 12. xxxii. 1, 2. xxxiv. 8. lxxxiv. 12. cvi. 3. cxii. 1. cxv. 12—15. cxix. 1, 2. cxliv. 15. cxlvi. 5. Deut. xxvii. 2. Ec. xxxiii. 29. Jer. xvi. 7. Matt. xvi. 17. Luke xi. 28. John xlii. 17. xx. 29. Rev. xlii. 14.

b lxxxii. 12. Gen. v. 24. Lev. xxvii. 27, 28. 1 Kings xvi. 31. Job xxxi. 5. Prov. i. 15. iv. 14, 15. xlii. 20. Ez. xx. 18. 1 Pet. iv. 5. c lxix. 2. Gen. xlix. 6. 2 Chr. xxii. 3—5. Job x. 3. xxi. 16.

d xxvii. 4. xlvii. 9. g Prov. i. 22. ble. Luke xlii. 1, 2. 5. 22, 23. Acts xvi. 29. xvii. 5, 6. xix. 28—32. b Matt. xxi. 38. John xi. 49, 50. Acts v. 39. Rev. xvii. 14. + Heb. *mediate*. c 10. xlviii. 4. cx. 5. Matt. ii. 16. Luke xlii. 31. xlii. 11, 12. Acts xli. 1—6. Rev. xvii. 12—14. d Matt. xxi. 3. 50. xxvii. 1. Acts iv. 5—8. e Ex. xvi. 7. Prov. xxi. 30. John xv. 23. Acts ix. 4. f xlv. 7. lxxxix. 20. Is. lxi. 1. John i. 41. iii. 34. Acts x. 38. Heb. i. 9. g Jer. v. 5. Luke xix. 14. 1 Pet. ii. 7, 8.

r xxvi. 9. Mai. iii. 18. Matt. xlii. 49. xxv. 32.

s xxxvii. 18—24. cxxxix. 1, 2. cxlii. 3. Job xlii. 10. Nah. i. 7. John x. 14. 27. 2 Tim. ii. 19.

t cxii. 10. cxlvi. 9. Prov. xiv. 12. Matt. vii. 13. 2 Pet. ii. 12.

## PSALM II.

a xviii. 43. xlvii. 6. lxxxiii. 4—8. Is. viii. 9, 10. Luke xlii. 32. Acts iv. 25—27.

\* Or, *tumultuously assem- bled*. Luke xlii. 1, 2. 5. 22, 23. Acts xvi. 29. xvii. 5, 6. xix. 28—32. b Matt. xxi. 38. John xi. 49, 50. Acts v. 39. Rev. xvii. 14. + Heb. *mediate*. c 10. xlviii. 4. cx. 5. Matt. ii. 16. Luke xlii. 31. xlii. 11, 12. Acts xli. 1—6. Rev. xvii. 12—14. d Matt. xxi. 3. 50. xxvii. 1. Acts iv. 5—8. e Ex. xvi. 7. Prov. xxi. 30. John xv. 23. Acts ix. 4. f xlv. 7. lxxxix. 20. Is. lxi. 1. John i. 41. iii. 34. Acts x. 38. Heb. i. 9. g Jer. v. 5. Luke xix. 14. 1 Pet. ii. 7, 8.

judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

## PSALM II.

The throne of Christ established, in contempt of all opposers, 1—6. Christ declares the Father's decree concerning his kingdom, 7—9. Kings and rulers are warned to submit to him, 10—12.

**W**HY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast their cords from us.

righteous. (Notes, Job xx. 4—29. xxvii. 7—23. Is. xxix. 5, 6. Hes. xlii. 3, 4. Mai. iii. 16—18. Matt. iii. 11, 12.) For the Lord hath appointed, and he approves, the way in which the righteous walk; he knows all its snares, dangers, and difficulties, and will watch over all who walk in it: but he leaves the wicked to the consequences of that way which they choose; and it leads directly to the pit of destruction. (Note, xxxvii. 18, 19. Prov. iv. 18, 19. Nah. i. 7, 8. 2 Tim. ii. 19.)

## PRACTICAL OBSERVATIONS.

The tendency of corrupt nature is from bad to worse. Men first forget and neglect God and his worship, and act from worldly maxims and principles; then they often venture on gross and scandalous crimes; and at length they frequently settle in infidelity, or an impious contempt of religion, and become the avowed and determined enemies of its doctrines and precepts. None know, when they first shake off the impressions of a religious education, or venture to neglect known duty, how far they may be left to proceed: when inward and outward restraints are surmounted, they may rush downward into impiety and iniquity with accelerated force, as the stone falls to the earth. We ought to be thankful if we have been preserved from these dreadful enormities, and have not been left to “sit down” finally “in the seat of the scornful.” And young persons should be warned not to venture aside into a path which leads to such fatal consequences: for numbers are left to wander from God, to be hardened in sin, and finally to perish. But blessed be God for the covenant of grace, and Jesus the Mediator of it: by his perfect obedience even unto death, he is become “the end of the law for righteousness to every one that believeth.” Whenever the sinner becomes sensible of his guilt and misery, he may return by Christ, the living way, and join the company of the righteous. In the exercise of repentance and faith, he separates from the society of the ungodly, in which he can no longer delight. He cannot now act according to their maxims, or conform to their fashions, join in their pleasures, or relish their profane scoffs and jests. Perceiving the vanity of the world and the odiousness of sin, he begins to delight in the word of God, which shews him the preciousness of Christ, and the beauty of holiness. Reading, and meditating daily on the sacred Scriptures, with faith and prayer, he becomes “in Christ a new creature:” he has now new desires, pleasures, hopes, fears, sorrows, companions, and employments: his thoughts, words, and actions are changed: he enters upon a new state and bears a new character. (Notes, Deut. vi. 6—9. cxix. 97—100. 2 Tim. iii. 14—17.) “Behold, all things are become new!” and the word of God is the support, comfort, and rule of his new and heavenly life. This man's religion does not consist in notions or forms; but in due season he will bring forth the substantial fruits of righteousness: for he is planted and takes root in a good soil; and, through the word, derives from Christ those communications of divine grace, which gradually transform his soul into the Redeemer's image. Nor will his profession end in apostasy: for his Saviour lives, and he shall live also; and though he may be tried and often disappointed, yet he shall find at last, that he had all profitable success in each of his undertakings.—How different the character, prospect, and end of the ungodly! Their doom will be as dreadful, as their characters were worthless; for, being “vessels of wrath fitted for destruction,” they will be driven from the presence of the Lord into unquenchable fire. They may indeed here impose upon their fellow-creatures, as well as deceive themselves: but the Judge will perfectly and finally separate them from the righteous; and will send them away into everlasting punishment, while he receives his people into life eternal. (Notes, Matt. xxv. 31—46.) If we would then be happy, we must choose the way which the Lord knows and approves, though it be unfashionable, and despised: we must come out and be separate from the wicked: we must learn to redeem our time for the study of the Scriptures and attendance on God's ordinances; we must examine whether we can and do delight in these sacred exercises, and in any measure become fruitful in holiness. And if we meet with troubles by the way, we should keep the end in view: for surely we can never envy those, however prosperous or admired, who throng that broad road which leads to destruction. (Note, Matt. vii. 14, 15.)

## NOTES.

PSALM II. V. 1—3. The occasion of this psalm might be taken from David's advancement to the throne, and his expectation of triumphing over the opposition made to his authority, both by disaffected Israelites and the surrounding nations; (Notes, 2 Sam. ii. 4. 9. v.) but it is throughout an



4 <sup>b</sup>He that sitteth in the heavens <sup>1</sup>shall laugh: the LORD shall have them in derision.

5 Then <sup>k</sup>shall he speak unto them in his wrath, and <sup>v</sup>ex them in his <sup>1</sup>sore displeasure.

6 <sup>v</sup>Yet have I set <sup>1</sup>my king upon <sup>1</sup>my holy hill of Zion.

7 I will declare <sup>1</sup>the decree: The LORD hath said unto me, <sup>1</sup>Thou art my Son; <sup>1</sup>this day have I begotten thee.

8 <sup>1</sup>Ask of me, <sup>1</sup>and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt <sup>1</sup>break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 <sup>1</sup>Be wise now therefore, <sup>1</sup>O ye kings: <sup>1</sup>"be instructed, ye judges of the earth.

11 <sup>1</sup>Serve the LORD with fear, and <sup>1</sup>rejoice with trembling.

Heb. xii. 22. Rev. xiv. 1. \* Or, for a decree. cxlviii. 6. Job xxiii. 13. Is. xlvii. 10. xvi. 16. Acts viii. 37. xiii. 33. Rom. i. 4. Heb. i. 5. iii. 6. v. 5. 8. o lxxxix. 27. John i. 14. 18. iii. 16. Heb. i. 6. p John xvii. 4. 5. q xxii. 27. lxxii. 8. Dan. vii. 13. 14. r xxi. 8. 9. lxxxix. 23. cx. 5. 6. lxxx. 14. lx. 12. Jer. xix. 11. Dan. ii. 44. Matt. xxi. 44. Rev. ii. 26. 27. xlii. 5. s Jer. vi. 8. Hos. xiv. 9. t xiv. 12. lxxii. 10. 11. Is. xlii. 23. lli. 15. lx. 3. 10. 11. u lxxxi. 1-8. lxxxix. 7. Heb. xii. 28. 29. y xcv. 1-8. xcvi. 1. xcix. 1. cxix. 120. Phil. ii. 12. Heb. iv. 1. 2. xii. 25.

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h xl. 4. lxxvii. 33. cxv. 3. Is. xl. 22. lvi. 16. lxxi. 1. i lxxxviii. 13. llii. 5. lxx. 8. 2 Kings xix. 21. Prov. 1. 20. k 1. 16-22. Is. xl. 4. lxxvi. 6. Matt. xxii. 7. lxxii. 33-36. Luke xix. 27. 43. 44. Rev. i. 16. xix. 15. l. 20. m Or, trouble. i. 15. n Or, 5. 6. Zech. i. 5. o lxxv. 6. lxxxix. 27. 36. 37. cx. 1. 2. Is. ix. 6. 7. Dan. vii. 13. 14. Matt. xxviii. 18. Acts ii. 34-36. v. 30. 31. Eph. i. 22. Phil. ii. 9-11. s Heb. anointed. l Zion, the hill of my holiness. lxxviii. 1. 2. 1. 2. lxxviii. 68. lxxviii. 13. 14. n Matt. vii. 29. r xxi. 8. 9. lxxxix. 23. cx. 5. 6. lxxx. 14. lx. 12. Jer. xix. 11. Dan. ii. 44. Matt. xxi. 44. Rev. ii. 26. 27. xlii. 5. s Jer. vi. 8. Hos. xiv. 9. t xiv. 12. lxxii. 10. 11. Is. xlii. 23. llii. 15. lx. 3. 10. 11. u lxxxi. 1-8. lxxxix. 7. Heb. xii. 28. 29. y xcv. 1-8. xcvi. 1. xcix. 1. cxix. 120. Phil. ii. 12. Heb. iv. 1. 2. xii. 25.

z Gen. xli. 40. 43. 44. 1 Sam. x. 1. 1 Kings xix. 18. Hos. xii. 2. John v. 23. a 7. b 1. 6. John xiv. 6. c 5. 2 Thes. i. 8. 9. Rev. vi. 16. 17. xiv. 9-11. d xl. 4. cxlvi. 3-5. Prov. xvi. 20. Is. xxvi. 3. 4. xxx. 18. Jer. xvii. 7. Rom. ix. 3. x. 11. Eph. i. x. 12. 1 Pet. i. 21. ii. 6.

PSALM III. a 2 Sam. xv.-xviii. b 2 Sam. xv. 12. xvi. 15. xvii. 11-13. Matt. xxvii. 25. c xvii. 7. Matt. x. 21. d xlii. 7. 8. xlii. 3. 10. lxxi. 11. 2 Sam. xvi. 8. Matt. xxvii. 42. 43. e 4. 8. iv. 2. 4. Hab. iii. 3. 9. 13. f xviii. 2. xxviii. 7. lxxxiv. 11. cxix. 114. Gen. xv. 1. Deut. xxxiii. 29. \* Or, about. g iv. 2. lxxi. 7. Is. xlv. 25. lx. 19. Luke ii. 32. Rev. xli. 11. 23. h xxvii. 6. cx. 7. Gen. xl. 13. 2 Kings xxv. 27. i xxii. 2-5. xxvii. 6. 1. 15. lxxi. 17-19. lxxxix. 3. 4. xci. 15. cxvi. 1-4. cxvii. 1. 2. cxviii. 3. cxlii. 1-3. Is. lxxv. 24. Jer. xxix. 12. 13. Matt. vii. 7. James v. 13. k ii. 6. xliii. 3. xcix. 9. cxviii. 13. 14. 1 iv. 8. Lev. xlvii. 6. Job xi. 18. 19. Prov. iii. 24. Acts xii. 6. m iv. 8. lxxvi. 9. Prov. xiv. 26. xviii. 10. Is. xxvi. 3.

12 <sup>1</sup>Kiss <sup>1</sup>the Son, lest he be angry, and <sup>1</sup>ye perish from the way, <sup>1</sup>when his wrath is kindled but a little. <sup>1</sup>Blessed are all they that put their trust in him.

## PSALM III.

David, amidst numerous insulting foes, firmly relies on the divine protection, 1-6. He prays for deliverance, and ascribes salvation to the Lord, 7, 8.

A Psalm of David, <sup>1</sup>when he fled from Absalom his son.

LORD, <sup>1</sup>how are they increased that trouble me? <sup>1</sup>Many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. <sup>1</sup>Selah.

3 But thou, O LORD, art <sup>1</sup>a shield <sup>1</sup>for me; <sup>1</sup>my glory, and <sup>1</sup>the lifter up of mine head.

4 <sup>1</sup>I cried unto the LORD with my voice, and he heard me out of <sup>1</sup>his holy hill. <sup>1</sup>Selah.

5 <sup>1</sup>I laid me down and slept; <sup>1</sup>I awaked; for <sup>1</sup>the LORD sustained me.

evident prophecy of Christ, and repeatedly quoted as such in the New Testament; where it is ascribed to David, though his name is not prefixed to it. (Acts, iv. 25-28. xiii. 33.) The Jews and Gentiles, the rulers, and the people, set themselves to oppose Christ; when he was condemned by the Jewish council, and crucified by the Roman authority, amidst the insults of surrounding multitudes. (Notes, Matt. xxvii. 1. 2. 11-18. 27-44.) After his resurrection the same opposition was made to the establishment of his religion; and in every age, in one form or another, his kingdom has generally been opposed by the rulers of this world. But the event has uniformly proved, that this attempt, however sagaciously planned, or vigorously conducted, was "a vain thing," an ineffectual and ruinous contest against omnipotence; which originated from a rooted enmity to the authority and commandments of God, and the restraints which they impose on the self-will and corrupt passions of mankind.

V. 4-6. The almighty Sovereign, being fully aware of the intentions of his combined enemies, and able to disconcert them in a moment, disdained their impotent rage; as men deride and laugh at those, who would, but cannot, hurt them; yet, at the same time their enmity excited his indignant wrath; and by his powerful word he determined to confound and destroy them; whilst he would establish his King, the Messiah, or Anointed, (Murg. 6.) upon his throne, and in his authority over his holy church; of which the temple and its worship, and the kingdom of the house of David, upon mount Zion, were types.—Accordingly, when the priests and rulers prevailed on Pilate to crucify their anointed King, they eventually forwarded his exaltation; and their persecution of his disciples drove numbers into remote regions, and thus greatly promoted the promulgation of the gospel. (Notes, Gen. iii. 14, 15. John xi. 47-53. Acts viii. 4.)—After a time, the Roman legions, the executioners of Divine vengeance, surrounded Jerusalem; and at length destroyed the city and temple, and subverted both their civil and ecclesiastical state, with the most unheard-of miseries and destruction of the devoted Jews; the wretched remains of whom to this day, scattered throughout the nations, unwillingly attest the fulfilment of this ancient prophecy. The Roman empire too, having set itself against the cause of Christ, began directly to decline, and at length sunk in the unequal contest. (Note, Zech. xiv. 1-3.) The emperor Julian, also an apostate from Christianity, having undertaken to rebuild the temple and restore the Jews, was strangely baffled, and soon came to an untimely end; while the kingdom of Christ continues to this present time, in contempt and defiance of all the machinations of earth and hell.—The Septuagint render the sixth verse as the words of David or of Christ: 'But I have been constituted king by him,' &c.

V. 7-9. The king himself is here introduced, proclaiming the eternal purpose of the Father respecting his mediatorial authority, which was to be the recompense of his propitiatory sufferings. At his resurrection from the dead, he was declared to be the Son of God. (Note, Rom. i. 1-4.) His sonship in this place seems mentioned as coeval with the decree, which is grounded upon it—"Thou art my Son," &c. therefore I make the decree of which, in due time, this declaration shall be published. Christ is here recognized as the begotten of the Father, and as really partaker of the divine nature of him who begat him. (Note, John i. 18.) When he had accomplished his work on earth, he was authorized to ask and receive the heathen for his inheritance. For his mediatorial authority extends throughout the earth, for the benefit of his church; and all who are not made his willing subjects, will be as easily and entirely destroyed by his power, as a potter's vessel is broken by the stroke of an iron rod.—The divine appointment of David to be king of Israel, the special favour shewn him, the victories that he obtained, and the dominion which he exercised over the surrounding nations, were very faint shadows of the intended events.

V. 10-12. It would be vain to oppose the unalterable decree of God, that his Son should reign over the whole earth. It was therefore the wisdom of kings and rulers to submit; to fear the wrath, and reverence the majesty of JEHOVAH, and become his servants; to rejoice in their superior rank and prosperity with trembling, lest these should subject them to more aggravated vengeance; to do homage to Christ as their superior Lord, from whom they have their authority; to adore him as their God; and to welcome him as their Saviour, by the kiss of reverence, submission, love, and adoration. (Notes,

1 Sam. x. 1. 1 Kings xix. 18. Hos. xiii. 1. 2.) Otherwise they must perish in their rebellion, far from the way of life; for even those, who provoked this almighty King, by rejecting his authority, though without any circumstances of peculiar aggravation, would experience the terrible effects of his wrath; but all who put their trust in him, as their Saviour, would share the blessings of his righteous and merciful government.—The evident fulfilment of the unequivocal predictions in this psalm, by a series of events exactly answerable to them, during the lapse of many ages, is in reality a full demonstration, that both the prophecy and the accomplishment were from God; and that our holy religion is of divine original and authority. The Jews themselves attest that this psalm was extant many ages before the birth of Jesus; and many of them allow, that it principally relates to the promised Messiah, whom they are yet vainly expecting! And can any one be so absurdly sceptical as to imagine that human sagacity, or mere conjecture, could have suggested explicit predictions, which should at length be verified in the most exact and circumstantial manner; by events, no otherwise to be accounted for, than on scriptural principles, and by allowing them to have been effected by the power of God himself?

## PRACTICAL OBSERVATIONS.

As this apostate world is in fact the kingdom of Satan, unconverted men of every rank, party, or character, may be excited by him, to concur in opposing the cause of God, and the kingdom of Christ. But the kings and the rulers of the earth have generally been especially instigated, by the slanders and misrepresentations of false teachers, and other interested persons, as well as by their own prejudices and passions, to combine in this opposition. They do not brook submission to a superior; the humbling truths and spiritual precepts of Christ run counter to their ambitious projects and worldly lusts: and they are apt to suppose that this authority is inconsistent with their dignity, or their felicity. Thus they are often excited to employ all their power and policy "against the LORD and against his anointed;" whilst they deceive themselves with the idea, that they are only opposing some obstinate sectaries, who refuse submission to their edicts. (Notes, John xvi. 1-3. Acts ix. 3-6. xxvi. 9-11.) But these are vain imaginations, which the Lord disdains and abhors; and can effect nothing but the confusion and ruin of those who indulge them. For Jesus, the eternal Son of God, is established, and shall reign upon his holy throne, as the Saviour of his people, and the avenger of his enemies. The decree of the Father has taken effect in part: the kingdom of the Mediator is fixed on the ruins of Jewish and heathen opposers; and it shall at length universally prevail, whilst every enemy shall be dashed in pieces by his iron rod. (Note, Rev. ii. 24-28.) He was indeed crucified in apparent weakness; but he arose in power, and hath asked and received his kingdom over all things for the benefit of his church. Let then kings and rulers, as well as their subjects, lay down their arms, submit to his authority, trust in him as their Saviour, and worship him as their Lord and God; and use all their influence, as his servants, to promote his cause, and advance his kingdom. Indeed, we should "rejoice with trembling" in all outward distinctions and possessions, lest the abuse of them should enhance our condemnation; and even in our attempts to serve the Lord, we sinners have need to fear and tremble, lest we come short of his acceptance; but if we have submitted to the Saviour, and come to the Father in his name and merits, we may rejoice in him with reverence, but without consternation. For "he casteth out none who come to him," however sinful they may have been; but they shall all be blessed for ever: whilst all who oppose, despise, neglect, or abuse his gospel, and will not have him for their Saviour and their King, will incur his indignation; the effects of which, even when kindled but a little, will be too dreadful for words to express or imagination to conceive.

## NOTES.

PSALM III. Title. These titles are found in the Hebrew, though it is said, that several of them are wanting in some manuscripts. They seem, however, in general to belong to the psalms to which they are prefixed, and to be of the same authority with them. In this and other instances, they are useful in fixing the interpretation: but often their meaning is to us doubtful or difficult. (Notes, &c. 2 Sam. xv.-xviii.)

V. 1, 2. David abruptly, but in lively faith, addresses himself to the Lord, as



8 *Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.*

8 *Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.*

David calls on God to hear him, 1. He reproves, warns, and counsels his enemies, 2-5. He shews his comfort and confidence in God, 6-8.

2 O ye sons of men, *how long will ye turn my glory into shame? how long will ye love vanity, and seek after pleasing?* Selah.

xxii, xlii, xlv. *titles*. 1 Chr. xzv. 1—6. a vi. lxvii. lxxvi. *titles*. Hab. iii. 19. *M*  
xxiv. 5. xlii. 12. Is. xlv. 24. Jer. xxiii. 6. 1 Cor. i. 30. 2 Cor. v. 20, 21. e xviii  
xi. 1—3. xlv. 6. 16. 1 Sam. xlvii. 37. xli. 12. xlii. 26—28. Job xxviii. 16. 2 Cor. i.  
*gracious unto me*. lvi. i. lvii. 1. lxxvi. 3—5. *ex*. 75—77. 132. xliii. 2. Ex. xxvii. 6.  
lviii. 1. Ec. viii. 11. ix. 3. ■ lxxiii. 2. *Ex*. x. 3. Num. xlv. 11. Prov. i. 22. f iii.  
Is. xx. 5. xlv. 17. Jer. ii. 11. Hos. iv. 7. 1 Cor. i. 31. ■ ii. 1. 1 Sam. xli. 21. Is.  
Jonah ii. 8. h v. 6. lviii. 3. lxiii. 11. Jer. ix. 3. Eph. iv. 25.

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n xxvii. 1—3  
xli. 27. xviii  
10—12. 2 Kings  
vi. 15—17  
Rom. viii. 31.  
o 2 Sam. xviii. 2  
p ii. 2.  
q x. 12. xii. 4  
xxxv. 23. xlii. 2  
23. lix. 5. lxxix  
11. lxxvi. 9. xli  
li. 9. Hab. i  
19.  
r lviii. 6. Job  
xvi. 10. xxi. 1  
17. Lam. ii  
30.  
s xxxvii. 39. 40  
Prov. xxi. 31  
Is. xliii. li. xlv  
21. 22. Hos  
xli. 4. Jon. ii  
9. Acts iv. 13  
Rev. vii. 16  
xix. 1.  
t xxix. 11. lxxix  
17. Acts ii. 13  
Eph. i. 3. Heb  
vi. 14. 1 Pet  
iii. 9.

Ex. xxxiii. 16.  
Eph. ii. 13.  
2 Thes. ii. 10.  
14. 2 Tim. ii.  
19. 1 Pet. ii. 9.  
2 Pet. ii. 9.  
c Tit. ii. 14.  
  
xxxiv. 15. lv.  
16. 17. lvi. 9.  
xci. 14. 15. John  
xv. 11.  
xi. 11. xxxiii.  
8. cxix. 161.  
Jer. v. 22.  
  
Job xxvii. 28.  
Prov. iii. 7.  
xvi. 6. 17. Eph.  
iv. 26.  
c lxiii. 6. lxxvii.  
6. 2 Cor. xiii.  
5.  
c xvi. 10. Hab.  
ii. 20.  
c iii. 2. 4.  
  
1. 14. ii. 19.  
Deut. xxxiii.  
19. Is. i. 11.

5 Offer <sup>r</sup>the sacrifices of righteousness, and <sup>s</sup>put  
your trust in the LORD.

8 <sup>2</sup>I will both lay me down in peace, and sleep; for <sup>a</sup>thou, LORD, only makest me dwell in safety.

PSALM IV.  
\* Or, *overseer*  
*arg.* b xi. 7  
i. 18, 19. xxxi. 8  
8. 10. \* Or, *b*  
6, 7. d lvii. 4  
3. xiv. 6. cvi. 20  
lix. 4. Jer. ii. 5

18. 181. 8. Mal.  
i. 8. 11—14. M.  
Is. xxvi. 3, 4. 1.  
xvi. 19. Jam. iv.  
Num. vi. 26.  
Is. ix. 3. Jer. xl.  
Rev. xiv. 13.  
Rom. viii. 35—

att. v. 23, 24. Heb. xiii. 15, 16. s ii. 12. xxvi. 1. xxxvii. 3, lxii. 8. lxxxiv. 11, 12.  
 10 1 Pet. iv. 19. t xxix. 6. xlix. 16—20. Ec. ii. 3, &c. Is. v. 2. Luke xii. 19.  
 13 v. 1—5. = xxi. 6. xlii. 5. xliv. 3. lxvii. 1. lxxx. 1, 3, 7, 19. lxxxix. 15. cxix. 135.  
 x xxxvii. 4. xliii. 4. lxiii. 2, 5—5. xcii. 4. Cant. i. 4. 1 Pet. i. 8. y Judg. ix. 27.  
 xlviii. 33. z iii. 5. xvi. 8. Job ii. 18, 19. Prov. iii. 24. 1 Thes. iv. 13, 14. v. 10.  
 a Lev. xxv. 18. Deut. xii. 10. xxxiii. 27—29. Ez. xxxiv. 25. Hos. ii. 18.

PSALM IV. *Title.* The "chief musician," or *overseer*, or *president*, seems to have been the person appointed in the psalmody of the sanctuary, to set the tune and lead the singers and musicians. (*Notes, 1 Chr. vi. 33. xv. 22. xxv. 1—8.*) "Neginoth," may either mean the instruments with which the psalm was to be sung, or the tune to which it was set. Perhaps this psalm was composed on the same occasion as the foregoing. (*Title, iii.*)

V. 1. *Of my, &c.* By this expression, the psalmist acknowledged God to be, in all respects, the author and source of his righteousness, as accepted and sanctified; and he appealed to him to do *justice* betwixt him and his unrighteous adversaries. (*Marg. Ref.*)

V. 2. *My glory*, &c. David might have considered his throne as a special honour to him, seeing he was called to it by the immediate choice of God, and as a type of the Messiah : but the Lord himself, and his relation to him, were indeed "his glory." His enemies derided him for this, and wanted to make

him ashamed of it, turned it into a reproach to him : while the vain grounds of confidence, in which they delighted, were *deceiving* them ; and while they invented *lies* to make him odious.—“Ye will love vanity: ye will seek a lie.”

V. 3—5. The piety of David evinced, that he was the object of the Lord's

special choice and favour, who, having advanced him to the throne, as "the man after his own heart," would certainly establish his kingdom. Of this he solemnly reminded them: and exhorted them to take heed what they did; to repent of their sins, to examine their own hearts, to hearken to the voice of con-

science, to court retirement, to pause and reflect on their conduct; to bring the appointed sacrifices, with repentance, faith, and piety; and thus to cast themselves upon the mercy of God, for forgiveness and salvation.—The Septuagint translate the clause here rendered, “Stand in awe, and sin not.” *Be angry, and sin not*, which St. Paul seems to have quoted from that version, *Phil.*

original word signifies, to put into vehement commotion.—*Godly.* (3) The original implies also equity, or mercy.

He could ask the Lord to smile on him as a kind father, and to shine on him as a sun; and this had often before made, and even now did make, him happier, than the greatest confluence of worldly goods could render the ungodly. (Marr. Ref.) Thus comforted, he indeed pined, but he neither envied nor

**PRACTICAL OBSERVATIONS.**

The servants of God, whose "righteousness is of Him," will have increasing experience of his faithfulness, power, and love: having been frequently enlarged when distressed in their souls, or in their circumstances, they call upon him with confidence; and they neither have nor desire any other plea, than that of his free mercy. The Lord alloweth them to glory and rejoice in him; nor shall the sons of men ever render them ashamed of their confidence: but all else is vain and fallacious, and the conduct of ungodly men is a mixture of hypocrisy, deceit, flattery, and slander. In proportion as we are conscious of devotedness to God, we have evidence that we are chosen and "set apart by him," to shew forth his praises and enjoy his love: nor can we ask more than he is ready to grant. Instead of reviling our slanderers, we should then warn them and expostulate with them, and invite them to seek a share in our happiness. This the vilest sinners may hope for, when convinced of their guilt and danger, and afraid to sin any more; when they begin to examine their hearts, and to confess their sins; and when they seek opportunities of solitude and silent meditation.—In every thing we ought to use means, and attend to the ordinances and commandments of God: but after all, we must place our whole dependence on his mercy and grace.—Let worldly men know, that the true Christian has found that good, which they are in vain inquiring after; whilst he enjoys peace and communion with God, he envies not their wealth or indulgence; and as he goes to rest at night in confidence of Divine protection, so he can look forward to the grave, as the bed, in which he shall rest, till the joyful morning of the resurrection. But, as this salvation is in Christ alone, where

amazed to hear of the numbers who followed the unnatural rebellion of Absalom; and especially that many whom he had favoured and trusted, had joined that party. (*Notes*, 2 *Sam.* xv. 12—15. 30.) He also was astonished at the insolence and impiety of enemies, and that they should interpret his troubles as evidences that God had rejected him, and either could not or would not help him. (*Notes*, xlii. 1.—3. 9, 10. lxxi. 10, 11. 2 *Sam.* xvi. 5—15.)—The meaning of the word “*Selah*,” which occurs three times in this psalm, and frequently in others, and also in the prophecy of Habakkuk, is not fully ascertained by expositors. Some entirely omit it: but this may be thought taking an unwarrantable liberty with Scripture; others suppose it to be merely a musical term, and the Septuagint seem to have thus understood it. (*Διὰ ψαλμοῦ*, a *change of song, or melody*.) In general, however, it appears to be used as a call on him who read or sang, to pause and reflect; as something peculiarly important or surprising had been mentioned. ‘*Selah* here signifies a lifting up of the voice, to cause us to consider the sentence, as a thing of great importance.’ (*Marginal Notes to Barker’s Bible*.)

V. 3.—Instead of despairing of help and salvation from God, the afflicted psalmist considered him as “a shield” around him, yea, as his *glory*. (*Notes*, iv. 2. lxxxiv. 11, 12. 2 *Sam.* xxii. 2, 3.) He had often called on God in trouble and danger, on former occasions, and had been heard: and having now, as in many former instances, committed himself to the Divine protection by faith and prayer; he was enabled to sleep with as much composure as if he had been in perfect peace; and accordingly he was supported, and protected from all injury. (*Note*, iv. 6—8.)

V. 6—8. (*Notes*, xxvii. 1—3. 2 *Sam.* xviii. 5.) The Lord had helped David, and disabled his enemies, when persecuted by Saul and his *wogodly* adherents; and he was confident that he would thus appear for him in his present distress; for salvation, temporal and spiritual, came from God alone: and he never failed to bless his faithful people. (*Notes*, lxxi. 16—18. cxv. 9—13. cxviii. 1—12.)

The most excellent and eminent persons must expect opposition and ill usage; and they should prepare for ingratitude and contempt, as the recompense of their labours for the good of others. The number and power of their adversaries may become very formidable; and they may be astonished to find among them, such as they have most depended on: nay, their very confidence in God will often be derided, as delusion, or presumption. Yet he is a "shield" to all those that trust in him; they count their relation to him their "glory," in preference to all dignities or achievements; and in all dangers they continue to hope that he will yet lift up their head above all their enemies. Indeed, all true Christians should avow their confidence in God, and their expectation from him, in seasons of distress; and be open as well as fervent in their prayers unto him, upon his mercy-seat in his holy temple. Thus they will enjoy safety, and inward peace, in the midst of enemies and the alarms of war: for the Lord will hear and sustain them; and what are ten thousands of armed foes, encamped against those whom the Omnipotent protecteth? (*Notes, 2 Chron. xlii. 8. Rom. viii. 28—31.*)—Past experience should encourage the hope of future answers to our prayers; we may even rejoice in the enmity of the ungodly, and desire that they may be deprived of their power to do mischief, but not that any further harm may befall them. Every temporal deliverance should be received as an earnest of eternal salvation; the honour of which must be ascribed to the Lord, who confers that blessing on his people.—But we shall cease to wonder at the troubles of the king of Israel, and almost to think of our own light afflictions, if we duly look unto Jesus, and contrast his glory and his grace, with the contempt and cruelty with which he was treated. Having yielded himself to death, he sanctified the grave, and became the first-fruits of the resurrection; his head was then lifted up above his enemies; and thus he hath opened the kingdom of heaven to all believers. His enemies, therefore, will surely be disappointed and perish; but his people may go down to the grave, as to their beds, in hope and comfort; for the same God watches over them in both, and they will at length awake to everlasting happiness.



## PSALM V.

A. M. 2484.

B. C. 1520.

David prays, and purposes to persist in prayer, 1-3. He shews that God abhors the wicked, 4-6. He professes hope in God's mercy; and intreats his guidance, because of the malice of his enemies, 7-9. He predicts that the wicked will be destroyed, and the righteous made prosperous and joyful, 10-12.

To the chief Musician upon Nehiloth, A Psalm of David.

**G**IVE ear to my words, O LORD, consider <sup>my</sup> meditation.

2 Harken <sup>unto</sup> the voice of my cry, <sup>my</sup> King; and my God: for <sup>unto</sup> thee will I pray.

3 <sup>My</sup> voice shalt thou hear in the morning, O LORD; in the morning will I direct <sup>my</sup> prayer unto thee, and will look up.

4 For thou art not a <sup>God</sup> that hath pleasure in wickedness; neither shall <sup>he</sup> dwell with thee.

5 <sup>The</sup> foolish shall not <sup>stand</sup> <sup>in</sup> thy sight: <sup>thou</sup> hatest all workers of iniquity.

6 Thou shalt <sup>destroy</sup> them that speak leasing: the LORD will abhor <sup>the</sup> bloody and deceitful man.

7 But <sup>as</sup> for me, I will come <sup>into</sup> thy house <sup>in</sup> the multitude of thy mercy; and <sup>in</sup> thy fear will I worship toward <sup>thy</sup> holy temple.

8 <sup>Lead</sup> me, O LORD, in thy righteousness, because of <sup>mine</sup> enemies; <sup>make</sup> thy way straight before my face.

9 For <sup>there is</sup> no <sup>faithfulness</sup> in <sup>their</sup> mouth;

n xxvii. 9. lv. 23. 2 Sam. xx. 1. Is. xxvi. 21. Rom. i. 29. + Heb. man of bloods and deceit, xxvii. 10. xlii. 1. Gen. xxiv. 14. 25. 26. o lv. 16. Jos. xxiv. 15. Luke vi. 11. 12. p li. 1. lii. 8. lix. 13-16. Is. lv. 7. Rom. v. 20. 21. q cxxx. 4. Hos. iii. 5. Acts ix. 31. Heb. xii. 28. 29. 1 Pet. i. 17-19. r xxvii. 2. cxxxii. 7. cxxxviii. 2. 1 Kings viii. 29. 30. 35. Dan. vi. 10. Heb. vi. 16. 2 Heb. the temple of thy holiness, Is. lxv. 11. s xxv. 4. 5. lxxvii. 11. cxlv. 10. 64. cxliii. 8-10. Prov. iii. 5. 6. t Heb. those which observe me, xxvii. 11. lv. 5. lx. 10. marg. 2 Sam. xii. 14. + Prov. iv. 25. Matt. x. 13. Heb. xii. 13. u xxvii. 1-4. lii. 2. lxxii. 3. lxxii. 4. 9. cxl. 1-3. Jer. ix. 3-6. Mic. vi. 12. Rom. i. 29-31. iii. 13. || Or, steadfastness. \* Heb. his mouth, that is, the mouth of any of them.

a xvii. 1. liv. 2. lv. 1. 2. lxxv. 1. lxxx. i. lxxxvi. 1. 1 Pet. iii. 12. 1 John v. 14. 15. b xix. 14. 1 Sam. i. 13. 16. marg. Rom. vii. 26. c xli. 4. d x. 16. xxiv. 7. 8. xlv. 4. lxxvii. 6. 7. lxxviii. 12. cxxx. 1-4. cxxxv. 1. Is. xxxiii. 22. lxxv. 2. lv. 17. lix. 16. lxxxviii. 13. cxli. 147. cxxx. 6. Is. xxvi. 9. Mark i. 35. g l. 21. 1 Chr. xxi. 17. Hab. i. 13. Mal. ii. 17. h xciv. 20. ci. 7. cxl. 13. John xiv. 23. Heb. xii. 14. 2 Pet. iii. 13. Rev. xii. 23. 27. i xlv. 1. cxli. 6. cxlv. 8. Prov. i. 7. 22. viii. 5. Ec. v. 4. k i. 5. cxxx. 3. Heb. before thine eyes. l x. 3. Lev. xx. 23. Prov. vi. 16 -19. Hos. ix. 15. Zech. xl. 8. Matt. vii. 23. xxv. 41. m iv. 2. Rev. xiv. 8. cxli. 15.

x li. 6. lxxii. 2. lxxii. 4. marg. lxxx. 6. Jer. iv. 14. xvii. 9. Mark vii. 21. 22. Luke xi. 39. + Heb. wickedness.

y Luke xi. 44. Rom. iii. 13.

z xii. 2. 3. Job xxi. 3. Prov. xxix. 5. 1 Thes. ii. 5.

† Or, Make them guilty. Rom. iii. 19. 20.

a vii. 9-15. ix. 15. 16. x. 15. xxi. 13. xli. 8. -10. xxviii. 3. 4. xxi. 18. xxxv. 1-8. 26. lv. 15. lix. 12. 13. lxxi. 6-8. lxxv. 7. lxxviii. 1. 2. lxxix. 22-25. lxxxi. 13. lxxxii. 12. lxxxviii. 9-18. cx. 1. -20. cxxxviii. 7. -9. cxl. 9. 10. cxlv. 6. 7. Deut. ii. 30. 1 Sam. xxv. 29. 32. 5 Sam. xiv. 31. xvii. 14. 23. 2 Chr. xxv. 16. Est. vii. 10. Job v. 12-14. 1 Cor. iii. 19. 2 Tim. iv. 14. 5. Rom. ix. 7. c Is. i. 2. 20. lxxii. 10. Dan. ix. 5. 9. d xxxv. 27. li. 16. lxxii. 10. lxxviii. 3. lxx. 1-4. Judg. v. 31. Is. lxxv. 13. Rev. xvii. 20. xix. 1-7. e xlvii. xlviii. 13. Job xxxviii. 7. Zech. ix. 9. f lxx. 36. Rom. vii. 28. 1 Cor. ii. 9. Jam. i. 12. ii. 5. g i. 1-3. iii. 8. xxi. 11. cxli. 1. cxv. 13. h xxii. 10. \* Heb. crown. i iii. 3. lxxxix. 11. -PSALM VI. a iv. title. the eighth. li. title. 1 Chr. xv. 21. Marg. b xxxviii. 1. Is. li. 9. lxxii. 16. Jer. x. 24. xlv. 28. 1 Cor. xi. 31. 32. c xxxviii. 7. 8. xli. 3. cxli. 13-17. d xxx. 2. Gen. xx. 17. Ex. xx. 26. Num. xii. 13. Deut. xli. 32. Job v. 18. Jer. xvii. 14. Hos. vi. 1. Matt. iv. 24. e xxxvii. 3. xxxviii. 3. li. 8. Job xix. 30. xxxii. 19-21. f xxii. 14. xxxi. 9. 10. xxxviii. 8. xlii. 5. 11. lxxvii. 2. 3. Prov. xxv. 14. Matt. xxvii. 38. g xlii. 1. 2. lxxvii. 7. Luke xviii. 7. h lxxx. 14. xc. 13. Mal. iii. 7. i xvii. 13. xxii. 20. lxxxvii. 13. cxvi. 4. 8. cxx. 2. cxxi. 7. Is. xxxviii. 17. k xxv. 7. lix. 13. lxxxii. 8. 9. Dan. ix. 18. Eph. i. 6.

\*their inward part is very <sup>wickedness</sup>; their <sup>throat</sup> is an open sepulchre; <sup>they</sup> flatter with their tongue.

10 <sup>Destroy</sup> thou them, O God; <sup>let</sup> them fall <sup>by</sup> their own counsels; cast them out in <sup>the</sup> multitude of their transgressions; for <sup>they</sup> have rebelled against thee.

11 But <sup>let</sup> all those that put their trust in thee rejoice: let them ever <sup>shout</sup> for joy, because thou <sup>defendest</sup> them: let them also that <sup>love</sup> thy name be joyful in thee.

12 For thou, LORD, wilt <sup>bless</sup> the righteous; with favour <sup>wilt</sup> thou <sup>compass</sup> him as <sup>with</sup> a shield.

## PSALM VI.

David, being sick, deprecates wrath and intreats mercy, with mournful complaints, and earnest pleadings, 1-7. Confiding in God, he triumphs over his enemies, 8-10.

To the chief Musician on <sup>Neginoth</sup> upon <sup>Sheminith</sup>, A Psalm of David.

**O** LORD, <sup>rebu</sup>ke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; <sup>for</sup> I am weak; O LORD, heal me, <sup>for</sup> <sup>my</sup> bones are vexed.

3 <sup>My</sup> soul is also sore vexed: but thou, O LORD, <sup>how</sup> long?

4 <sup>Return</sup>, O LORD, <sup>deliver</sup> my soul: oh save me <sup>for</sup> thy mercies' sake.

b Lam. i. 5. Hos. ix. 7. c Is. i. 2. 20. lxxii. 10. Dan. ix. 5. 9. d xxxv. 27. li. 16. lxxii. 10. lxxviii. 3. lxx. 1-4. Judg. v. 31. Is. lxxv. 13. Rev. xvii. 20. xix. 1-7. e xlvii. xlviii. 13. Job xxxviii. 7. Zech. ix. 9. f lxx. 36. Rom. vii. 28. 1 Cor. ii. 9. Jam. i. 12. ii. 5. g i. 1-3. iii. 8. xxi. 11. cxli. 1. cxv. 13. h xxii. 10. \* Heb. crown. i iii. 3. lxxxix. 11. -PSALM VI. a iv. title. the eighth. li. title. 1 Chr. xv. 21. Marg. b xxxviii. 1. Is. li. 9. lxxii. 16. Jer. x. 24. xlv. 28. 1 Cor. xi. 31. 32. c xxxviii. 7. 8. xli. 3. cxli. 13-17. d xxx. 2. Gen. xx. 17. Ex. xx. 26. Num. xii. 13. Deut. xli. 32. Job v. 18. Jer. xvii. 14. Hos. vi. 1. Matt. iv. 24. e xxxvii. 3. xxxviii. 3. li. 8. Job xix. 30. xxxii. 19-21. f xxii. 14. xxxi. 9. 10. xxxviii. 8. xlii. 5. 11. lxxvii. 2. 3. Prov. xxv. 14. Matt. xxvii. 38. g xlii. 1. 2. lxxvii. 7. Luke xviii. 7. h lxxx. 14. xc. 13. Mal. iii. 7. i xvii. 13. xxii. 20. lxxxvii. 13. cxvi. 4. 8. cxx. 2. cxxi. 7. Is. xxxviii. 17. k xxv. 7. lix. 13. lxxxii. 8. 9. Dan. ix. 18. Eph. i. 6.

will they appear, who despise his personal and mediatorial glory, refuse to have him to reign over them, and revile him in his disciples: O may they stand in awe, and no longer thus sin against their only remedy: may they come to him, and trust in his atoning sacrifice; and then offer their sacrifices of righteousness, of prayer, praise, and thanksgiving, and every good work, which through him are to the praise and glory of God! (Notes, Rom. xii. 1. Phil. iv. 14-20. Heb. xiii. 15. 16. 1 Pet. 4-6.)

## NOTES.

PSALM. V. Title. "Nehiloth" is interpreted by some to denote wind-instruments of music; and *Neginoth*, (vi. 1.) stringed instruments. Others suppose that "Nehiloth" implies, that the psalm was sung in parts. But the word occurs nowhere else in Scripture, and the meaning of it is uncertain.

V. 1. It is not certain, whether this psalm was composed during Absalom's rebellion, or while David was persecuted by Saul: but the latter seems most probable.—The word, rendered "meditation" seems to denote those inward thoughts, desires, fears, or sorrows, which break forth in earnest prayers, or find relief by complaining unto God.

V. 2-6. (Notes, x. 16. xlv. 4. Hab. i. 12-16. Heb. xii. 14. Rev. xxi. 22-27.)—The word, rendered "foolish," signifies *insane* or *mad*; denoting the infatuation of sinners, when urged on by their unbridled passions, to venture all consequences for the sake of present gratification. (Note, Ec. ix. 1-3.)—While men continue *impenitent*, their characters are abominable in the sight of God; they abide under his wrath; and, if they die in that state, they must be eternally the object of his abhorrence. The penitent sinner's character and state are changed, and he is reconciled to God: but sin is irreconcilably the object of divine hatred. (Marg. Ref. Notes, Rev. xxi. 5-8. xxii. 14, 15.)

V. 7, 8. (Marg. Ref.) <sup>My</sup> enemies would gladly see me trip, and they watch for my halting; therefore order my goings, that I may never fall, and give them an advantage against me:—For with what triumph would they spread abroad my real faults, who now stick not to tell all manner of lies of me! (Bp. Patrick.)

V. 9. St. Paul quotes this, among other scriptures, to prove the depravity of both Jews and Gentiles in an unconverted state; (Notes, Rom. iii. 10-20.)—If the Israelites, with all their advantages, manifested such vile dispositions, in opposing "the man after God's own heart," and afterwards in their conduct towards their promised Messiah; it is plain that the whole race must be corrupt and alienated from God; that nothing, except an internal renovation by the Spirit of God, can make them holy: and that they can never find acceptance with God upon the ground of their own obedience to his righteous laws; but must be saved *meritoriously*, if at all. The flattery, treachery, and calumny, with which the Israelites behaved towards their anointed king, originated from their hatred to God and holiness; and the profane, polluting, and abominable discourse, springing from the loathsome filthiness of their hearts, resembled the opening of a sepulchre, which would both be very noisome and unwholesome.—Some, however, consider the open sepulchre as an emblem of rapacity and sensuality. (Note, Prov. xxx. 15, 16.)

V. 10, 11. These verses might be rendered more literally as follows: <sup>Deal</sup> with them as guilty, O God! They shall fall by their own counsels. But all those who put their trust in thee shall rejoice; they shall shout for joy for ever, because thou defendest them. They that love thy name shall be

joyful in thee.—The future tense is indeed often used in the Hebrew for the imperative, or the optative mood; and there is not that precision in it, as to tenses and moods, which prevails in many other languages. But where the literal rendering contains simply a *prediction*, and changing the future for the imperative or optative, implies an *imprecation* or a *wish*: the literal version is certainly preferable. Yet it cannot be denied, that the form of imprecation is often used; as implying that the impenitent enemies of God and Christ will perish, with the approbation of all holy creatures; and that the very prayers of believers for themselves and the church, will be answered in the destruction of their enemies. (Marg. Ref. Notes, xxxv. 25-28. lxxviii. 1-3. lxxix. 22-28. cix. 6-20.)

V. 12. (Note, iii. 3-5.)

## PRACTICAL OBSERVATIONS.

Before we offer our prayers unto the Lord, we should seriously meditate on his perfections and promises, and on our own character and wants; that our words may be spoken with recollection, from a full heart, in a due sense of our indigence, dependence, and unworthiness, and with fervency and expectation.

—If we willingly submit to him as our King, and worship him as our God, we may expect every thing from his almighty favour.—Whilst many are eagerly presenting their petitions to earthly princes, let us make our requests known to our God and King. It is our privilege that we may come before him as often, and ask as much, as we will: and it must be our sin and folly, if we do not avail ourselves of his condescension and bounty. We should take care that he may hear our voice every morning, as the first and best employment of the day, in order that we may find help and comfort from him, in the various events of it: and let us not forget Him, "who arose a great while before day, and departed into a solitary place, and there prayed;" lest we should yield to sloth, or admit carnal excuses for our negligence. (Note, Luke vi. 12. P. O. 1-19.) In this sacred exercise, our affections should be directed to the Lord, and we should look up to him for help; expecting an answer from him as we do to a letter which we have directed to a kind friend.

—Such prayer will determine the heart against every sin: for though the Lord pities sinners, yet he "has no pleasure in iniquity;" nor can we walk or dwell with him, whilst any sin reigns in our hearts. How great then is the folly and madness of the wicked! and how will they endure to be driven from his presence, as the objects of his unchangeable and eternal detestation! Indeed we none of us could come before God, if it were not for his abounding mercy: humility and reverence then become us in all our worship; and we must always look unto Jesus Christ, the true temple, in whom God dwelleth, as reconciled to the believing sinner. (Note, 1 Kings viii. 28-30.) His true worshippers will have many enemies and *observers*, which will increase their temptations, and render their path more perplexed; but if this excite them to greater watchfulness, and render them more fervent in prayer to be led in the straight way of righteousness, it will be of great service to them.—We need not wonder at the cruelty, treachery, hypocrisy or flattery of our enemies, when we consider how David, and how Christ was treated; but we should remember that we are by nature as depraved as our opposers; that we may renewedly repent of the sinful thoughts, words, and actions of our past lives; that we may still watch over our own hearts, and against all polluting or dissembling conver-



5 For 'in death *there is* no remembrance of thee :  
<sup>m</sup>in the grave who shall give thee thanks ?

6 <sup>n</sup>I am weary with my groaning: <sup>t</sup>all the night  
make I my bed to swim; <sup>o</sup>I water my couch with my  
tears.

7 <sup>p</sup>Mine eye is consumed because of grief; <sup>q</sup>it waxeth old because of all mine enemies.

8 <sup>r</sup>Depart from me, all ye workers of iniquity ; for  
<sup>s</sup>the LORD hath heard the voice of my weeping.

9 "The LORD hath heard my supplication; "the LORD will receive my prayer.

10 \*Let all mine enemies be ashamed and †sore vexed; let them ‡return *and* <sup>a</sup>be ashamed suddenly.

## PSALM VII.

David, protesting his innocence of the crimes charged on him, intreats God to protect him from his enemies, and to plead his cause for the sake of the people, 1-9. He expresses his confidence in God, predicts the destruction of persecutors, and determines to praise the Lord, 10-17.

\*Shiggaion of David, which he sang unto the LORD, concerning the \*words of Cush the Benjamite.

**O** LORD my God; <sup>c</sup>in thee do I put my trust:  
<sup>d</sup>save me from all them that persecute me, and  
deliver me:

2 Lest <sup>e</sup>he tear my soul <sup>f</sup>like a lion, <sup>e</sup>rending *it* in pieces, <sup>h</sup>while *there is* <sup>t</sup>none to deliver.

xix Cor. ii, 10, 11. v. v. 10, vii. 6, xxv. 36. xix. 14, 15, lxvii. 13, lxviii. 1, 2, 28, 29, cxxii. 10, cxxvii. 18, i. xxi. 11. Jer. xx. 11. y. ii. 5, xxi. 8, 9. x. iii. 18. a. Prov. xxxix. 1. 1 Thev. v. 13. — PSALM VII. a. Hab. iii. 1. B.C. 1458. b. xlii. 3, 5, xviii. 28, xxx. 2, 12. xliii. 4. lxxxix. 26. Josh. xiv. 8. Jer. ix. 4, 20, 21. Zech. xiv. 5. c. xi. 1. xviii. 2, xxv. 1, xxxi. 1, xxxii. 10, xli. 1 Pet. i. 21. d. iii. 17, vii. 7—9, xxi. 15, xxv. 1—3. Jer. xv. 15, xxi. 1. 1 Pet. iv. 15. lxxxviii. 13. f. x. 9, xvii. 12, xxii. 13. Deut. xxviii. 20. Prov. xix. 12. 2 Tim. i. g. 1, 22. Hos. xlii. 7. h. Judg. xlii. 28. 2 Sam. xiv. 6. marg. Job x. 7. + Heb. 1

sation, and that we may bless God for restraining or converting grace, and for Jesus Christ and his salvation. We must, by no means, desire and pray for the destruction of our enemies; but we may predict the ruin of God's enemies, who will "fall by their own counsels, and in the multitude of their iniquities; and their enmity to his people will be proved to have sprung from their rebellion against him. But we should earnestly pray for and help the joy of the righteous; they trust in the Lord's mercy, grace, and providence, and desire to love his name and walk in his ways: he is their shield and salvation, and his favour shall protect and bless them for ever.—Neither their former sins, nor their present defects, temptations, conflicts, or troubles, should be allowed to silence their praises, or prevent their rejoicing. Joy is their privilege, their duty, and their strength; and they should be exhorted to "rejoice in the Lord always."

## NOTES.

PSALM VI. (v. *Note, Title.*) *Sheminit*. This word signifies the eighth : and some suppose that the psalm, or tune, was adapted to a harp with eight strings.—This is the first of the *penitential psalms* : but it is not known on what occasion it was written.

V. 1, 2. 'Though I deserve destruction, yet let thy mercy pity my frailty.' (Notes, Is. lviii. 15. 16. Jer. x. 23—25.)—*Are vexed*: or *are shaken*.

V. 3, 4. (Notes, xiii. 1—4. xciv. 1—7.)—‘Return, O Lord, in mercy to my soul, and relieve and comfort me.’ (Marg. Ref.)

V. 5. The psalmist pleaded, that if God cut him off in his wrath, it would terminate all his opportunities of serving, and glorifying him on earth; and if left finally to perish, he should never remember God with gratitude and praise any more to eternity. (*Notes*, xxx. 9, 10. lxxxvii. 10—12. Is. xxxix. 17—20.) The word rendered *grave*, is often translated *hell*, and it seems generally to mean the place of separate spirits, happy or unhappy, according to the context; yet, it sometimes must be understood of the grave, and that seems the sense in this place. (*Note*, xvi. 8—11.)

V. 6, 7. Bowed down by most distressing sickness, and sufferings of various kinds, and conscious of deep repentance ; which, concurring with his corrections, caused him, every night, to water his couch with copious tears, and made him waste, become dull-sighted, and grow old prematurely : David earnestly pleaded with God to visit him in mercy, without further delay. (*Marg. Ref.*)

V. 8-10. The psalmist, having deeply humbled himself before God, at length found his peace and hope revive. As he trusted that the Lord would not leave him to perish in another world, with the workers of iniquity, he resolved not to associate with them in this : and he warned them to repent, and cease from their enmity to him ; otherwise he was assured, that shame and vexation would suddenly and irrevocably seize upon them. Many mournful psalms end thus triumphantly, for the encouragement of other mourners to hope and pray. (Notes, xiii. 5, 6. xxx. 9-12.)—The old version, more literally, thus renders the last verse, 'All my enemies shall be confounded and sore vexed ; they shall be turned back, and put to shame suddenly.'—This is certainly preferable. (Note, v. 10, 11.)

## PRACTICAL OBSERVATIONS.

Infidels, profligates, and hypocrites, have always more noticed David's sins, than his mourning for them; for the former serve for an objection to the truths which they hate, and an excuse for the sins that they love; but they are not disposed to imitate him in the latter.—Great tenderness of conscience, and a disposition to mourn for sin with brokenness of heart, distinguish the believer from all other men; he may be overtaken in a fault, nay, he may fall into grievous transgression; but recollection fills him with anguish; or, if for a space he be, as it were, stupified, rebukes and corrections bring him to himself:

A. M. 2943.

B. C. 1061.

l xxxv. 9. lxxxviii. 10.  
 10—12 cxv. 17.  
 cxviii. 17. Is.  
 cxviii. 18. 19.  
 m Ee. ix. 10.  
 n xxviii. 8.  
 lxi. 3. lxxxvii.  
 2—9 lxxxviii. 9.  
 10—12 cxviii. 10.  
 4—7 Job x. 1.  
 cxiii. 2.  
 † *Orni.* every  
*night.*  
 p cxv. 12. xlii.  
 3. Job xvi. 12.  
 Jer. xiv. 17.  
 Lam. i. 2. 16.  
 11. 18. 19. 20.  
 26—30. Lul.  
 vii. 38.  
 p xxxvi. 9. 10.  
 lxxxviii. 10.  
 cxviii. 9. Job  
 xvi. 17. Lam.  
 v. 17.  
 q xxxii. 3.  
 r cxix. 115.  
 cxvix. 115.  
 Mat. vii. 23.  
 cxvii. 41. Luke  
 xlii. 27.  
 s lvi. 8. cxvi. 8.  
 cxvii. 19.  
 lxxxviii. 3.  
 Heb. v. 7.  
 t iii. 4. xxxi. 22.  
 xli. 2. lxxvii.  
 cxv. 12. cxviii.  
 cxv. i. cxviii.  
 3. Jonah ii. 2. 7.  
 2 Cor. xii. 8—  
 10.

llii. 3. Josh.  
 xxi. 22. 1 Sam.  
 xx. 8. xxii. 8.  
 13. xxi. 9.  
 15. xx. 15.  
 2 Sam. xv. 7, 8.  
 Job xvi. 17—19.  
 k lvi. 18. 1 Sam.  
 xxi. 11. Job  
 xi. 14.  
 l lv. 20. cix. 5.  
 Gen. xlv. 4.  
 P Ex. xlii. 13.  
 21.  
 m 1 Sam. xxvii.  
 7. 10. 11. Job  
 10—17. 24.  
 n 1 Sam. xix. 4.  
 5. xx. 1. xxii.  
 14. xxi. 14.  
 17—19. xx.  
 28, 29. xxvi.  
 3.  
 o Job xxi. 5—  
 10. 38. 40.  
 p xlv. 5. lx. 12.  
 Job xl. 12. Is.  
 6. lxiii. 3. Zech.  
 3. 5. Mal. iv.  
 3.  
 q xlix. 12. Job  
 xvi. 15. xl. 13.  
 Job xli. 13.  
 r ii. 2. Hab. ii.  
 13.  
 s iii. 7. xii. 5.  
 xxxv. 1. 23. xlv.  
 1. Job xlii. 1, 2.  
 Is. iii. 13.  
 t lxiv. 3. xciv. 2.  
 cix. 6. 2 Sam.  
 x. xcii. 4. xlv.  
 1.  
 xx. 12. c. xvii.  
 Prov. xix. 1.  
 Dan. xi. 45. A.  
 Dan. v. 10.  
 xvii. 10. Job  
 xv. 1. h cxi.

3 O LORD my God, <sup>†</sup>if I have done this; <sup>‡</sup>if there be iniquity in my hands;

4 <sup>1</sup>If I have rewarded evil unto him that was at peace with me ; (yea, <sup>m</sup>I have delivered him that <sup>n</sup>without cause is mine enemy :)

5 °Let the enemy persecute my soul, and take it; yea, let him <sup>p</sup>tread down my life upon the earth, and <sup>q</sup>lay mine honour in the dust. <sup>r</sup>Selah.

6 <sup>a</sup>Arise, O LORD, in thine anger, <sup>t</sup>lift up thyself because of the rage of mine enemies: and <sup>a</sup>awake

for me to <sup>x</sup>the judgment that thou hast com-  
manded.

7 <sup>7</sup>So shall the congregation of the people compass thee about: for their sakes therefore <sup>2</sup>return thou on high.

8 <sup>a</sup>The LORD shall judge the people: <sup>b</sup>judge me,  
O LORD, <sup>c</sup>according to my righteousness, and according  
<sup>d</sup>to mine integrity *that is* in me.

9 Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 <sup>a</sup>My defence is of God, <sup>b</sup>which saveth the upright in heart.

Is. xxiii. 10, xxv. 20, u xlv. 23. lix. 5. lxviii. 65. Is. li. 9.      x lxxvi. 8. 9.  
 vs. 14. *marg.*      y lviii. 11. lviii. 10. 11.      Rev. xli. 17. 18. xxi. 5. 7. xviii. 20. xix. 2.  
 6. c. lxxviii. 6. Is. lviii. 15.      a ix. 8. xi. 4. lxxxi. 1. xevi. 13. xevii. 9. Gen. xviii. 25.  
 om. xlv. 10—12. 1 Cor. iv. 4, 5.      f xxi. 1, xxxv. 24. xlii. 1. xevii. 53. 2 Chr.  
 xxi. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.  
 Thes. ii. 10.      e ix. 5. 8. x. 15. 18. lviii. 6. lxix. 10. 11, 22. 23. Is. xxxviii. 36—38.  
 xxi. 23.      f xxxviii. 23. *marg.*      x 1. 1 Sam. ii. 9. Rom. xvi. 25. 1 Thes. iii. 13.  
 1.      g xlv. 3. xlv. 21. cxxix. 1.      1 Sam. xvi. 7. 1 Chr. xxviii. 9. Jer. xli. 13.  
 2.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.      2 Cor. x. 12.  
 2. cxxv. 4. Job vii. 6. Prov. ii. 21. xi. 20. xxviii. 18.

and, while conscience performs its salutary, but painful office, and he is suffering under the rod of his offended Father, he not unfrequently becomes afraid of his hot displeasure. Ashamed and trembling, he then deprecates eternal misery. Pains and enfeebling diseases, which vex his bones, may excite his prayers for deliverance; but the sense of divine wrath, which vexes his soul, renders him most earnest in crying out, "O Lord, how long?" how long will it be ere thou givest me some token of thy pardoning love? ere thou returnest to glorify thy mercy in saving my soul? The true penitent desires to live on earth, to remember and give thanks to his God; and he seeks the deliverance of his soul from hell, and the resurrection of the body from the grave, for the same purpose.—To enjoy the favour, and celebrate the praises, of his God and Saviour, form that happiness on earth and in heaven, which he desires; but he cannot endure the thought of ceasing for ever to love and praise him. His sorrow for sin is inward, and flows most in retirement: groans and tears express the compunction of his heart; and when his crimes have dishonoured God, and caused his enemies to exult and triumph, and returning comforts are withheld, his spirits are exhausted, his eye is dimmed, and he seems to wax old before his time. But such mourning will issue in rejoicing: the Lord will not number the weeping penitent with "the workers of iniquity;" for he will separate from them, and rebuke and warn them. His very tears have a prevailing voice with God, who hath heard, and will hear his prayers: and all they who rejoice in the falls and sorrows of the Lord's devoted servants, will be "put to shame, vexed, and perish suddenly," unless they repent.—Sinners of every rank have sorrowed and wept for their transgressions; but Jesus alone was a sinless sufferer, and through his sufferings, and in no other way, can the penitent find mercy. At length he will bid the impenitent workers of iniquity to depart from him; then will all his enemies be confounded, vexed, and perish with an everlasting destruction.

## NOTES.

PSALM. VII. *Title.* ‘Shiggaion’ signifies *wandering*, or *variable*; and, it is probable, denotes the music to which the psalm was set.—Many conjectures have been formed concerning Cushi; but at last we only know, that he was of the same tribe with Saul, and most likely one of his relations and courtiers, who brought some false accusation against David. (*Notes*, 1 Sam. xxii. 7, 8. xxvi. 19.)

V. 1, 2. In extreme danger, the psalmist, according to his custom, resorted to God by faith and prayer. He had many persecutors: but it is probable that the one, whom he distinguishes from the rest, was Saul, who was so enraged against him, and had so much power in his hands, that he both could and would have torn him in pieces, as a lion doth his prey; nor would any have attempted to deliver him, had not God been his protector. (*Notes, 1 Sam. xxii. 9—19. xiii. 26—28.*)

V. 3-5. David here appealed to God for his innocence, as to the charges brought against him. So far from having risen up, as an enemy or traitor, against his prince, when at peace with him, or even returned evil for the evil requital which his eminent services had received, (as some explain the clause,) he had twice preserved the life of his treacherous and implacable persecutor, who had not the smallest cause for his cruel enmity. (Notes, 1 Sam. xx. 1-6. xxiv. xxvi. 8-25.) If this were not the case, and if the accusations of his enemies were true, he was willing to lose his life and reputation, and to be exposed to the deepest ignominy. (Notes, Job xxxi. 5-12. 16-23. 38-40. Jer. xvii. 14-18. xviii. 19, 20. 2 Cor. xi. 7-12.)—*Selah*, (5.) *Maxime Exceedingly*, (Latin.)

V. 6, 7. David was assured that the Lord intended to cut off Saul; (*Notes*, 1 Sam. xv. 27-29, xxiv. 8-15, xxv. 23-31, xxvi. 8-12.) This was "the



11 <sup>g</sup>God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, <sup>h</sup>he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; <sup>h</sup>he ordaineth his arrows against the "persecutors."

14 Behold, <sup>h</sup>he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He <sup>h</sup>made a pit, and digged it, <sup>h</sup>and is fallen into the ditch which he made.

16 <sup>h</sup>His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD <sup>a</sup>according to his righteousness: and will sing praise to the name of the LORD <sup>a</sup>most high.

Job vi. 27. Jer. xviii. 20. o ix. 15, 16. x. 2. xxxv. 8. xlv. 13. cxi. 9, 10. cxi. 10. Job vi. 27. Jer. xviii. 20. p xxxvi. 4. 12. xxxvii. 12, 13. 1 Sam. xix. 9. xlv. 13. xvi. 10. xxxviii. 19. xxxi. 3, 4. 1 Kings ii. 32. Esth. ix. 25. Matt. xxvii. 3-5. q xxxv. 28. li. 14. lxxi. 15, 16. xlviii. 2. cxi. 3. cxi. 7. r ix. 2. xcii. 1. 8. Dan. iv. 17. 25. 34. Acts vii. 48.

judgment which he had commanded," and for which David prayed, not only on his own account, but for the sake of the people. Saul's tyranny, and neglect of his duty, had crushed and scattered the Israelites: and his persecution and impiety had driven them from the ordinances and worship of God, and seduced them into many crimes. The psalmist therefore prayed that the righteous Judge would ascend his exalted tribunal, exert his omnipotent authority, and, by some visible interposition, check the progress of impiety, and give encouragement to his servants; that they might again be collected in his courts, and unite in his holy worship. (Notes, lxxv. 2-10. cxli. 6-10. Jer. xii. 1-4. Marg. Ref.) The verbs are imperative.

V. 8-11. The heart-searching Judge of the world not only decides on men's conduct towards him, but in all the causes between one and another. (Notes, xvii. 1-3. 1 Pet. ii. 18-25.) To him therefore David referred the cause between him and his persecutors, desiring to be judged, in this respect, according to his righteousness and integrity, which were known to God. (Notes, xxvi. 1. 2 Sam. xxii. 21-28.) He both prayed that the wickedness of the wicked might cease, and predicted that it would; and that God would establish the righteous.—He was assured, that the righteous Judge and Preserver of the upright would defend him as a buckler, (Marg.) and would at length, manifest that anger, which was every day excited by the crimes of his enemies.—"How few among Christians seriously and deliberately consider, whether the sentence of that day," (the day of judgment,) "is likely to be in their favour; yet how many, with the utmost composure and self-complacency, repeat continually the words of this psalm, as well as those in the *Te Deum*, We believe that thou shalt come to be our Judge!" (Horne.)

V. 12, 13. "Vengeance will certainly come, though it stay long, and not fail to do execution; for it is decreed in heaven, (if they do not repent;) and will pierce through the heart of Saul, and the rest of my fierce and outrageous persecutors." (Bp. Patrick.) (Note, 6, 7.)

V. 14-16. "When an evil thought is instilled into the heart of a man, the seed of the wicked one is sown; by cherishing the diabolical suggestion, "he conceiveth" a purpose of mischief; then "he travaileth with iniquity," and at length, by carrying it into action, he "bringeth forth falsehood." (Horne.) (Note, Jam. i. 13-15.) The prosecutor especially being determined upon iniquity, is restless and in torment, till he can effect his purpose, by any method of deceit and violence. But, with vast expense and trouble, he only digs a pit for himself, and the ruin he aimed at others, falls on the crown of his own head, and gives him a mortal wound. "Thus Saul was killed by the Philistines," whom he wanted to employ in cutting off David; (Notes, 1 Sam. xviii. 17-27. xxxi. 2-5;) and the Jews, who excited the Romans to crucify Christ, were destroyed by them, and even crucified in great numbers." (Note, Matt. xxvii. 24, 25.)

V. 17. *Most High.* (Notes, lxxxiii. 13-18. Is. lvii. 16, 17. Dan. iv. 10-18. 35-37. v. 18-24.)

#### PRACTICAL OBSERVATIONS.

The servants of God must expect the persecution of the tongue as a preparation for further injuries; and to the ingenuous mind it often appears very formidable. But no slanderers or persecuting tyrants can do real harm to those who trust in the Lord their God: when there is none else to deliver, he will take care, both of their persons and characters, and will preserve them from Satan that "accuser of the brethren," and "devouring lion," and "from every evil work, unto his heavenly kingdom."—Let us then wage our warfare with the weapons of faith and prayer; and, instead of injuring our peaceful neighbours, let us persevere in endeavouring to overcome evil with good. This will enable us to rejoice in the testimony of our consciences, when loaded with slander and obloquy, and to appeal to God with confidence. But "wretched they who persecute their benefactors! Happy he who can reflect that he has been a benefactor to his persecutors!" (Horne.) Indeed the Christian would deem himself worthy of all the injury and ignominy which his foes intend him, were he guilty of the crimes of which they accuse him.—But, whilst we patiently bear the injuries to which we are exposed, we should be moved to behold "one sinner destroying much good;" and we ought to pray that the Lord would convert or remove all those who scatter and oppress his people, and effectually interpose to encourage their faith and obedience, and to stop the growth of impiety and infidelity.—When earthly judges abuse their power, it is a comfort to reflect that the Lord will reverse their decrees, and plead the cause of his people: he is a judge who "trieth the heart and reins,"

A. M. 2943.

B. C. 1061.

## PSALM VIII.

The glory of God is displayed in the works of creation, 1-3: and in his condescending love to man, 4-9.

To the chief Musician upon <sup>a</sup>Gittith, A Psalm of David.

**O** LORD <sup>a</sup>our Lord, <sup>h</sup>how excellent <sup>is</sup> thy name in all the earth! who hast set <sup>a</sup>thy glory above the heavens.

2 <sup>a</sup>Out of the mouth of babes and sucklings hast thou <sup>o</sup>rdained <sup>a</sup>strength, because of thine enemies, that thou mightest <sup>a</sup>still <sup>a</sup>the enemy and the avenger.

3 When <sup>i</sup>I consider thy heavens, <sup>h</sup>the work of thy fingers, <sup>h</sup>the moon and the stars, which thou hast ordained:

\* Heb. founded. f lxxxix. 5-7. Is. xl. 31. Am. v. 9. 2 Cor. xii. 9, 10. g Matt. xi. 25. h xxi. 16. Luke x. 21. 1 Cor. i. 27. i xv. 3. xvi. 10. Ex. xi. 7. xv. 16. Josh. ii. 9-11. 1 Sam. ii. 9. Is. xxxvii. 20-29. 38-39. Hab. ii. 20. l xix. 1. cxi. 2. Job xxxi. 12. xxxvii. 24. Rom. i. 20. k xxxiii. 6. Gen. i. 1. Ex. xvii. 19. xxxi. 18. Luke xi. 30. 1 civ. 19. cxxvi. 7-9. cxlviii. 3. Gen. i. 16-18. Deut. iv. 19. Job xxv. 3, 5.

nor can we stand before him, even according to his new covenant of mercy, without "simplicity and godly sincerity," and conscientious integrity in our whole conduct. The Lord is every day provoked by the wicked; and, whilst he waiteth to receive the submissions and pardon the sins of those who repent and turn to him, he is preparing to execute judgment on all the impenitent. But persecutors must expect his severest vengeance. Satan suggests, and they welcome the mischievous imagination; and iniquity and murders are thus conceived, and then effected by lies and treachery. Let them, however, remember that they are only plotting their own destruction: for the persecuted servants of the Lord will be celebrating his praises and rejoicing in his favour, whilst their persecutors are cast into the pit of destruction, and enduring the wrath of their righteous Judge; and all their subtle projects will concur in bringing about this final event.—Let us, then, under all our trials, look unto the Saviour. He alone was perfect in righteousness; yet none was ever reviled, slandered, and hated as he was. He lived and died doing good to his enemies, and praying for them: but after his exaltation, the welfare of his church required that judgment should be executed upon such as continued impenitent. The Jews first felt the weight of his indignation, and then vast multitudes of Gentile converts compassed him about. Wherever antichristian corrupters or persecutors have been from time to time destroyed, the church has been replenished with numerous real converts to the faith; and when these enemies of the truth shall finally come to an end, the whole earth will be filled with truth and righteousness. Shortly will arrive that final judgment which God hath decreed; when all unbelievers will finally perish; may we, at that solemn season, 'be numbered with his saints in glory everlasting!'

#### NOTES.

PSALM. VIII. Title. "Gittith" perhaps is the name of some tune which David had learned when in Gath, or from the Gittites, and to which this and two other psalms were set. (Marg. Ref.)—Various other conjectures have been formed; and the following may be considered as the most probable. 'I take it to have been composed by David, after he had overthrown Goliath of Gath, which is a lively emblem of Christ's conquest over our great enemy, the devil.' (Bp. Patrick.)

V. 1. The eternal JEHOVAH, the universal Creator and Benefactor, is that Lord and Governor whom all ought entirely to obey and serve; and to him believers render willing obedience, as God, their Saviour. He infinitely excels all creatures in every thing which can excite love and adoration. The earth is full of the discoveries of his perfections, and his glory fills the highest heavens, and is exalted far above them.—"O LORD, our Governor," (Prayer Book version.)

V. 2. God hath often magnified his own perfections through the simplicity and weakness of the instruments by which he accomplishes his grand designs. (Note, Judg. vii. 13-22. P. O. 16-25.)—The new born infant is such a display of his power, skill, and goodness, as unanswerably to confute the cavils of atheism. Even little children have been taught so to love and serve him, that their praises and confessions have baffled and silenced the rage and malice of persecutors: and thus a victorious strength has been manifested by them, while the wise, learned, and mighty have either joined the enemy, or timidly and feebly crouched before him.—The meaneast and most despised persons have often been made successful in their attempts to promote his cause. Thus David overcame Goliath, though but as a babe in comparison of that insulting champion: (Notes, 1 Sam. xvii. 34-38;) and the despised Nazarene, with his obscure and unlettered apostles, prevailed against the combined wisdom, learning, and power of the world, and the sagacity and influence of Satan, the god of the world. And by successive instruments whom man disdains, the same cause shall still more fully prevail, till every avenger and enemy is finally stilled, and all the wicked are silent in darkness. (Notes, Matt. xi. 25, 26. 1 Cor. i. 26-31. 2 Cor. iv. 7.)—The Septuagint render the clause, which is here translated according to the Hebrew, "ordained strength," "perfected praise;" and the Evangelist, recording our Lord's words, gives them according to that version. (Note, Matt. xxi. 14-16.)

V. 3. The psalmist appears to have composed this sacred hymn while his attention was fixed, during the silence of the evening, on "the moon walking in brightness," and "stars of light;" but, instead of being tempted to worship the heavenly host, he contemplated the magnificent scene and the immensity of the creation, till he was filled with adoring admiration of the Creator's incomprehensible majesty, which naturally suggested the subsequent reflections. (Notes, cxlviii. 3. Deut. iv. 19. Job xxxi. 24-28.)



4 <sup>m</sup>What is man that thou art mindful of him? and <sup>n</sup>the son of man, that thou <sup>o</sup>visitest him?

5 For <sup>p</sup>thou hast made him a little lower than the angels, and <sup>q</sup>hast crowned him with glory and honour.

6 Thou <sup>r</sup>madest him to have dominion over the works of thy hands; thou hast <sup>s</sup>put all *things* under his feet:

7 <sup>t</sup>All sheep and oxen, yea, and the beasts of the field:

8 <sup>u</sup>The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our LORD, <sup>v</sup>how excellent is thy name in all the earth!

# PSALM IX.

David praises God for punishing his enemies, and maintaining his cause, 1-6. He shows that God will preserve his servants, and calls on them to praise his name, 7-12. He prays for deliverance from present trials, that he may still praise the Lord; and predicts the ruin of the wicked, 13-20.

To the chief Musician upon Muth-labben, A Psalm of David.

<sup>a</sup>I WILL praise thee, O LORD, <sup>b</sup>with my whole heart; <sup>c</sup>I will shew forth all thy marvellous works.

1. 20-25 Job xxxviii. 39-41. xxxix. 1, &c. xl. 15-24. xli. 1, &c. u. l. civ. 24. Deut. xxxiii. 26. Job xi. 7. —PSALM IX. a. vii. 17. xxxiv. 1-4. ciii. 1, 2. cxlv. 1-3. cxlvi. 1, 2. 1 Chr. xxii. 10-13. Is. xli. 1. Heb. xlii. 13. Rev. v. 9-14. b. xxxvi. 12. cxi. 1. cxxxviii. 1. Luke x. 27. c. 14. li. 15. cvi. 2. 1 Chr. xvi. 12. 24. Is. xliii. 21. lx. 6. Rev. xv. 3.

V. 4-9. Adam, even when created in the image of God, was *infinitely* beneath his Maker; and it was an unspeakable favour for him to be placed at the head of this lower world in a state of honour and dominion. (Note, Gen. i. 25, 26.) After the fall, it was still more wonderful that his children should be permitted to retain any authority over, or derive any benefit from, the different orders of creatures. But the apostle teaches us, that the Holy Spirit, who spake by David, especially intended Christ, the eternal Son of God, who, by his incarnation, became the Son of man. Thus he was "made a little lower than the angels," by assuming and dwelling in a nature inferior to theirs, "for the suffering of death;" which object having been accomplished, he arose from the dead, and was "crowned with glory and honour;" and in human nature exercises universal dominion, even an authority infinitely more extensive and absolute than ever the first Adam possessed, or could possibly have administered. (Note, Heb. ii. 5-9.)—In so wonderful a manner did the God of glory shew himself mindful of mean, feeble, mortal, sinful man! and thus has he visited and honoured one of our race, for the common benefit of all who believe in him! (Note, Ps. cxliv. 3, 4.)—The word rendered *angels* is the same which is generally translated *God*, or *gods*; yet the apostle from the Septuagint renders it *angels*, which shews the latitude with which the term is used. (Notes, lxxxii. 6. John x. 32-37.) But when the true God is meant, it is, though plural, always joined with the singular verb; and the name JEHOVAH is never given but to the true God; and, when applied to Christ, it shews who he is, even "the true God and eternal life."

## PRACTICAL OBSERVATIONS.

No words can express the glorious excellency of JEHOVAH, our Ruler and Lord; nor can cherubim or seraphim reach his worthiness by their most exalted adorations: yet he graciously accepts the feeblest efforts of men on earth, and even counts himself honoured by the praises of babes and sucklings! He works by the feeblest instruments, for the greater confusion of his enemies, and the honour of his name; and all the vengeance and rage of earth and hell shall soon be stilled by the prevalence of his despised gospel.—Every creature speaks the Creator's praise to the mind of the devout believer, whose pious contemplations render his solitary walks unspeakably pleasant and profitable. But each display of the Divine glory should lead us to reflect on our own vileness. What indeed is man, that the Lord should still visit him, and be mindful of him? What are we, but mean, guilty, polluted, ungrateful, rebellious, and apostate creatures? We are unworthy of the least of those manifold advantages, which we derive from the sheep and oxen, the fishes and the fowls, and the other animals, which are still subjected to us, and subservient to our benefit: nor should we ever partake of these common mercies without admiration joined with gratitude. But in the person of Emmanuel, every other instance of divine condescension is eclipsed; all our thoughts are swallowed up. His love, his humiliation in assuming our nature; his atoning sufferings unto death; his subsequent glory, and his dominion over all creatures, which shall endure till all enemies are put under his feet, can never sufficiently be admired and adored.—Thus our nature, in the second Adam, is infinitely more honoured and exalted, than it could have been in the first Adam. Thus also the true dignity of human nature, even the worth of a rational, immortal soul, though ruined by sin, yet capable of recovery and eternal felicity, is clearly shewn. And if we trust and submit to Christ as our Saviour and Lord, he will advance us also to glory, honour, and immortality. We had indeed cause to celebrate the excellencies of the Lord, our Governor, as displayed in the works of creation; but what words can reach his praises, who is now become our salvation, and has acquired a new right to our subjection, as our Redeemer, and for filling the earth with those glories, "which angels desire to look down into!"

## NOTES.

PSALM IX. Title. *Muth-labben*. This word is translated in various ways by different expositors; but the meaning of it remains doubtful. "*Muth*" signifies

A. M. 2962. B. C. 1042.

m cxlv. 3. 2 Chr. vi. 18. Job vii. 17. xxv. 6. Is. xl. 17. Heb. ii. 6, 7. n. iv. 2. lxxx. 17. cxlv. 3. Is. li. 12. Ez. viii. 15. Matt. vii. 20. o. cvi. 4. Gen. xxi. 1. Ex. iv. 31. Luke i. 68. xix. 41. 1 Pet. ii. 12. p. ciii. 20. Gen. i. 26. 27. ii. 7. 2 Sam. xiv. 20. Job iv. 18-20. Phil. ii. 7, 8. Heb. ii. 7, 9. 16. q. xxi. 3-5. xlv. 1-3. 6. John xiii. 31. 32. Eph. i. 21. Phil. ii. 9-11. Heb. ii. 9. 1 Pet. i. 20, 21. r. Gen. i. 26. 28. ix. 2. Matt. xxviii. 18. Heb. i. 2. s. ex. l. 1 Cor. xv. 24-27. Eph. i. 22. Heb. ii. 8. 1 Pet. iii. 22. B. C. 1021. t. Heb. *Flocks and oxen*, all of them. Gen. ii. 20. t. cxlviii. 10. Gen. i. 20-25 Job xxxviii. 39-41. xxxix. 1, &c. xl. 15-24. xli. 1, &c. u. l. civ. 24. Deut. xxxiii. 26. Job xi. 7. —PSALM IX. a. vii. 17. xxxiv. 1-4. ciii. 1, 2. cxlv. 1-3. cxlvi. 1, 2. 1 Chr. xxii. 10-13. Is. xli. 1. Heb. xlii. 13. Rev. v. 9-14. b. xxxvi. 12. cxi. 1. cxxxviii. 1. Luke x. 27. c. 14. li. 15. cvi. 2. 1 Chr. xvi. 12. 24. Is. xliii. 21. lx. 6. Rev. xv. 3.

2 <sup>a</sup>I will be glad and rejoice in thee: I will sing praise to thy name, <sup>b</sup>O thou most High.

3 When mine enemies are turned back, <sup>c</sup>they shall fall and perish at thy presence.

4 For <sup>d</sup>thou hast <sup>e</sup>maintained my right and my cause; thou satest in the throne judging <sup>f</sup>right.

5 Thou hast <sup>g</sup>rebuked the heathen, <sup>h</sup>thou hast destroyed the wicked, <sup>i</sup>thou hast put out their name for ever and ever.

6 <sup>j</sup>O <sup>k</sup>thou enemy, <sup>l</sup>destructions are come to a perpetual end: and <sup>m</sup>thou hast destroyed cities; <sup>n</sup>their memorial is perished with them.

7 But <sup>o</sup>the LORD shall endure for ever: <sup>p</sup>he hath prepared his throne for judgment:

8 And <sup>q</sup>he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 <sup>r</sup>The LORD also will be <sup>s</sup>a refuge for the oppressed, a refuge <sup>t</sup>in times of trouble.

10 And they that <sup>u</sup>know thy name will <sup>v</sup>put their

d v. 11. xxvii. 6. xxviii. 7. xliii. 4. xlii. 4. xlvii. 12. Hab. iii. 17, 18. Phil. iv. 4. e vii. 17. lvi. 2, 3. lxxxiii. 18. xlvii. 9. Dan. v. 18. f. lxxvii. 1. 2. lxxxvii. 7. lxxx. 16. Is. lxiv. 3. 2 Thes. i. 9. Rev. vi. 12-17. xx. 11. g xvi. 5. cxl. 12. h. Heb. made my judgment. t. Heb. in right-courses. xiv. 6, 7. xlvii. 8. lxxxix. 14. xvi. 13. xlviii. 9. Is. xl. 4. 1 Pet. ii. 23. h. ii. 1. 8, 9. lxxviii. 55. lxxxix. 10. cxlv. 7. 1 Sam. xvii. 45-51. 2 Sam. vi. 6. &c. viii. 1-15. x. 6-9. xxi. 15-22. xxii. 4. 46. Rev. xix. 15. i v. 6. 1 Sam. xxv. 39. xxxi. 4. 2 Sam. xvii. 23. Mal. iv. 3. k Deut. ix. 14. Prov. x. 7. xlii. 9. l. Or, The destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed, &c. 1 vii. 5. viii. 2. Ex. xv. 6. Mic. vii. 8. 10. m xlv. 9. Ex. xiv. 13. Is. x. 24. 25. xiv. 6-8. Nah. 1. 9-13. 1 Cor. xv. 26. 54-57. Rev. xx. 2. n 1 Sam. xxx. 1. xxxi. 7. Is. x. 6, 7. 13. 14. xiv. 17. xxxvii. 26. Jer. ii. 25. o Is. xiv. 22. 23. Jer. ii. 62-64. p xc. 2. cii. 12. 21-27. Heb. i. 11, 12. xli. 8. 2 Pet. iii. 8. q 1. 3-5. ciii. 19. Rev. xx. 11. r 1. 6. xlv. 15. xvi. 13. xlviii. 9. xcix. 4. Gen. xvi. 25. Is. xl. 4, 5. Acts xvii. 31. Rom. ii. 5, 6, 16. s xlviii. 2. xxxii. 7. xlv. 1. xlviii. 3. lxii. 8. xci. 1, 2. cxlii. 4, 5. Deut. xxxiii. 27. Prov. xlvii. 10. Is. iv. 5, 6. viii. 14. xxxii. 2. Nah. 1. 7. Luke xlii. 34. Heb. vi. 18. t Heb. an high place. xx. 1. xlv. 7. Marg. t 1. 15. lxxvii. 1, 2. xlvii. 12. u xci. 14. Ex. xxiii. 5-7. 1 Chr. xxviii. 9. John xiii. 3. 2 Cor. iv. 6. 2 Tim. i. 12. x v. 11. lvii. 1. cxlvi. 5, 6. Is. xxvi. 3, 4.

death; and some imagine that "*labben*" may denote Goliath, either in respect of his eminence, or his coming as a champion between the armies of Israel and that of the Philistines. Goliath is called, *Ish Habbeneim*, (*a man who comes between*;) translated "*a champion*." (1 Sam. xvii. 2.) If, however, this be the meaning, it is very obscurely expressed: and, as Zion was not the place of Israel's assembling for public worship, till David had for some time been king over all Israel, the psalm must have been composed long after Goliath's death. (11-14.) Others therefore suppose "*Muth-labben*" to mean, *the death of his son*, and refer the occasion of the psalm to the death of Absalom.—The psalmist might have some reference to the various deliverances of his past life; but he was also led, while praising God for them, to speak, as the type of Christ, concerning his conflicts and victories; and those of his church, and of her triumphs over every heathen and antichristian persecutor, including also the trials and deliverances of every believer.

V. 1-3. The psalmist determined, on occasion of some recent deliverance, to "*praise JEHOVAH with his whole heart*;" not feignedly, not as ascribing any share of the honour to himself, not in a cold and languid manner, but fervently and zealously.—He would make the works, which God had wrought for him, known to all around: and thus rejoice in ascribing glory to his name, and in reflecting what a powerful and faithful patron and friend he had, and what an honour and benefit this was to him. His enemies hitherto had been turned back, and had stumbled and perished; not by his valour, but by the presence and power of God; and this made him confident of continued victories and final triumph. (Notes, xxvii. 1-3. 2 Sam. xxii. 37-42.)—This admits of the most obvious application to the works of God for his church, and for every believer; and no doubt was intended by the Holy Spirit, to be thus used in our worship and meditations.—*O thou most high*. (5.) "*God is in the loftiest and most exalted pre-eminence and sovereignty over the whole creation; and in essence and glory, surpassing all comprehension*." (Marg. Ref.)

V. 4-6. God had pleaded David's righteous cause against the wicked persecution of Saul, and had advanced him to the throne of all Israel, with the destruction of almost the whole family of Saul. He had given his king the victory over the surrounding heathen nations; who perished in great numbers, and had finally lost the reputation of their former successes. So that every enemy which had before destroyed the cities of Israel, was deprived *perpetually* of power to continue these desolations; and most of them soon became so insignificant, that the memorial of them, and of their former greatness, perished with them.—The marginal reading here seems to give the proper sense. The destructions caused by the enemy were terminated; God had destroyed their cities; and the remembrance of them had failed from among men.—Thus likewise the renowned monarchies, that successively made havoc on earth, and oppressed Israel, are now destroyed and almost forgotten: the first opposers of Christ and Christianity have shared the same fate: and all these divine interpositions are earnest of the final ruin of all the enemies of the cause of Christ. (Notes, Dan. ii. 38-45.)

V. 7-12. The reflection on the transient glory of earthly kingdoms, and illustrious conquerors, led the psalmist to reflect on the eternity of JEHOVAH, and of his universal kingdom. This eternal Sovereign did not, indeed, immediately inflict vengeance on his enemies; but he was preparing his throne of judgment. He would soon judge the whole human race in righteousness; and uprightly, or according to his declarations and promises, decide on the cause of each individual belonging to the people of Israel, and all other nations. In the mean while, he would prove a refuge for the protection and comfort of such, as were oppressed or persecuted for his sake, to which they should resort in times of trouble or danger. (Notes, lxii. 8-10. 2 Sam. xxii. 2, 3. Prov. xviii. 10, 11. Is. xxxii. 1, 2.)—Indeed, all who, by believing his word and experiencing his faithfulness and mercy, had obtained the knowledge of his name or perfections, would trust in him entirely and exclusively; for it had never been known, that the Lord had forsaken any that sought him, because



exix. 153. cxlii. 6. cxlvi. ix. 32. Lam. i. 9. ii. 1. g. xix. 3. lvi. 13. lxxviii. 13. c.  
 ix. lxxviii. 10. Jonah. ii. 6. h. li. 15. cxix. 13. cri. 2. cxviii. 1. i. xii. 22. 25.  
 cix. 30. 31. cxvi. 18. xiv. cxviii. 19. 20. cxlix. 1. 2. k. ix. cxlviii. 22. lxii. 11. Mic. vi.  
 i. xlii. 5. xxi. 5. xxi. i. xxv. 9. li. 12. 1 Sam. ii. 1. Is. xli. 3. Hab. iii. 18. Luke. i. 4.  
 xxxv. 8. cxviii. 15. lvii. 6. cxiv. 23. Prov. v. 22. xxi. 8. xvi. 27. n. xlviii. 11. lv.  
 17. 18. Ex. vii. 5. xiv. 4. cxl. Deut. xxi. 22-28. Josh. ii. 10. 11. Judg. i. 7. 1 Sam. v.  
 2 Kings xiv. 19. 34. 35. o. xi. 6. cxl. 9. Prov. vi. 2. xii. 13. Is. viii. 15. cxviii. 13.  
 tation. v. 1. ix. 14. cxii. 3. marg.

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XXXVII, 23, 24.

The psalmist complains that the Lord hid his face, amidst the outrages of wicked persecutors, 1—11. He prays for redress, and professes his confidence in God, 12—18.

z lxxxii. 6, 7. Is. xxxi. 3. Ez. xxviii. 2, 9. Acts xii. 22, 23.—PSALM X.  
cix. 31. Jer. xiv. 8. b xlii. 1—3. xxvii. 9, xxx. 7. xlv. 24. lxxxviii. 14. Job  
xxxi. 29. + Heb. *in the pride of the wicked he doth, &c.* c xxxi. 18. xxxvi. 11.  
39. 85. 122. cxxiii. 4. cxi. 5. Ex. ix. 17. xviii. 11. Is. x. 12, 13. xiv. 13. 16. Jer. xliii. 2.  
16. Prov. v. 22. c xxxv. 21. xlix. 6. lli. 1. lxxxi. 8, 9. xciv. 4. Ex. xv. 9. Is. x. 7—11.  
num. iv. 13, 16. + Heb. *souls.*

All our mercies should be acknowledged before God, in fervent praises: the whole glory of every success, or deliverance, belongs to him; our whole heart should be lifted up to him in rendering him this tribute; we should delight in shewing forth publicly his marvellous works, to us and to his church; and our joy must not rest in any of the gifts of our God, but ascend to him,

and centre in him as our all-sufficient portion.—The enemies of Christ and of his people for a time may stand their ground, and prevail : but in due season, they will be dismayed ; and, beginning to fall, they will “ perish at his presence.”—He, who advanced David, and maintained his righteous cause ; he, who exalted the Saviour “ to his own right hand in heavenly places,” in defiance of his enemies, will shortly bring to an end the wickedness of persecuting tyrants, and they shall perish with eternal infamy : this almighty Lord will help the Christian in all his conflicts and temptations, and support and comfort him in all his troubles, till he be finally delivered from the body of sin ; and till “ Satan be bruised under his feet,” and death itself “ swallowed up in victory.” The eternal God hath already prepared his throne for judgment : he will certainly execute judgment in righteousness and in faithfulness ; and then every iniquitous sentence will be reversed, and every oppressor punished.—In the mean while, all “ who know his name, will trust in him,” for temporal protection and eternal salvation ; and their experience will daily increase their knowledge and confirm their faith ; for the Lord never did, and never will, forsake or reject any, who seek his favour according to his word. He is “ in Christ reconciling the world unto himself ;” he may be found on a mercy-seat : let saints then sing praises to him, and call upon sinners to come and trust in him. The blood of many martyrs has been shed, and their persecutors have supposed that no inquisition would be made for it : but from time to time the Lord anticipates that day, when “ the earth shall disclose her blood, and shall no more cover her slain.” He is ever mindful of the cry of the humble. His consolations more than counterbalance outward afflictions, and if any are cut off by martyrdom, their souls are forwarded to heaven. There the church is triumphant ; here it must be militant. Satan, who hates us, will stir up opposition, and excite our depravity by his suggestions : but the Lord, who hath lifted us up from the gates of death and hell, considers all our conflicts and temptations ; he will give us merciful deliverances on earth, that we may praise him with his people ; and in a little time will completely rescue our souls ; that in his temple above, we may rejoice in his salvation and triumph in his praise. Then the wicked of every description will sink into the pit of destruction ; their own crimes will fall upon them, and they will be caught in their own snare : then especially, will the power and justice of God be made known to all the world, by “ the judgments that he executeth ;” and even whole nations of those, who forgot and despised him, shall be turned into hell, and for ever shut up in that region of darkness and despair.—Many of his people are here permitted to be poor and afflicted, and seem to be forgotten ; and they are all poor in spirit, and have nothing to trust to but his mercy and grace. But they shall not always be forgotten : their expectation of help and salvation from God shall not perish in disappointment for ever.—Often it hath seemed, as if man would prevail against the cause of God : but the church has prayed, her Advocate has pleaded, and the arm of the Lord has been extended ; some of her enemies have been judged, and have perished ; many have been intimidated, and others humbled in cordial submission ; so that the cause of God yet maintains its ground. Still we have abundant reason to unite in prayer, and to say, ‘ Arise, O Lord, let not Satan, or man, prevail, to confine thy church within such narrow limits, to corrupt it by so many heresies and scandals, or to distract it with so many divisions and disputes ; put those in fear and to shame, who arrogate more to themselves, than can belong to fallible, sinful, mortal man ; humble and convert every opposer, and destroy every system of superstition and delusion ; that all the inhabitants of the earth may know themselves to be lost, sinful men ; gladly welcome the Saviour, and become his willing subjects. Higeaion. Selah. Amen.’

PSALM X. V. 1. David's name is not prefixed to this psalm; yet it is probable, that it was composed by him; with reference to the persecution, which he, and the church of God, suffered during the reign of Saul; but it is applicable to similar cases in every age. Whilst the trial continues, and comfort and deliverance are withheld, the Lord seems to "hide himself," or to "stand at a distance," as regardless of the event: (*Notes*, xiii. 1—3. xxii. 1.) but he



and <sup>1</sup>blesseth the covetous, <sup>2</sup>whom the LORD <sup>3</sup>abhorreth.

4 The wicked, through <sup>4</sup>the pride of his countenance, <sup>5</sup>will not seek <sup>6</sup>after God: <sup>7</sup>God is not in all his <sup>8</sup>thoughts.

5 <sup>9</sup>His ways are always grievous; <sup>10</sup>thy judgments are far above out of his sight: <sup>11</sup>as for all his enemies, <sup>12</sup>he puffeth at them.

6 He hath <sup>13</sup>said in his heart, <sup>14</sup>I shall not be moved: <sup>15</sup>for <sup>16</sup>I shall <sup>17</sup>never be in adversity.

7 His mouth is <sup>18</sup>full of cursing, <sup>19</sup>and <sup>20</sup>\*deceit, and fraud: <sup>21</sup>under his tongue is <sup>22</sup>\*mischief <sup>23</sup>and <sup>24</sup>\*vanity.

8 He sitteth in <sup>25</sup>the lurking-places of the villages: <sup>26</sup>in the secret places doth he murder the innocent: <sup>27</sup>his eyes <sup>28</sup>\*are privily set against the poor.

9 <sup>29</sup>\*He lieth in wait <sup>30</sup>\*secretly as a lion in his den: <sup>31</sup>he lieth in wait <sup>32</sup>to catch the poor, he doth catch <sup>33</sup>\*the poor, when he draweth him unto his net.

Prov. vi. 17. xxi. 4. xxx. 13. Is. ii. 11. iii. 9. x. 12. k xiv. 2. xxvii. 8. Ex. v. 2. Deut. xvii. 14. Job xii. 17. Prov. xxx. 9. Jer. ii. 31. Dan. v. 22. Zeph. ii. 3. s Or, all his thoughts are, there is no God. xiv. 1. liii. 1. 1 Gen. vi. 5. Is. lix. 7. lxxv. 2. Jer. iv. 14. Mark vii. 21. Acts vii. 22. Rom. i. 21. 28. m Gen. vi. 12. Prov. i. 19. ii. 13-15. Is. x. 1. lxx. 7. 8. Hos. ix. 9. Rom. iiii. 12. n xxi. 5. 6. Prov. xv. 21. Is. v. 12. xvi. 21. xxviii. 15. xlii. 25. Hos. xiv. 9. o xii. 5. Judg. ix. 27. 28. 38. 2 Sam. v. 6. 1 Kings xx. 10. 11. 18. 2 Chr. xxxii. 15-19. p xi. 1. xiv. 1. Matt. xlviii. 48. q xvi. 5. xxx. 6. Ec. viii. 11. Is. xvii. 7. lvi. 12. Nah. i. 10. Matt. xxiv. 48-51. 1 Thes. v. 3. Rev. xviii. 7. || Heb. unto generation and generation. r lxx. 12. lxxii. 4. cix. 17. 18. Rom. iiii. 14. s v. 9. vii. 14. xxxvi. 3. iii. 4. iv. 21. lviii. 3. lxx. 3. Is. lxx. 3. 6. Rom. iiii. 13. \* Heb. deceit. t Job xxi. 12. u vii. 14. ex. 2. Job xv. 35. Matt. xii. 34. Jam. iii. 6-8. x xii. 2. xli. 6. cxlv. 8. li. Prov. xxi. 6. xxx. 8. 2 Pet. ii. 18. v Or, iniquity. y 1 Sam. xlii. 18. 19. xxiii. 22. 2 Kings xxi. 16. Prov. i. 11. 12. Hab. iii. 14. Luke viii. 1. x. 1. z xvii. 11. Prov. vi. 12. 13. Jer. xli. 17. t Heb. hide themselves. a xvii. 12. lix. 3. Mic. vi. 2. Acts xxi. 21. s Heb. in the secret places. Lam. iii. 10. Am. iii. 4. Nah. ii. 11. 12. Zech. xi. 3. b Jer. v. 26. Ez. xix. 3-6. Hab. i. 15. John v. 12. c xii. 5. xiv. 6. xxvi. 10. xxviii. 14. ock. 31. d Jer. v. 16. xix. 14. xxiv. 14. Prov. xiv. 31. xlii. 16. xxviii. 15. Is. iii. 15. xxxii. 7. Ez. xxii. 29. Am. ii. 6. 7. iv. 1. v. 11. 12. viii. 4. s. Hab. iii. 14.

only waits to be called upon by importunate prayer, to come and deliver his people.

V. 2-11. Several of the psalms seem intentionally to have been written in general terms; that they might serve to direct the devotions of the church in persecution; and those of every believer in his personal troubles and afflictions.—Pride and ambition caused Saul to envy and hate David, as one who had eclipsed his glory, and who was appointed by God himself to the kingdom, as the man after his own heart: and therefore he persecuted him. (Notes, 1 Sam. xviii. 6-11. xx. 31.) The Jewish rulers hated Christ and his apostles, because their ignorance and hypocrisy were exposed, and their authority endangered, by the light of the gospel: and the same principle has made way for the persecution of the humble and zealous servants of God in all ages. But the psalmist predicted, that his enemies would ruin themselves, instead of him; for the original is in the future tense, "They shall be taken," &c.—Saul at length avowed and boasted of his desire of murdering David, which at first he concealed: and he "blesseth the covetous," who courted favour by betraying him. But God abhorred such men; as indeed they resembled Judas, who sold his Lord: and indeed they abhorred or despised him. (Heb. 12.) "The covetous he blesseth; he despiseth the Lord." (Notes, Zech. xi. 4-14.)—Saul, with evident haughtiness, refused to submit to the decree of God made known by Samuel, or to seek his favour; and in his subsequent conduct, he acted as an infidel or an atheist. He became grievously cruel and oppressive in his government, especially when he murdered the priests. (Notes, 1 Sam. xxii.) God's judgments were out of his sight: he believed nothing about them; and he scorned all those as enemies, who opposed his rage, growing more presumptuous by impunity. His conversation became a mixture of profaneness, perjury, violent imprecations, and deceit; and he was continually avowing his vile and mischievous purposes. (Notes, 1 Sam. xx. 30-33.) Personally, and by his agents, he watched for David in every place where he was likely to surprise him: being bent on murdering a poor fugitive who had never injured him, as much as a hungry lion is of seizing his prey. Nay, he even seemed to pay court, and humble himself, to David and others, as well as to stoop to the meanest practices, that he might get him within his reach, and murder him by one of his captains. This deliberate plan of virulent opposition to one whom God had expressly marked out as the object of his special favour, could be the result of nothing except contempt of God, and practical atheism. (Notes, xxvii. 1-4.)

V. 12, 13. The honour of God required, that such impious persons, who despised him and defied his wrath, should be openly rebuked; and his oppressed servants who entrusted their cause with him, as openly delivered. (Marg. Ref.)—"What is it but thy long-suffering, that makes the wicked thus insolently despise thee? He concludes that thou wilt never punish him, because thou art so patient with him." (Bp. Patrick.)

V. 14, 15. Though the Lord did not immediately appear to punish the persecutors, the psalmist was fully assured, that he observed with strict attention all the mischief and malice which were shewn; and would by his power openly requite his enemies. In confidence of this, his poor and persecuted servants "left themselves" in his hands, as destitute orphans who had no other helper, but who were assured of his compassionate protection. They also prayed against their oppressor, that God would "break his arm," (or deprive him of power,) and search out, in order to terminate, his wickedness, that none of it might remain. (Marg. Ref.)—Break. (15.) This is imperative. (Notes, lviii. 6-9. Ez. xxx. 20-26. Zech. xi. 15-16.)

V. 16. The Canaanites had been destroyed out of the land by the power of JEHOVAH, the eternal King of Israel; and Saul and his adherents were in reality no less heathens than they: David, therefore, in faith expected their

A. M. 2484.

B. C. 1520.

f xlix. 18. 1 Sam. xxiii. 21. Prov. xxviii. 4. Rom. i. 32.

g Or, the covetous blesseth himself, he abhorreth the LORD. xlii. 11.

h Deut. xxix.

i Job xxi.

j 24. 25. Hos. xii.

k 7. 8. Zech. xi.

l 5-8. Luke xii.

m Rom. i. 29.

n 2 Tim. iii.

o 2-4. 1 John ii.

p 15. 16.

q Is. vii. 17. Jer.

r xxi. 17. Mic.

s vi. 10-12. Hab.

t ii. 9. Matt. xxvi.

u 15. 16. Luke xli.

v xvi. 14. i.

w 1 Cor. vi. 10.

x Eph. v. 5. Col.

y iii. 5. 1 Tim. vi.

z 9. 10. 2 Pet. ii.

a h v. 6. cvi. 40.

b Lev. xxvi. 30.

c Deut. xxiii. 19.

d xviii. 27. ei. 5.

e 1 xviii. 27. ei. 5.

f 1 Gen. ix. 5.

g xlii. 22. 2 Chr.

h xxii. 22. Luke

i xi. 50. 51.

m xxv. 22.

n Prov. xv. 3.

o Jer. xvi. 17. xxiii.

p 4. Heb. iv. 13.

q p lv. 22. 2 Tim. i. 12.

r 1 Pet. iv. 19. v. 7.

s xlii. 11. 12. Job xxxviii. 15. Ez.

t xlii. 11. 12. Job xxxviii. 15. Ez.

u s iii. 7. xxxviii. 15. Ez.

v xlii. 11. 12. Job xxxviii. 15. Ez.

w xlii. 11. 12. Job xxxviii. 15. Ez.

x xlii. 11. 12. Job xxxviii. 15. Ez.

y xlii. 11. 12. Job xxxviii. 15. Ez.

z xlii. 11. 12. Job xxxviii. 15. Ez.

a xlii. 11. 12. Job xxxviii. 15. Ez.

b xlii. 11. 12. Job xxxviii. 15. Ez.

c xlii. 11. 12. Job xxxviii. 15. Ez.

d xlii. 11. 12. Job xxxviii. 15. Ez.

e xlii. 11. 12. Job xxxviii. 15. Ez.

f xlii. 11. 12. Job xxxviii. 15. Ez.

g xlii. 11. 12. Job xxxviii. 15. Ez.

h xlii. 11. 12. Job xxxviii. 15. Ez.

i xlii. 11. 12. Job xxxviii. 15. Ez.

j xlii. 11. 12. Job xxxviii. 15. Ez.

k xlii. 11. 12. Job xxxviii. 15. Ez.

l xlii. 11. 12. Job xxxviii. 15. Ez.

m xlii. 11. 12. Job xxxviii. 15. Ez.

n xlii. 11. 12. Job xxxviii. 15. Ez.

o xlii. 11. 12. Job xxxviii. 15. Ez.

p xlii. 11. 12. Job xxxviii. 15. Ez.

q xlii. 11. 12. Job xxxviii. 15. Ez.

r xlii. 11. 12. Job xxxviii. 15. Ez.

s xlii. 11. 12. Job xxxviii. 15. Ez.

t xlii. 11. 12. Job xxxviii. 15. Ez.

u xlii. 11. 12. Job xxxviii. 15. Ez.

v xlii. 11. 12. Job xxxviii. 15. Ez.

w xlii. 11. 12. Job xxxviii. 15. Ez.

x xlii. 11. 12. Job xxxviii. 15. Ez.

y xlii. 11. 12. Job xxxviii. 15. Ez.

z xlii. 11. 12. Job xxxviii. 15. Ez.

a xlii. 11. 12. Job xxxviii. 15. Ez.

b xlii. 11. 12. Job xxxviii. 15. Ez.

c xlii. 11. 12. Job xxxviii. 15. Ez.

d xlii. 11. 12. Job xxxviii. 15. Ez.

e xlii. 11. 12. Job xxxviii. 15. Ez.

f xlii. 11. 12. Job xxxviii. 15. Ez.

g xlii. 11. 12. Job xxxviii. 15. Ez.

h xlii. 11. 12. Job xxxviii. 15. Ez.

i xlii. 11. 12. Job xxxviii. 15. Ez.

j xlii. 11. 12. Job xxxviii. 15. Ez.

k xlii. 11. 12. Job xxxviii. 15. Ez.

l xlii. 11. 12. Job xxxviii. 15. Ez.

m xlii. 11. 12. Job xxxviii. 15. Ez.

n xlii. 11. 12. Job xxxviii. 15. Ez.

o xlii. 11. 12. Job xxxviii. 15. Ez.

p xlii. 11. 12. Job xxxviii. 15. Ez.

q xlii. 11. 12. Job xxxviii. 15. Ez.

r xlii. 11. 12. Job xxxviii. 15. Ez.

s xlii. 11. 12. Job xxxviii. 15. Ez.

|| Heb. breathe himself. 1 Sam. ii. 36.

d 1 Sam. xviii. 21.

e 26. xxiii. 21.

f 22. 2 Sam. xv.

g 5.

h Or, into his strong parts.

i e 6. Mark ii. 6.

j Luke vii. 39.

k lxxv. 5. lxxviii.

l xlv. 7. Job

m xlv. 13. 14. Ez.

n viii. 12. ix. 9.

o g iii. 7. vii. 6.

p ix. 19.

q h xclv. 2. Is.

r xxvi. 11. xxxviii.

s 10. Mic. v. 9.

t i xlv. 12. xlii. 1.

u xlv. 24. lxxiv.

v 19. lxxvii. 9.

w t Or, afflicted.

k lxxiv. 10. 18.

l Num. xi. 20.

m 2 Sam. xii. 9.

n 10. Luke x. 16.

o 1 Thes. iv. 8.

p 1 Gen. ix. 5.

q xlii. 22. 2 Chr.

r xxii. 22. Luke

s xi. 50. 51.

m xxv. 22.

n Prov. xv. 3.

o Jer. xvi. 17. xxiii.

p 4. Heb. iv. 13.

q p lv. 22. 2 Tim. i. 12.

r 1 Pet. iv. 19. v. 7.

s xlii. 11. 12. Job xxxviii. 15. Ez.

t xlii. 11. 12. Job xxxviii. 15. Ez.

u xlii. 11. 12. Job xxxviii. 15. Ez.

v xlii. 11. 12. Job xxxviii. 15. Ez.

w xlii. 11. 12. Job xxxviii. 15. Ez.

x xlii. 11. 12. Job xxxviii. 15. Ez.

y xlii. 11. 12. Job xxxviii. 15. Ez.

z xlii. 11. 12. Job xxxviii. 15. Ez.

a xlii. 11. 12. Job xxxviii. 15. Ez.

b xlii. 11. 12. Job xxxviii. 15. Ez.

c xlii. 11. 12. Job xxxviii. 15. Ez.

d xlii. 11. 12. Job xxxviii. 15. Ez.

e xlii. 11. 12. Job xxxviii. 15. Ez.

f xlii. 11. 12. Job xxxviii. 15. Ez.

g xlii. 11. 12. Job xxxviii. 15. Ez.

h xlii. 11. 12. Job xxxviii. 15. Ez.

i xlii. 11. 12. Job xxxviii. 15. Ez.

j xlii. 11. 12. Job xxxviii. 15. Ez.

k xlii. 11. 12. Job xxxviii. 15. Ez.

l xlii. 11. 12. Job xxxviii. 15. Ez.

m xlii. 11. 12. Job xxxviii. 15. Ez.

n xlii. 11. 12. Job xxxviii. 15. Ez.

o xlii. 11. 12. Job xxxviii. 15. Ez.

p xlii. 11. 12. Job xxxviii. 15. Ez.

q xlii. 11. 12. Job xxxviii. 15. Ez.

r xlii. 11. 12. Job xxxviii. 15. Ez.

s xlii. 11. 12. Job xxxviii. 15. Ez.

t xlii. 11. 12. Job xxxviii. 15. Ez.

u xlii. 11. 12. Job xxxviii. 15. Ez.

v xlii. 11. 12. Job xxxviii. 15. Ez.

w xlii. 11. 12. Job xxxviii. 15. Ez.

x xlii. 11. 12. Job xxxviii. 15. Ez.

y xlii. 11. 12. Job xxxviii. 15. Ez.

z xlii. 11. 12. Job xxxviii. 15. Ez.

a xlii. 11. 12. Job xxxviii. 15. Ez.

b xlii. 11. 12. Job xxxviii. 15. Ez.

c xlii. 11. 12. Job xxxviii. 15. Ez.

d xlii. 11. 12. Job xxxviii. 15. Ez.

e xlii. 11. 12. Job xxxviii. 15. Ez.

f xlii. 11. 12. Job xxxviii. 15. Ez.

g xlii. 11. 12. Job xxxviii. 15. Ez.

h xlii. 11. 12. Job xxxviii. 15. Ez.

i xlii. 11. 12. Job xxxviii. 15. Ez.

j xlii. 11. 12. Job xxxviii. 15. Ez.

k xlii. 11. 12. Job xxxviii. 15. Ez.

l xlii. 11. 12. Job xxxviii. 15. Ez.



## PSALM XII.

David, lamenting the decay of godliness, and the prevalency of deceit, craves help from God, 1, 2. He predicts the destruction of flatterers, proud boasters, and oppressors, 3—5. He comforts himself in assurance of divine protection, grounded on the faithful promises of God, notwithstanding the triumph of the wicked, 6—8.

To the chief Musician upon \*Sheminith, A Psalm  
of David.

**H**ELP, LORD; for <sup>a</sup>the godly man ceaseth; for <sup>b</sup>the faithful fail from among the children of men.

2 <sup>c</sup>They speak vanity every one with his neighbour:  
*with* <sup>d</sup>flattering lips *and* with <sup>†</sup>a double heart do they

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things ;

4 Who have said, <sup>g</sup>With our tongue will we prevail;  
our lips *are* <sup>h</sup>our own: <sup>i</sup>who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, <sup>k</sup>now will I arise, saith the LORD; I will set *him* in safety *from him that* <sup>\*</sup>puffeth at him.

6 'The words of the LORD *are* pure words; *as* silver tried in a furnace of earth, purified seven

times.

Kings ix. 23, 24. Is. x. 10. Ez. xxviii. 2, 9. xix. 3. Dan. iv. 30, 31. vii. 8, 25.  
2 F. 12. 13. 14. 15. 16. Ez. xlii. 5. Heb. gen. iii. 2. Prov. xlii. 21.  
3. Jam. iii. 5, 6. || Heb. are with us. h Gen. iii. 5. Ex. v. 2. Job xii.  
31. xli. 16. 17. Dan. iii. 15. 36. 2 The. ii. 4. i x. 12. lxxvi. 21, 22.  
xxvi. 7, 8. Ex. ii. 23, 24. iii. 7-9. Judg. x. 16. 17. Prov. xiv. 31. xlii. 22. 23. Ec. iv. 1.  
Ez. xxviii. 12, 13, 18. Jam. v. 4. k Is. xxxiii. 10. Mic. vi. 5, 9. s Or,  
him. x. 3. Job v. 16. 21. l xviii. 30. xli. 8. cxix. 140. Prov. xxx. 5.

which justice excludes the wicked, and beholding that countenance which has always beheld them, they shall enter on a life of boundless and everlasting felicity.' (*Horne.*) (*Notes, Rev. xxi. 22—27. xxiii. 1—5.*)

## PRACTICAL OBSERVATIONS.

The servant of God should abide in his place and at his work, though it expose him to many dangers and difficulties : and the honour of God, the interests of his people, and regard to consistency of character, require eminent persons to expose themselves more, in times of persecution, than their inferiors are called to do. (*Notes, Neh. vi. 10—14. Dan. vi. 10, 11. Acts viii. 1.*) But the believer, when not terrified by the power and rage of his enemies, will frequently be tempted to desert his post, or to neglect his work, by the fears of his friends. They will clearly see his danger ; but, through want, or weakness, of faith, they will not perceive his security ; and they will often give him counsel which savours of worldly policy, rather than of heavenly wisdom. But such dangerous temptations must be rejected with firmness and decision. Let it not be thought, that, in times of prevailing iniquity, when all regard to the laws of God and man is discarded, the righteous can do no good. ‘ All is not over, while there is a man left to reprove error, and bear testimony to the truth ; and a man, who does this with a becoming spirit, may stop a prince, or senate, when in full career, and recover the day.’—‘ No place on earth is out of the reach of care and trouble. Temptations are every where ; and so is the grace of God.’ (*Horne.*)—The upright and zealous servants of God are indeed peculiarly exposed to the malice of wicked persecutors, who commonly have power on their side ; but let us not forget the almighty God. Upon his mercy-seat he hears the prayers, and defends the cause, of his people ; but into that holy temple the daring sinner hath no access. On his exalted throne he ruleth over all the kings of the earth ; he notices all the devices of his enemies, and the perils of his friends : he will permit the persecutor to proceed just as far as is requisite to prove and increase the faith and holiness of his servants. (*Note, lxxvi. 10. cxv. 3.*) But he abhorreth those who delight in cruelty and violence, and will shortly assign them their horrible portion in the pit of destruction. He loveth his own image in his people ; he beholds them with complacency and paternal care ; he protects their lives till their work is done, and then receives them to his heavenly kingdom. And what hath he to fear, who hath a righteous cause, an almighty friend, and a faithful promise, on his side ? (*Note, viii. 28—32.*)

NOTES.

PSALM XII. V. 1—4. This psalm may be supposed to have been written, towards the end of Saul's reign; when his impiety and abuse of authority had given such a sanction to vice and ungodliness, that not only piety, but truth and honesty, seemed about to expire; while every kind of wickedness was practised without fear or shame.—Dissimulation, flattery, profane and arrogant boastings, treachery, and calumny, were the general recommendations of the superior people in Israel, to the favour of their king and his courtiers; and the infection spread rapidly among all orders of men. Forgetting to whom they were indebted for the gift of speech, and for what purpose it was given, and of their accountableness to God; they considered their tongues as their own, to be employed as they pleased; they thought to carry all before them, by their wit, eloquence, flatteries, or calumnies. But in fact they were only exposing themselves to the judgments of God, against flatterers and proud boasters. (*Marg. Ref. Notes*, li. lix. 3—8. *Jer. ix.* 3—6. *Rom. iii.* 9—18. *Jam. iii.* 12.)

V. 5, 6. For the comfort of the remnant of poor and persecuted believers, David addressed them in his prophetic character. The Lord assured them, that he noticed their oppressions, and regarded their sighs and sorrows : and that he was about to arise to punish their enemies, and set them in safety from the power, and the cruel sarcasms and menaces, to which they were exposed. And the psalmist reminded them, that they might confidently depend on this



PSALM XIV. V. 1. This psalm is thought to have been written on occasion of Absalom's rebellion, and the people's defection from their aged and pious king; and the mention of Zion, as the place whence salvation was to come, shews that it was composed some time after David came to the kingdom over all Israel. From the degeneracy of Israel shewn in that instance, the psalmist takes occasion to lament the general depravity of human nature: and



2 "The LORD looked down from heaven upon the children of men, to see if there were <sup>a</sup>any that did understand, and <sup>b</sup>seek God.

3 They are <sup>a</sup>all gone aside; they are <sup>a</sup>all together become <sup>a</sup>filthy: <sup>a</sup>there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? who <sup>a</sup>eat up my people as they eat bread, <sup>a</sup>and call not upon the LORD.

5 There <sup>a</sup>were they in great fear: for <sup>a</sup>God is in <sup>a</sup>the generation of the righteous.

6 <sup>a</sup>Ye have shamed the counsel of the poor, because <sup>a</sup>the LORD is his refuge.

7 <sup>a</sup>Oh that <sup>a</sup>the salvation of Israel <sup>a</sup>were come out of Zion! When the LORD <sup>a</sup>bringeth back the captivity of his people, <sup>a</sup>Jacob shall rejoice, and Israel shall be glad.

xxxviii. 5. Job xv. 16. Is. lxiv. 6. Ez. xxvi. 25. 2 Cor. vii. 1. Deut. i. 35. Job xiv. 4. Rom. vi. 5. 1 Cor. vi. 5. 1 xlv. 8. 9. Is. v. 13. xxviii. 11. xxix. 14. xlv. 19. xlv. 29. Rom. i. 21. 22. 28. 2 Cor. iv. 3. 4. Eph. iv. 17. 18. m Jer. x. 25. Am. viii. 4. Mic. iii. 2. 3. Gal. v. 15. n lxxix. 6. Job xxi. 15. xxvii. 10. Is. lxiv. 7. + Heb. they feared <sup>a</sup>feared. liii. 5. Ex. xv. 16. Esth. viii. 17. Prov. i. 26. 27. xxviii. 1. Is. vii. 2. viii. 12. o xlvii. 5. 7. 11. Is. viii. 10. xii. 6. xli. 10. xliii. 1. 2. Matt. i. 23. p xxii. 30. xxiv. 6. lxxiii. 15. exii. 2. 1 Pet. ii. 9. Matt. xii. 40—43. q xii. 2. iv. 2. xlii. 8. xlii. 10. Neh. iv. 2—4. Is. xxxvii. 10. 11. Ez. xxxv. 10. Dan. iii. 15. Matt. xxvii. 40—43. r ix. 3. cxli. 4. 5. Heb. vi. 18. 2 Heb. who will give. &c. liii. 6. cvi. 47. 1 Chr. xvi. 35. s xxv. 12. li. 18. Is. xiv. 32. xlv. 17. xlv. 13. lxx. 20. lxxii. 11. Zech. ix. 9. Luke ii. 10. 11. Rom. xi. 26. t cxvii. 1. 2. 4. Job xlii. 10. Jer. xxx. 18. xxxi. 23. Ez. xxxv. 25. Joel iii. 1. Am. ix. 14. u lxxviii. 11. lxxxv. 6. cxlix. 8. Neh. xii. 43. Jer. xxxiii. 10. 11. Rev. xviii. 20. xix. 7.

the psalm is almost entirely the same as the fifty-third.—The word *fool* (*Nabal*) in scripture, denotes one who not only is destitute of true wisdom, but who hates it; the openly ungodly and wicked man. (*Marg. Ref.*) Persons of this description "like not to retain God in their knowledge," and therefore "say in their hearts, no God." Averse to obedience and submission to the authority of any superior, and even to the thoughts of an omnipotent ever-present, heart-searching, and righteous Governor and Judge; and disliking his spiritual worship and holy law; they secretly wish that there were no God: they try to hope there is none: they seek for arguments and objections against his existence, perfections, or authority; they try to believe what they wish to be true, and by the aid of Satan, through the just judgment of God, they in a measure succeed. In order, however, to exclude troublesome misgivings, and to strengthen their cause, they propagate these absurdities, and endeavour to make proselytes.—This is the real history of the rise and progress of atheism, that deepest stigma of human nature. Man having done abominable works, being conscious of guilt, and bent on further transgression, expects nothing but wrath from God, and so runs into atheism for a shelter from terror and alarm: unless idolatry, or some species of false religion, can be rendered equally efficacious in quieting the conscience and giving encouragement in sin. And, as speculative atheism is the offspring of a depraved heart and vicious life, it also tends to the increase of wickedness; till the fatal infection spreads, and produces general degeneracy and profligacy. (*Note, Rom. i. 28—32.*)

V. 2, 3. Upon the strictest scrutiny, the all-seeing Judge could not find one of the children of men, who understood his obligations, duty, and interest, or that sought the favour and glory of the Lord. All were turned aside from the right way, into different ways of disobedience: all were become filthy, corrupt, and putrid, or loathsome, in his sight; not one could be found disposed to do that which is spiritually good.—This must be understood of man left to himself, man as he is by nature, without regeneration; and St. Paul quotes the passage, to prove the need that both Jews and Gentiles have of redemption and salvation by grace, and through faith in Christ. (*Notes, Rom. iii. 9—20.*)—Between this verse and that which follows, three verses are inserted in the version used in the common prayer-book, which are taken from some copies of the Septuagint: for in any other copies they are not found, any more than in the Hebrew, or Syriac. The apostle, in the third chapter of Romans, has the same verses, and it is evident that he selected them from several parts of the Old Testament, especially from the fifth, thirty-sixth, and one hundred and fortieth psalms, and the fifty-ninth chapter of Isaiah: and it is probable, that some transcriber of the Septuagint inserted those verses from that remarkable passage of the apostle.

V. 4—6. Every kind of wickedness will, in the event, be found contrary to common sense and prudence. But they who persecute the worshippers of God, and take pleasure in this hateful employment, and refuse to ask any mercy or favour from him, do in effect set him at defiance, which is the height of madness and folly. (*Notes, John iv. 31—34. Acts. viii. 1. xxvi. 9—11.*) Yet, when they would cast off the fear of God, they become slaves to various terrors; and often add one crime to another, from fear of offending their fellow-creatures, or to avoid the consequences of their former misconduct. Whereas God dwelleth among the righteous, to protect them from dangers and alarms.—The psalmist having stated these general principles, remonstrates with his insulting enemies, for deriding the counsel of the poor believer, who maketh the Lord his refuge; when their own inward terrors evince, that they could not find security and comfort elsewhere.

V. 7. The more fully and deeply David experienced, and witnessed the depravity of man, and the disposition of Israel to apostatize; the more fervently he longed and prayed for the salvation of Israel, by the power and favour of JEHOVAH, who was worshipped on mount Zion: by this it is reasonable to suppose, that he did not merely intend Israel's deliverance from bondage, or subjection to foreign enemies, or to domestic usurpers; or of his own restoration to the throne, and return to the courts of God; but especially of the promised kingdom and salvation of the Messiah, the deliverance of his

A. M. 2916.

B. C. 1058.

f xxxiii. 13, 14. cii. 19, 20. Gen. vi. 12. xi. 5. xviii. 21. Is. lxiii. 15. lxxiv. 1. Lam. iii. 50.

g lxxii. 5. cvii. 43. Prov. ii. 9. viii. 5. ix. 4. 16. i. xlviii. 11. Jer. iv. 22. Dan. xii. 10. Matt. xiii. 15. Rom. iii. 11. b lxxix. 32. lxxxiii. 16. 2 Chr. xix. 3. xxx. 19. Is. viii. 19. lv. 6. Heb. xi. 6. i exix. 176. Ec. vi. 29. Is. lxi. 6. lix. 7. 8. 13—15. Jer. ii. 13. Rom. iii. 12. 23. Eph. ii. 3. 2 Pet. ii. 13—15.

\* Heb. stinking. xxxviii. 5. Job xv. 16. Is. lxiv. 6. Ez. xxvi. 25. 2 Cor. vii. 1. Deut. i. 35. Job xiv. 4. Rom. vi. 5. 1 Cor. vi. 5. 1 xlv. 8. 9. Is. v. 13. xxviii. 11. xxix. 14. xlv. 19. xlv. 29. Rom. i. 21. 22. 28. 2 Cor. iv. 3. 4. Eph. iv. 17. 18. m Jer. x. 25. Am. viii. 4. Mic. iii. 2. 3. Gal. v. 15. n lxxix. 6. Job xxi. 15. xxvii. 10. Is. lxiv. 7. + Heb. they feared <sup>a</sup>feared. liii. 5. Ex. xv. 16. Esth. viii. 17. Prov. i. 26. 27. xxviii. 1. Is. vii. 2. viii. 12. o xlvii. 5. 7. 11. Is. viii. 10. xii. 6. xli. 10. xliii. 1. 2. Matt. i. 23. p xxii. 30. xxiv. 6. lxxiii. 15. exii. 2. 1 Pet. ii. 9. Matt. xii. 40—43. q xii. 2. iv. 2. xlii. 8. xlii. 10. Neh. iv. 2—4. Is. xxxvii. 10. 11. Ez. xxxv. 10. Dan. iii. 15. Matt. xxvii. 40—43. r ix. 3. cxli. 4. 5. Heb. vi. 18. 2 Heb. who will give. &c. liii. 6. cvi. 47. 1 Chr. xvi. 35. s xxv. 12. li. 18. Is. xiv. 32. xlv. 17. xlv. 13. lxx. 20. lxxii. 11. Zech. ix. 9. Luke ii. 10. 11. Rom. xi. 26. t cxvii. 1. 2. 4. Job xlii. 10. Jer. xxx. 18. xxxi. 23. Ez. xxxv. 25. Joel iii. 1. Am. ix. 14. u lxxviii. 11. lxxxv. 6. cxlix. 8. Neh. xii. 43. Jer. xxxiii. 10. 11. Rev. xviii. 20. xix. 7.

a i. 1—4. xliii. 5. xlv. 3—5. xxvii. 4. lxi. 4. lxxiv. 4. xcii. 13. John iii. 3—5. xiv. 3. xlv. 24. Rev. vi. 14—17. xxi. 3, 4. \* Heb. sojourn. b ii. 6. iii. 4. xliii. 1. 4. lxxviii. 1—3. Heb. xii. 22. Rev. xiv. 1. c lxxix. 11. Prov. ii. 7, 8. xxviii. 18. Is. xxxiii. 15. Mic. ii. 7. Luke i. 6. Gal. ii. 14. 24. Rev. vi. 14. d Acts. x. 35. Rom. ii. 10. Eph. ii. 10. Heb. xii. 33. 1 John ii. 29. iii. 7. Rev. xxi. 14, 15. e xxvii. 12. 13. Is. lxiii. 8. Zech. ii. 16, 17. Eph. iv. 25. Col. iii. 9. Rev. xxi. 8. f ci. 5—8. Ez. xxxiii. 1. Lev. xvi. 16. Jer. ix. 4—9. Rom. i. 30. Tit. iii. 2. Jam. iv. 11. 1 Pet. ii. 1, 2. g 1 Sam. xxiv. 11. Is. lvi. 2. Matt. vii. 12. Rom. xii. 17. xiii. 10. 3 John 11. + Or, receiveth, or, endureth. Prov. xxii. 10. xxv. 23. h ci. 4. 2 Kings iii. 13, 14. Esth. iii. 2. Job xxxii. 21, 22. Is. xxxii. 5, 6. Dan. v. 17. &c. Acts xxv. 2, 3. 25. Jam. ii. 1—9. i xvi. 3. ci. 6. cxix. 63. Matt. xii. 49, 50. 1 John 14. k Josh. ix. 18—20. Judg. xi. 35. 2 Sam. xxi. 1, 2. Matt. v. 33. 1 Ex. xlii. 25. l Lev. xxv. 35—37. Dent. xxiii. 19, 20. Neh. v. 2—5, 7—13. Ez. xviii. 8, 17. xlii. 12. m Ex. xxxiii. 6. Deut. xvi. 19. Is. xxxiii. 15. Mic. vii. 3. Matt. xxvi. 15. xxvii. 3—5. n lv. 22. cvi. 3. cxli. 6. Prov. xii. 3. Ez. xviii. 27. Matt. vii. 21—25. John xiii. 17. Jam. i. 22—25. 2 Pet. i. 10, 11.

## PSALM XV.

The inhabitant of Zion, or character of the heirs of heaven, 1—5.

## A Psalm of David.

LORD, <sup>a</sup>who shall <sup>a</sup>abide in thy tabernacle? who shall dwell in <sup>a</sup>thy holy hill?

2 <sup>a</sup>He that walketh uprightly, and <sup>a</sup>worketh righteousness, and <sup>a</sup>speaketh the truth in his heart.

3 <sup>a</sup>He that <sup>a</sup>backbiteth not with his tongue, nor <sup>a</sup>doeth evil to his neighbour, nor <sup>a</sup>taketh up a reproach against his neighbour.

4 In whose eyes <sup>a</sup>a vile person is contemned; <sup>a</sup>but he honoureth them that fear the LORD. <sup>a</sup>He that <sup>a</sup>swareth to his own hurt, and changeth not.

5 <sup>a</sup>He that <sup>a</sup>putteth not out his money to usury, <sup>a</sup>nor taketh reward against the innocent. <sup>a</sup>He that doeth these things shall never be moved.

people from the "captivity" or bondage of Satan, to the liberty of God's service, with all its glorious and joyful effects. (*Notes, 1 Chr. xvi. 35, 36. 2 Tim. ii. 23—26.*)—*Salvation, Jeshuah*; nearly the same as *Jesus*. (*Note, Matt. i. 20, 21.*)

## PRACTICAL OBSERVATIONS

All the wickedness of men's words and actions springs from the corrupt fountain of their hearts: and if the thoughts of ungodly persons were detected and published, (as they will be at the day of judgment,) how vile would they appear! (*Note, 1 Cor. iv. 2—5.*)—Infidelity and iniquity have a reciprocal influence on each other; and are progressive till men's foolish hearts become darkened, and atheism is conceived and promulgated. Men differ in their peculiar propensities and outward characters: but they are all naturally carnal, alienated from God, destitute of true wisdom, incapable of things spiritually good, gone aside from the right way, and corrupt in their desires and imaginations: and therefore all would have gone further, and sunk deeper in abominable works, continually and eternally, if it had not been for the inestimable redemption of Jesus Christ. We should be thankful, if we have been restrained from the more destructive excesses into which so many are hurried; but we ought not to rest in any thing short of union with Christ, and a new creation unto holiness by his Spirit. If we have experienced this blessed change, let us give the Lord all the glory; and let us pity and pray for our fellow-sinners.—The enmity of the human heart against God, not only appears from man's proud aversion to call upon his name; but from the delight, which in all ages men have taken in persecuting his offensive people: all, however, who engage in this attempt, will prove their own folly; and the terrors to which they have often been exposed, evince that they do violence to the light of their own consciences. However the poor believer may be derided, for his confidence in God, he has obtained such a refuge from every danger and enemy, as shall never make him ashamed: for God himself dwells among the righteous, and is their protector in every generation.—All our acquaintance with the depravity of human nature, should endear to us "salvation out of Zion": and whilst we rejoice in the earnestness, and are waiting for the completion of our own salvation, we should long and pray for the enlargement and prosperity of the church. When that expected season shall arrive, that the Jews shall be readmitted into the church; then indeed "will Jacob rejoice, and Israel be glad," and the event shall prove "as life from the dead," to the whole race of men. (*Note, Rom. xi. 11—15.*) But in heaven alone shall the whole company of the redeemed rejoice, without alloy or interruption for evermore.

PSALM XV. V. 1. It is probable, that as soon as the ark was stationed on mount Zion, the psalmist addressed himself to God; desirous of being taught who would be the accepted and persevering worshipper at his tabernacle. This was typical of the true church of God on earth; all the members of which are heirs also of heaven. (*Note, Heb. xii. 22—25.*) The enquiry, therefore is virtually, Who is he, that so worships God in this world, as to have a well-grounded hope of eternal life hereafter? It is not enquired, what are the grounds of a sinner's acceptance with God: on this subject we are fully instructed in other parts of Scripture. But what are the characteristic marks of those who are thus accepted, by which they may be distinguished from all other persons. And the answer evidently is, (in perfect consistency with the New Testament, and especially with St. John's first epistle;) "They may be distinguished by their sanctification." (*Notes, 1 John ii. 3—6. 26—29. iii. 4—10. 18—24. v. 1—5.*) Thus believers are conformed in their measure to Christ, the perfect exemplar: and the character, here given of them, forms a beautiful contrast to that of ungodly men, as delineated in the preceding psalm. (*Marg. Ref.*)

V. 2, 3. "The fruits meet for repentance;" "the work of faith, and labour of love, and patience of hope," "the fruits of the Spirit," and "the things which accompany salvation," are here compendiously enumerated, or rather pointed out, in some of the most striking and observable particulars. (*Notes, Luke iii. 10—14. Gal. v. 22—26. 1 Thes. i. 1—4. Heb. vi. 9, 10.*)

V. 4. "The vile person" is an openly wicked and ungodly man, who renders himself contemptible by his crimes. (*Notes, 1 Sam. xxv. 6. 23—31. Dan.*







## B. C. 1058.

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14 From men <sup>a</sup>which are thy hand, O LORD, from <sup>a</sup>men of the world, <sup>a</sup>which have their portion in this life, <sup>a</sup>and whose belly thou fillest with thy <sup>a</sup>hid treasure: <sup>a</sup>they are full of children, <sup>a</sup>and leave the rest of their substance to their babes.

15 <sup>a</sup>As for me, <sup>a</sup>I will behold thy face in righteousness; <sup>a</sup>I shall be satisfied, when <sup>a</sup>I awake, <sup>a</sup>with thy likeness.

## PSALM XVIII.

David's psalm of thanksgiving, for his manifold deliverances, and singular prosperity, 1-50.

To the chief Musician, A Psalm of David, <sup>a</sup>the servant of the LORD, who spake unto the LORD the words of this song, <sup>a</sup>in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

<sup>a</sup>I WILL love thee, O LORD, <sup>a</sup>my strength.

2 <sup>a</sup>The LORD is my rock, and <sup>a</sup>my fortress, and <sup>a</sup>my deliverer; <sup>a</sup>my God, <sup>a</sup>my strength, in whom

n Gen. i. 26, 27. Phil. iii. 21. 1 John iii. 2, 3. — PSALM XVIII. a xxxvi. title. xiii. 36. Heb. iii. 5. b xxiv. 19. Ex. xv. 2, &c. 1 Sam. ii. 1-10. Is. i. 1-6. c xvi. 1-6. cxlv. 1, 2. 1 John v. 19. d 32. xxviii. 7, 8. cxviii. 14. 1 Sam. ii. Phil. iv. 13. Col. i. 11. e xxviii. 1. lxii. 2, 7. Is. xxxii. 2. f xci. 2. cxlv. 2. Jer. xvi. 19. \* Heb. rock.

— 'No lion can be more desirous to tear a lamb in pieces, than Saul is to make a prey of me.' (Bp. Patrick.) Saul and his associates acted also with dark subtlety, and seemed to be thinking of something else, when they were watching their opportunity of mischief and murder. (Marg. Notes, vii. 14-16. 1 Sam. xix. 17-27. 22-28. Matt. xxvi. 3-5.)

V. 13-15. In this extremity, unless the Lord speedily interposed, (as one who had delayed till no more time could be lost,) to prevent Saul from accomplishing his wicked design, and to disappoint him of his prey, by some humiliating event, he would certainly take away David's life, and so render the promises of God of no effect: but this could not be.—Saul and his men had been as the "sword," and "hand" of God, by which he executed vengeance on many, and corrected others, in Israel; but they were mere mortal men of worldly spirit, who preferred an earthly portion to the favour of God: and consequently had their good things in this life. God indeed gave them abundance of those treasures, which are commonly hidden for security, and spent in self-indulgence: their children also were full, or had enough, and left their superfluity to their descendants. (Notes, xlix. 10, 11. 15-18. lxxiii. 11-14. Job xxi. 7-22. xxvii. 13-33.) But would God suffer his servant to be destroyed by such profane selfish men?—The psalmist, however, determined, whatever might be the event, to act as in the immediate presence of God, to maintain a good conscience, and to walk before God in righteousness; and then, whether he died soon, or lived many years, he should certainly at last obtain full satisfaction, when he awaked in the eternal world, or at the general resurrection, perfectly renewed to the Divine image in righteousness and true holiness.—The former clause of the last verse is here interpreted of David's purpose, and only the latter of his prospect. Some explain both to mean his expectation of happiness in the eternal world; yet not excluding his hope of deliverance from his urgent dangers.—The Septuagint render the last clause "I shall be satisfied in beholding thy glory." (Notes, xxxvi. 5-9. cxix. 111. Matt. v. 6. 8. 1 John iii. 1-3. Rev. xxi. 22-27. xxii. 2-5.)

## PRACTICAL OBSERVATIONS.

Believers must follow their Saviour in the way, by which he passed through this world to glory; and such men as were his enemies will be their's also; but he was more hated, insulted, and cruelly intreated, than any of his followers ever were. They cannot, like Jesus, plead sinless perfection in any part or action of their lives: but through his merits and grace, they may rejoice in the testimony of their conscience to their simplicity and godly sincerity. (Note, 2 Cor. i. 12-14.) They have therefore right on their side, when oppressed or tempted: their own hearts do not condemn them of hypocrisy, and therefore they have confidence before a just and merciful God: their prayers are not the language of dissembling lips, but the fervent desires of their hearts, and they may expect that he will give sentence in their behalf, when they are slandered and injured; even such an equal sentence, as must proceed from the presence of a holy God.—Unallowed evil, felt and mourned over, should in no wise weaken this confidence: but without conscious integrity in our conduct towards God and man, such appeals would be the most impious presumption. The Lord seeth us in secret, visiteth us in the night, and witnesseth our conduct in our most secret retirement, when solitude tempts the hypocrite to sin, and when the imagination is apt to roam after forbidden objects: and if he find one indulged and allowed iniquity, he will abhor our feigned devotions. We should therefore purpose not to offend with our lips, or even in our hearts. We must not conform to the works of men, if we would escape the paths of the destroyer; for "broad is the way that leadeth to destruction, and many there be, that go in thereat." (Notes, Matt. vii. 14, 15. Rom. xii. 2. Eph. ii. 1, 2.) We must treasure up the precepts and promises of God's word in our hearts, for our direction and encouragement; and pray continually to be upheld by his grace, if we would walk in the path of holiness: for our way through this evil world is very slippery; we are weak, and apt to be heedless; and our own watchfulness or resolutions, and former upright and consistent behaviour, cannot safely be depended on. But the Lord will incline his ears to those who call upon him; he hath always magnified his loving-kindnesses to such as have trusted in him; upholding and defending them by his right hand from all their enemies; keeping them safer by his

A. M. 2946.

B. C. 1055.

\* Or, by thine hand.  
d Luke xvi. 8.  
John viii. 23.  
xv. 19. xvii. 14.  
1 John iv. 4, 5.  
e xlix. 17-19.  
lxiii. 12. Luke xii. 19-21.  
25. Jam. v. 3.  
f Job xii. 6, 9.  
xxi. 7-15. xxii. 18.  
g Prov. ii. 4.  
Matt. xiii. 44.  
† Or, their children are full.  
h xxix. 6. Job xxi. 21. xxvii. 14-17. Luke xvi. 27, 28.  
i v. 7. Josh. xxiv. 15.  
k iv. 6. cxix. 111.  
Job xix. 26, 27.  
2 Cor. iii. 18.  
l xvi. 11. xxvii. 8, 9. lxx. 4. Matt. v. 16. Rev. vi. 15. 17. cxli. 3, 4, 23.  
m lxix. 14. Job xiv. 12. Is. xxvii. 19. Matt. xxvii. 52, 53.  
n Gen. i. 26, 27. Phil. iii. 21. 1 John iii. 2, 3. — PSALM XVIII. a xxxvi. title. xiii. 36. Heb. iii. 5. b xxiv. 19. Ex. xv. 2, &c. 1 Sam. ii. 1-10. Is. i. 1-6. c xvi. 1-6. cxlv. 1, 2. 1 John v. 19. d 32. xxviii. 7, 8. cxviii. 14. 1 Sam. ii. Phil. iv. 13. Col. i. 11. e xxviii. 1. lxii. 2, 7. Is. xxxii. 2. f xci. 2. cxlv. 2. Jer. xvi. 19. \* Heb. rock.

I will trust; <sup>a</sup>my buckler, and <sup>a</sup>the horn of my salvation, and <sup>a</sup>my high tower.

3 <sup>a</sup>I will call upon the LORD, <sup>a</sup>who is worthy to be praised: <sup>a</sup>so shall I be saved from mine enemies.

4 <sup>a</sup>The sorrows of death compassed me, and <sup>a</sup>the floods of <sup>a</sup>ungodly men made me afraid.

5 <sup>a</sup>The <sup>a</sup>sorrows of hell compassed me about: <sup>a</sup>the snares of death prevented me.

6 <sup>a</sup>In my distress I called upon the LORD, and cried unto my God: <sup>a</sup>he heard my voice out of his temple, and <sup>a</sup>my cry came before him, <sup>a</sup>even into his ears.

7 Then <sup>a</sup>the earth shook and trembled; <sup>a</sup>the foundations also of the hills moved and were shaken, because he was wroth.

8 There <sup>a</sup>went up a smoke <sup>a</sup>out of his nostrils, and <sup>a</sup>fire out of his mouth devoured: coals were kindled by it.

grace, than the pupil of the eye is kept by his providence; and with greater tenderness, than the hen gathereth her chickens under her wings. (Notes, Ruth ii. 11, 12. Matt. xxiii. 37-39.)—The profane, the sensual, and the proud, indeed, are at all times their enemies; yet they are not always left to take an active part against them: but Satan is their most deadly foe: he is destitute of fear and compassion, hardened in malice, and replete with subtlety; and, concerning him, we may pray in assured faith: "Arise, O LORD, disappoint him, and cast him down; deliver my soul from this wicked one." He is indeed the sword, by which the Lord punishes his enemies, and scourges a guilty world; but his children shall not be given over to be a prey to him, nor to his instruments.—The most afflicted Christian needs not envy the most prosperous "men of the world, who have their portion in this life." (Note, Luke xvi. 24-26.) They indeed receive from the Lord that abundant treasure, which they love to lay up securely for themselves; to spend in varied kinds of gratification, or hoard to aggrandize their families; and frequently the desires of their hearts in these matters are granted them. Yet they must die, and leave their good things behind them, to enter another world, where they have no portion, but darkness and despair. But the believer walks here in the light of God's countenance, in a delightful attendance on his ordinances and obedience to his commands: he rejoices in the hope of glory; when he dies, his soul departs hence "to be with Christ, which is far better;" and, at the resurrection, his body shall be raised incorruptible and glorious: and being completely changed into the image of his God and Saviour, he shall be eternally and perfectly satisfied with a happiness, large as his desires and capacities. Lord, teach us to "choose this good part, which shall never be taken from us." (Note, Luke x. 38-42. P. O.)

## NOTES.

PSALM XVIII. Title. (Note, 2 Sam. xxii. 1.) V. 1. This introductory verse is not found in the parallel passage in the second book of Samuel: (2 Sam. xxii.) The variations, between the two copies, seem to have been principally poetical improvements of the style, as few of them materially alter the sense, and several evidently render the composition more elegant. Indeed, the whole psalm seems one of the most finished poetical compositions, extant in any language.—The word, here rendered, "I will love thee," is peculiarly emphatical: 'I will love thee with my inmost soul, with the most tender and fervent affections of my heart, and all that is within me.' I will greatly desire and long after thee. (Notes, lxiii. 1-4. cxvi. 1.) The experience which the aged psalmist had acquired, of the Lord's faithfulness, power, and love, no doubt excited the lively exercises of admiring, adoring complacent love as well as gratitude.—Some think that David spake, as in the person of the risen Redeemer, taking a retrospect of his sufferings and triumphs; and the words, in that view, convey a most interesting and animating reflection to the mind of true Christians.

V. 2, 3. (Note, 2 Sam. xxii. 2, 3.) 'As the psalm so evidently throughout is a thanksgiving for past deliverances, the verbs in this verse (3.) seem to require the same rendering, as that which is given to them below.' (Horne.) That is, they should be rendered in the past, and not in the future tense.—But perhaps the psalmist meant to give the feelings and purpose of his heart, while struggling with his difficulties and overcoming them by faith, to which the event corresponded; for the words are plainly future; and a total disregard to the tense should not be supposed without evident necessity. (Notes, cxlii. Title. Is. xxxviii. 9-13. Jon. ii. 1, 2.)

V. 4, 5. (Note, Sam. xxii. 5, 6.) The word, rendered "sorrows" in these verses, signifies *cords* or *pangs*, especially those of women in travail; and it is translated *pangs* in the Septuagint. And, as St. Luke in recording the apostle Peter's sermon on the day of Pentecost, uses the name word concerning Christ, in respect of his resurrection, where it does not seem so apposite as *cords* or *bonds* would have been; it is supposed, that he refers to the Septuagint version of this Psalm; and that this is an additional proof, that it should be considered, chiefly, as prophetic of his conflicts and triumphs. (Note, Acts ii. 22-24.)

V. 6. This verse also is future in the original. (Note, 3.) It varies from the parallel verse in Samuel, by using two nearly synonymous words for "called" and "cried," while in the other copy the latter is merely a repetition of the former.



9 <sup>a</sup>He bowed the heavens also, and came down: and <sup>b</sup>darkness was under his feet.

10 And <sup>c</sup>he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness <sup>d</sup>his secret place; his pavilion round about him were dark waters, <sup>e</sup>and thick clouds of the skies.

12 <sup>f</sup>At the brightness that was before him his thick clouds passed, <sup>g</sup>hail-stones and coals of fire.

13 The LORD also <sup>h</sup>thundered in the heavens, and <sup>i</sup>the Highest gave his voice; hail-stones and <sup>j</sup>coals of fire.

14 Yea, <sup>k</sup>he sent out his arrows, and scattered them; and <sup>l</sup>he shot out lightnings, and discomfited them.

15 Then <sup>m</sup>the channels of waters were seen, <sup>n</sup>and the foundations of the world were discovered at thy rebuke, O LORD, <sup>o</sup>at the blast of the breath of thy nostrils.

16 <sup>p</sup>He sent from above, he took me, <sup>q</sup>he drew me out of <sup>r</sup>many waters:

17 He delivered me from <sup>s</sup>my strong enemy, and from <sup>t</sup>them which hated me: for <sup>u</sup>they were too strong for me.

18 They prevented me <sup>v</sup>in the day of my calamity, <sup>w</sup>but the LORD was my stay.

19 He brought me forth also <sup>x</sup>into a large place: he delivered me, <sup>y</sup>because he delighted in me.

20 The LORD <sup>z</sup>rewarded me according to my righteousness; <sup>aa</sup>according to the cleanness of my hands hath he recompensed me.

21 For <sup>ab</sup>I have kept the ways of the LORD, <sup>ac</sup>and have not wickedly departed from my God.

22 For <sup>ad</sup>all his judgments were before me, <sup>ae</sup>and I did not put away his statutes from me.

23 I was also <sup>af</sup>upright <sup>ag</sup>before him, and <sup>ah</sup>I kept myself from mine iniquity.

24 Therefore hath <sup>ai</sup>the LORD recompensed me according to my righteousness, according to the cleanness of my hands <sup>aj</sup>in his eyesight.

25 <sup>ak</sup>With the merciful thou wilt shew thyself merciful; with an upright man <sup>al</sup>thou wilt shew thyself upright.

26 With the pure thou wilt shew thyself pure; and <sup>am</sup>with the froward thou wilt <sup>an</sup>shew thyself froward,

27 For thou wilt <sup>ao</sup>save the afflicted people; but wilt <sup>ap</sup>bring down high looks.

28 For <sup>aq</sup>thou wilt light my <sup>ar</sup>candle: the LORD <sup>as</sup>my God will enlighten my darkness.

29 For <sup>at</sup>by thee I have <sup>au</sup>run through a troop; and <sup>av</sup>by my God have I leaped over a wall.

30 <sup>aw</sup>As for God, <sup>ax</sup>his way is perfect; the word of the

b lviii. 11. Prov. xviii. 10. Is. xlix. 4. lxi. 11. Matt. vi. 4. 1 Cor. iii. 8. c xxvii. 5. 1 Sam. xiv. 11-13. Heb. vii. 26. d xviii. 4. xxi. 1. cxix. 10. 11. Acts xiv. 16. 1 The. ii. 10. e cxix. 102. 1 Sam. xv. 11. 1 John ii. 19. f cxix. 13. 128. John v. 14. g cxix. 112. 117. h vii. 8. xi. 7. xvii. 3. 1 Sam. xxvi. 23. 1 Chr. xix. 17. \* Heb. with. i Matt. v. 29. 30. xviii. 8. 9. k Ruth ii. 12. Matt. x. 41. 42. 2 The. i. 6. 7. Heb. vi. 10. \* Heb. before his eyes. l xli. 1-4. cxli. 4-6. 1 Kings viii. 32. Is. lvii. 1. 2. lviii. 7. 8. Matt. xiv. 16. Luke i. 70. m vi. 35-38. n Is. xlvii. 7. Ez. viii. 25-30. Rom. ix. 14. o ix. 17-19. Prov. iii. 34. Rom. ii. 4-6. 9. Jam. ii. 13. \* Heb. wrestle. p ix. 18. xxiv. 6. 19. xli. 2. 2 Sam. xxi. 28. Is. lvii. 15. lxxv. 2. Luke i. 59. 53. 2 Cor. viii. 9. Jam. ii. 5. p x. 4. xvii. 10. 13. ci. 5. Prov. vi. 16. 17. xxx. 12. Is. iii. 9. x. 12. Luke xviii. 14. q cxli. 4. Job xviii. 6. xix. 3. s Or, lamp. r Rom. x. 8. 2 Sam. xxii. 29. 1 Kings xli. 38. Is. lxii. 1. t Is. xlii. 16. Matt. iv. 16. Luke i. 70. u 1 Pet. ii. 9. 7. Ez. cxvii. 10. 1 Sam. xvii. 49. xxiii. 2. xxx. 8. 2 Sam. v. 19. 20. 25. Eph. vi. 10-13. Col. ii. 15. Rev. iii. 21. || Heb. broken. v 2 Sam. xxii. 30. 1 Cor. xv. 2. 2 Cor. xii. 9. 10. u xix. 7. xxv. 10. 2 Sam. xxii. 31. Rom. xii. 2.

A. M. 2986.

B. C. 1018.

a lxviii. 4. Deut. xxxiii. 26. 2 Sam. xxii. 10. Is. ii. 6. Joel iii. 18. Matt. xxiv. 29. Heb. xii. 26. 2 Pet. iii. 10. Rev. xx. 11.

b Deut. v. 22. 23. Mark xv. 33. John xiii. 7.

c 2 Sam. xxii. 11. 12. Ez. i. 5-14. x. 20-22.

d xxvii. 5. lxxxi. 7. xc. 1.

e Deut. iv. 11. Joel ii. 2.

f xviii. 34. Hab. iii. 4. 5. Matt. xvii. 2. 5.

g Ex. ix. 23. 24. Josh. x. 11. 2 Sam. xxii. 13. -15. Rev. xvi. 21.

h lxxviii. 48. civ. 7. Ex. xx. 18. Job xl. 9. John xii. 29. Rev. iv. 5. viii. 5. xix. 6.

i xxix. 4. Ez. x. 5.

k cxix. 3. 4. cxli. 10. Deut. xxiii. 24. marg. Hab. iii. 12. lxxvii. 17. Num. xxi. 8.

l Deut. xxiii. 23. 42. Job vi. 14. Hab. iii. 11.

m cxliv. 6. Job xxxviii. 35. xl. 9-12. Zech. ix. 14. 15.

n lxxiv. 15. Josh. iii. 13-15. 2 Sam. xxii. 16.

o civ. 5. Job xxxviii. 4-6. Jer. xlviii. 37. Jonah. ii. 6. Mic. vi. 2.

p 2 Kings xix. 7. Job iv. 9. Is. xl. 4. xxx. 27. 28. 33.

q lvii. 3. cxliv. 7. r 43. xl. 1-3. Ex. ii. 10.

s 2 Sam. xxii. 17. || Or, great waters. Jonah ii. 5. 6. Rev. xvii. 15.

t xxxviii. 19. 2 Sam. xxii. 1. 18. Heb. ii. 14. 15.

u 40. 41. ix. 13. Job. 19. lxxix. 4-14. cxviii. 7. Job xvi. 9.

v Luke xix. 14. u xxxv. 10. Eph. vi. 10-12.

x Deut. xxiii. 35. 2 Sam. xxii. 19. Jer. xvii. 17. Ob. 10-14.

y Zech. i. 15. y xvi. 1. 2. 11. z 36. xl. 2. Job xxxvi. 16.

a xxxvii. 23. 2 Sam. xxii. 18 -27. 1 Kings x. 9.

c 24. vii. 3. xxiv. 4. 2 Sam. xxi. 16. 1 The. ii. 10. e cxix. 102. 1 Sam. xv. 11. 1 John ii. 19. f cxix. 13. 128. John v. 14. g cxix. 112. 117. h vii. 8. xi. 7. xvii. 3. 1 Sam. xxvi. 23. 1 Chr. xix. 17. \* Heb. with. i Matt. v. 29. 30. xviii. 8. 9. k Ruth ii. 12. Matt. x. 41. 42. 2 The. i. 6. 7. Heb. vi. 10. \* Heb. before his eyes. l xli. 1-4. cxli. 4-6. 1 Kings viii. 32. Is. lvii. 1. 2. lviii. 7. 8. Matt. xiv. 16. Luke i. 70. m vi. 35-38. n Is. xlvii. 7. Ez. viii. 25-30. Rom. ix. 14. o ix. 17-19. Prov. iii. 34. Rom. ii. 4-6. 9. Jam. ii. 13. \* Heb. wrestle. p ix. 18. xxiv. 6. 19. xli. 2. 2 Sam. xxi. 28. Is. lvii. 15. lxxv. 2. Luke i. 59. 53. 2 Cor. viii. 9. Jam. ii. 5. p x. 4. xvii. 10. 13. ci. 5. Prov. vi. 16. 17. xxx. 12. Is. iii. 9. x. 12. Luke xviii. 14. q cxli. 4. Job xviii. 6. xix. 3. s Or, lamp. r Rom. x. 8. 2 Sam. xxii. 29. 1 Kings xli. 38. Is. lxii. 1. t Is. xlii. 16. Matt. iv. 16. Luke i. 70. u 1 Pet. ii. 9. 7. Ez. cxvii. 10. 1 Sam. xvii. 49. xxiii. 2. xxx. 8. 2 Sam. v. 19. 20. 25. Eph. vi. 10-13. Col. ii. 15. Rev. iii. 21. || Heb. broken. v 2 Sam. xxii. 30. 1 Cor. xv. 2. 2 Cor. xii. 9. 10. u xix. 7. xxv. 10. 2 Sam. xxii. 31. Rom. xii. 2.

\* Or, refused. xix. 8-10. x. 2. xvii. 7. lxxxi. 11. 12.

y lxxxi. 8. 2 Sam. xxii. 32. Is. xlv. 21. 22.

z xxviii. 7. xlii. 1. Is. xlv. 5.

a 2 Sam. xxii. 33. b Deut. xxxiii. 29. 2 Sam. xxii. 34. Hab. iii. 19.

c 2 Sam. xxii. 35. Is. xxviii. 6. xlv. 1.

d xlv. 9. Jer. xlv. 35. Hos. i. 5.

e v. 12. xxviii. 7. Deut. xxxiii. 29. 2 Sam. xxii. 36. f xvii. 7. xlv. 3.

\* Or, with thy meekness thou hast multiplied me. xlv. 4. Is. xl. 11. xlii. 3. 2 Cor. x. 1. Gal. v. 22. 23. Jam. iii. 17. 18.

g iv. 1. Job xv. 7. xxii. 16. Luke xii. 50. xxiv. 40-48.

† Heb. ankles. 2 Sam. xxii. 37.

h iii. 7. ix. 3. xxxv. 2-5. cxviii. 11. 12. Num. xxiv. 17.

-18. Is. liii. 10 -12. lxii. 1-6. Rev. vi. 2. xix. 19. 20.

i 1 Sam. xvii. 49 -51. xlii. 5. xxx. 17. 2 Sam. v. viii. x. xlvii. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k 32. Ez. xxx. 24. 25. l Cii. cxii. 18.

1 Cor. xv. 20-28. Eph. i. 22. Phil. iii. 21.

s Heb. caused to bow. lxxi. 3. 2 Sam. xxii. 40. Is. xlv. 14.

m Lam. v. 5. n xxxiv. 21.

o 2 Sam. xxii. 41. Prov. viii. 36. John xv. 23.

p 2 Sam. xxii. 42. 43. Job xxxv. 12. 13. Is. lix. 1. 2. Jer. xl. 11. xlv. 12. Ez. iii. 18. Hos. vii. 14. Zech. vii. 13. Luke xiii. 25.

q 1. 22. 2 Kings xiii. 7. Is. xlii. 2. 15. 16.

r Is. x. 6. xxv. 10. Mal. iv. 3. 5. 2 Sam. xxi. 9. 10. v. 1-7. Acts v. 31.

s xii. 27. 28. cviii. 9. 2 Sam. v. viii. x. xlii. 44-46. Is. xlix. 6. 22. 23. lii. 15. Rom. xv. 12. 18. t Hos. i. 10. Rom. xvi. 26. 1 Pet. ii. 10. Rev. xi. 15. || Heb. At the hearing of the ear. Rom. x. 16. 17. \* Heb. sons of the stranger. 2 Sam. i. 13. Is. lxii. 8. Ez. xlv. 7. marg. † Or, yield feigned obedience. Heb. lie. lxxvii. 30. 2 Sam. xxii. 44-46. u Is. xlv. 4. Jam. i. 11. x Rev. vi. 16. v 2 Sam. xxii. 47. Jer. x. 10. John xiv. 19. Rev. i. 18. z 12. xli. 9. a xxxv. 5. lxxvii. 20. lxxix. 9. Ez. x. 2. Is. xli. 2. Luke i. 47. b xli. 13. lvii. 5. 11. cxix. 9. \* Heb. giveth acknowledgements for. Deut. xxii. 35. 2 Sam. xxii. 48. Nah. i. 2. Rom. vii. 19. s Or, destroyeth. lxxii. 3. c xxii. 27-30. lix. 1. 2. lxxxi. 13. Phil. ii. 9. || Heb. man of violence. vii. 16. lxxvii. 14. xli. 1. 4. 11. d xiv. 7. xxx. 12. lxxii. 18. 19. cxxxvii. 4. \* Or, confess. 2 Sam. xxii. 50. 51. 1 Tim. vi. 18. e cviii. 3. Matt. xxvi. 30. Rom. x. 8. f ii. 6. lxxvii. 71. 72. lxxix. 3. 4. 1 Sam. ii. 10. xvi. 1. Acts ii. 34-36. Phil. ii. 9-11. || lxxix. 20-38. cxxxii. 10. 1 Chr. xvii. 11-14. 27. Is. ix. 6. 7. Luke i. 31-33. 69. Rom. i. 3. Gal. iii. 16.

LORD is <sup>\*</sup>tried: <sup>\*</sup>he is a buckler to all those that trust in him.

31 For <sup>\*</sup>who is God save the LORD? or who is a rock save our God?

32 <sup>\*</sup>It is God that <sup>\*</sup>girdeth me with strength, <sup>\*</sup>and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon <sup>\*</sup>my high places.

34 <sup>\*</sup>He teacheth my hands to war, <sup>\*</sup>so that a bow of steel is broken by mine arms.

35 Thou hast also given me <sup>\*</sup>the shield of thy salvation: and <sup>\*</sup>thy right hand hath holden me up, and <sup>\*</sup>thy gentleness hath made me great.

36 Thou hast <sup>\*</sup>enlarged my steps under me, that my <sup>\*</sup>feet did not slip.

37 I have <sup>\*</sup>pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have <sup>\*</sup>wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast <sup>\*</sup>girded me with strength unto the battle: <sup>\*</sup>thou hast subdued under me those that rose up against me.

40 Thou hast also given me <sup>\*</sup>the necks of mine enemies; <sup>\*</sup>that I might destroy them that hate me.

41 They cried, <sup>\*</sup>but there was none to save them; even unto the LORD, but he answered them not.

42 Then did <sup>\*</sup>I beat them small as the dust before the wind: <sup>\*</sup>I did cast them out as the dirt in the streets.

43 Thou hast delivered me <sup>\*</sup>from the strivings of the people; and <sup>\*</sup>thou hast made me the head of the heathen: <sup>\*</sup>a people <sup>\*</sup>whom I have not known shall serve me.

44 <sup>\*</sup>As soon as they hear of me they shall obey me: <sup>\*</sup>the strangers shall <sup>\*</sup>submit themselves unto me.

45 The strangers shall <sup>\*</sup>fade away, and <sup>\*</sup>be afraid out of their close places.

46 <sup>\*</sup>The LORD liveth; and <sup>\*</sup>blessed be my rock; and let <sup>\*</sup>the God of my salvation be <sup>\*</sup>exalted.

47 <sup>\*</sup>It is God that <sup>\*</sup>avengeth me, and <sup>\*</sup>subdueth the people unto me.

48 He delivereth me from mine enemies: yea, <sup>\*</sup>thou liftest me up above those that rise up against me: thou hast delivered me from the <sup>\*</sup>violent man.

49 Therefore <sup>\*</sup>will I <sup>\*</sup>give thanks unto thee, O LORD, among the heathen, <sup>\*</sup>and sing praises unto thy name.

50 Great deliverance giveth he <sup>\*</sup>to his king; and sheweth mercy <sup>\*</sup>to his anointed, to David, and to his seed for evermore.

eviii. 9. 2 Sam. v. viii. x. xlii. 44-46. Is. xlix. 6. 22. 23. lii. 15. Rom. xv. 12. 18. t Hos. i. 10. Rom. xvi. 26. 1 Pet. ii. 10. Rev. xi. 15. || Heb. At the hearing of the ear. Rom. x. 16. 17. \* Heb. sons of the stranger. 2 Sam. i. 13. Is. lxii. 8. Ez. xlv. 7. marg. † Or, yield feigned obedience. Heb. lie. lxxvii. 30. 2 Sam. xxii. 44-46. u Is. xlv. 4. Jam. i. 11. x Rev. vi. 16. v 2 Sam. xxii. 47. Jer. x. 10. John xiv. 19. Rev. i. 18. z 12. xli. 9. a xxxv. 5. lxxvii. 20. lxxix. 9. Ez. x. 2. Is. xli. 2. Luke i. 47. b xli. 13. lvii. 5. 11. cxix. 9. \* Heb. giveth acknowledgements for. Deut. xxii. 35. 2 Sam. xxii. 48. Nah. i. 2. Rom. vii. 19. s Or, destroyeth. lxxii. 3. c xxii. 27-30. lix. 1. 2. lxxxi. 13. Phil. ii. 9. || Heb. man of violence. vii. 16. lxxvii. 14. xli. 1. 4. 11. d xiv. 7. xxx. 12. lxxii. 18. 19. cxxxvii. 4. \* Or, confess. 2 Sam. xxii. 50. 51. 1 Tim. vi. 18. e cviii. 3. Matt. xxvi. 30. Rom. x. 8. f ii. 6. lxxvii. 71. 72. lxxix. 3. 4. 1 Sam. ii. 10. xvi. 1. Acts ii. 34-36. Phil. ii. 9-11. || lxxix. 20-38. cxxxii. 10. 1 Chr. xvii. 11-14. 27. Is. ix. 6. 7. Luke i. 31-33. 69. Rom. i. 3. Gal. iii. 16.

V. 7. The words "foundations of heaven," used in Samuel, is here changed for "foundations of the hills," or mountains. (Marg. Ref.)

V. 10. Two letters in the original, nearly alike, one used in Samuel, the other here, make the variation between the two copies: and probably it was originally a trivial error of a transcriber. In Samuel it is, "He was seen upon the wings of the wind."

V. 12. The brightness of JEHOVAH's appearance dispersed the "thick clouds" which preceded it. This clause is additional. The words "coals of fire kindled," are here changed for "hailstones and coals of fire," which are also repeated in the next verse; and the marginal references shew the propriety of the allusion contained in them.

V. 15. (Note, 2 Sam. xxii. 7-16.) As the grand imagery of this passage more aptly suits the resurrection and ascension of Christ, than any of David's

deliverances; (Notes, Matt. xxvii. 51-53. xxviii. 1-8. Acts i. 9-11;) so it naturally leads the pious mind to reflect on the awful descriptions given us, of the Saviour's last coming to judge the world. (Notes, 2 The. i. 5-10. 2 Pet. iii. 10-12. Rev. xx. 11-15.)

V. 16-26. (Notes, 2 Sam. xxii. 17-28) Shew thyself froward, or wrestle. (26.) The singular translation of this clause in Samuel (to which no precise idea can well be affixed,) seems to have arisen from the translator's mistaking a contraction of a word signifying to struggle, or wrestle, for a word derived from a root signifying insipid.

V. 27. The contrast between "afflicted people" and "high looks," shews, that humility rather than suffering was intended, or rather "humble sufferers." (Notes, Is. lvii. 15. Luke i. 46-55.)

V. 28, 29. (Note, 2 Sam. xxii. 29, 30.) Some apply the expression "Thou



## PSALM XIX.

The heavens, (and especially the sun), proclaim the Creator's glory to all lands, 1—6. The manifold excellence and usefulness of the word of God, 7—11. David prays to be delivered from his sins, and accepted in his services, 12—14.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing

the heart: the commandment of the LORD is pure, enlightening the eyes.  
9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.  
10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.  
11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.  
12 Who can understand his errors? cleanse thou me from secret faults.  
13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.  
14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

A.M. 2986.

B.C. 1018.

a viii. 3. xxxiii. 6. cxv. 16. cxlviii. 3. 4. Is. xl. 22—26. Jer. x. 11, 12. Rom. i. 19, 20.  
b cl. 1. 2. Gen. i. 6—8, 14, 15. Dan. xii. 3.  
c xxiv. 7—10. lxxviii. 3—6. cxlvi. 12. Ex. xv. 20, 21. Is. xxxviii. 19.  
d lxxiv. 16. cxlvi. 8, 9. Gen. i. 17, 18. viii. 22. Deut. iv. 19.  
e Deut. iv. 19.  
f Or, without these their voice is heard. Heb. without their voice heard.  
g Gen. i. 14—18. Mal. iv. 2.  
h Is. lxi. 10. lxii. 5, 6. John iii. 28. i thes. ii. 9.  
j Ps. cxlvi. 12. Ex. xvii. 16. Deut. xii. 14. Heb. xii. 1, 2.  
k cxxxix. 9. Job xxv. 3. Ec. i. 5. Col. i. 23. Job xlii. 14. Or, doctrine. lxxviii. 1—7. cxlii. 72. 98. 99. 100. 106. 127. 130. Deut. vi. 8—9. xvii. 18—20. Josh. i. 8. Job xlii. 12. Rom. iii. 2. xv. 4. m viii. 30. Deut. xxxii. 4. Rom. xii. 2. Jam. i. 26. 1 Pet. i. 23. 2 Pet. ii. 12. 1 Thes. v. 14. Heb. xi. 6. 26. Jam. i. 25. 2 John 8. Rev. xiv. 13. lxxiv. 6. 1 Cor. iv. 4. Heb. ix. 7. 23, 24. Lev. iv. 2. 8c. Jer. xvii. 9. Deut. xvii. 12, 13. 2 Pet. ii. 10. k cxxxix. 11. Acts xxv. 16. m xviii. 23. 1 Chr. x. 13, 14. l. 15. lxxv. 20. cxix. 108. Gen. iv. 4. 6. Prov. xv. 8. Rom. xv. 4. xlii. 15. 1 Pet. ii. 5. s Heb. rock. xviii. 2. Tit. ii. 14. 1 Pet. i. 18, 19. Rev. v. 9.

t xli. 6. cxix. 140. Prov. xxx. 5. Rom. vii. 12—14.  
u Ps. cxix. 98—100. 105. 130. Prov. ii. 6. vi. 23. Rom. i. 17—20. iii. 20. vii. 7. Gal. iii. 20. 19. iii. 10—13. 21.  
x xxxiv. 11—14. xxxvi. 1. cxv. 13. Gen. xxii. 12. xlii. 18. 1 Sam. xii. 24. 1 Kings xvi. 3. 4. 12. Neh. v. 15. Prov. viii. 13. Acts x. 22. Rom. iii. 10—18.  
y cx. 10. xlii. 1—6.  
z x. 5. xxxvi. 6. lxxii. 1, 2. cxix. 7. 39. 62. 75. 106. 137. 138. 142. 160. 164. cxlii. 12. 13. 21. xxi. 1. Deut. iv. 8. Is. xxvii. 8. Rom. ii. 2. xi. 22. Rev. xv. 3. xvi. 7. xix. 2. Job xlviii. 15—17. Prov. iii. 13—15. viii. 10, 11. 19. xvi. 16. 1 Sam. xii. 25—29. c cxxxix. 11. 2 Chr. xix. 10. Prov. vi. 22. 33. Ez. iii. 7—21. xxxiii. 3—9. Matt. iii. 7. Acts xx. 31. 1 Cor. iv. 14. 1 Thes. v. 14. Heb. xi. 7. d Prov. iii. 16—18. xi. 18. xxix. 18. Is. xlii. 10, 11. Matt. vi. 4. 6. 18. Heb. xi. 6. 26. Jam. i. 25. 2 John 8. Rev. xiv. 13. e lxxiv. 6. 1 Cor. iv. 4. Heb. ix. 7. f ii. 5—10. lxxv. 3. 1 John i. 7. g xc. 8. cxxxix. 9. 23, 24. Lev. iv. 2. 8c. Jer. xvii. 9. h Gen. xx. 6. i Ex. xli. 14. Num. xv. 30, 31. Deut. xvii. 12, 13. 2 Pet. ii. 10. k cxxxix. 11. Acts xxv. 16. m xviii. 23. 1 Chr. x. 13, 14. l. 15. lxxv. 20. cxix. 108. Gen. iv. 4. 6. Prov. xv. 8. Rom. xv. 4. xlii. 15. 1 Pet. ii. 5. s Heb. rock. xviii. 2. o Job xli. 25. Is. xliii. 14. xlv. 6. xlvii. 4. liv. 5. Tit. ii. 14. 1 Pet. i. 18, 19. Rev. v. 9.

(Note, Rom. x. 18—21.) Especially the glorious sun, who hath, as it were, his tabernacle pitched in the centre of the heavens. Thence every morning he issues forth, in all the vigour, alacrity, and beautiful adorning, with which a bridegroom would leave his chamber to go to his nuptials; and rejoices like an active racer, who glories in his strength, and anticipates the victory, when about to start for the prize. Thus he daily diffuses through the whole earth light, warmth, and fertility; and communicates, or preserves, all animal and vegetable life, and even penetrates by his piercing beams into the heart of the earth. (Notes, cxlviii. 4. Gen. i. 14—19. Deut. iv. 19.) The sun in the firmament may be considered as an emblem of "the Sun of righteousness," diffusing divine light and salvation by his gospel to the nations of the earth. He delighteth in communicating blessings to his church, which as a bridegroom he hath espoused to himself: and his course will be unwearied as that of the sun, till the whole earth be filled with his light and salvation. (Notes, lxxxiv. 11, 12. Mal. iv. 2, 3. John iii. 27—36.)

V. 7—11. The word here translated "law," may be rendered doctrine; and be understood as a general name for divine revelation, as then extended, the law of Moses being the principal part of it. The whole of this is "perfect;" (Note, Deut. xxxii. 3, 4.) and is intended to convert the soul from sin and the world, to God and holiness; or to restore man from his fallen state. By it the Lord testifies to us all those truths, which relate to the mysteries and perfections of his nature, to our own state and character, to the way of salvation, and to the eternal world; with the invitations and promises connected with them. (Notes, Ps. cxix. 111. Is. viii. 20. 1 John v. 9—12. Marg. Ref.) This "testimony is sure," and entirely to be depended on; and the ignorant and unlearned, who seem most exposed to delusion, by unreservedly and simply crediting the word of God, become wise to salvation, and learn to live a holy, useful, and happy life, in this evil world; whilst human reasonings on these subjects commonly bewilder men in error and uncertainty.—This sure testimony—preserves ignorant souls from being seduced to worship the sun; for it makes them at the first word so wise, as to understand that the Lord "created the heavens and the earth." (Bp. Patrick.)—"The statutes" frequently mean the ordinances of God, by which Israel maintained communion with him, and received all blessings from him. These, though burdensome in themselves, were entirely suited to that dispensation; and proved a source of joy to the believing worshipper. (Marg. Ref.) But some explain the word in this place, to signify the laws given to regulate the conduct of magistrates, in administering justice: which were peculiarly equitable, and tended to render the nation happy. "The commandment," or the moral law, is "holy, just, and good," and spiritual, enlightening the mind to perceive what men should be and do, and how far they are from that holiness which it demands. Thus they learn their true character, are shut up under sin and condemnation, and are brought to welcome the divine Saviour, as well as to walk in newness of life. (Notes, Ex. xx. 1. Rom. iii. 19, 20.)—"The fear of the LORD is clean," as it sets the soul against all sin, and leads to holy watchfulness and diligence; and being once truly implanted in the soul, it will endure for ever. The term also may include the worship rendered to God, according to his word; which was at that time free from all profane mixtures of superstition and idolatry, and from the vile immoralities attending the religion of the surrounding nations. The obligation to this holy worship is perpetual: but the external form was varied, when the old dispensation was superseded by the new, and a more spiritual worship appointed.—"The judgments" commonly, in the books of Moses, denote the judicial law; (Notes, Ex. xxi. 1. Deut. iv. 6—8. vi. 1.) but the term is used in various senses, in other parts of Scripture; and may include warnings, counsels, threatenings, and the instances given of Divine wrath executed on sinners in different ways.—In every sense "the judgments of God were true and righteous altogether,"

wilt, or dost," "light my candle," which had been extinguished, to the restoration of the Saviour from death, in which his body had lain as an extinguished taper; and the next verse, to his bursting the barriers of the tomb.

V. 30—45. (Notes, 2 Sam. xxii. 31—51.) (46—48.) 'Thus we learn to trust in JEHOVAH without fear, when our enemies are victorious; and to glorify him without reserve, when we are so.' (Horne.)

V. 49. St. Paul quotes this verse as the language of the Messiah, to prove that the gentiles would glorify God for his mercy; (Note, Rom. xv. 8—13:) and this shews, beyond a doubt, that he considered the psalm as prophetic of Christ; (Notes, xxii. 22—31:) though it is not advisable to apply every clause to him, so as to overlook his ancestor and type, who seems to have been led by the Holy Spirit, from speaking of his own conflicts and deliverances, to use language, which could never have its full accomplishment, but in its promised seed.

## PRACTICAL OBSERVATIONS.

In David, the type, we may here behold Jesus our Redeemer, conflicting with enemies, compassed with sorrows, and with "floods of ungodly men," (Notes, Ps. xxii. 12—18. Matt. xxvii. 39—44.) enduring not only the pains of death, but the wrath of God for us: yet calling upon the Father with strong cries and tears; rescued from the grave with a tremendous earthquake, and various convulsions of nature; advanced to the mediatorial throne, and made head of the heathen, as a recompense of his most perfect obedience, even unto death; executing vengeance on the Jewish nation, beating them as small as the dust before the wind, and casting them out as the mire in the streets; and proceeding either to reconcile, or to put under his feet, all other enemies, till death, the last enemy, shall be destroyed. (Note, 1 Cor. xv. 20—28.) In the full assurance of these truths, and expectation of his appearing and his glory, we should hasten to submit willingly to his authority, and to embrace his salvation: we should trust in his merits, rejoice in his triumphs, and imitate his example. We too should most fervently love the Lord, our strength and our salvation; we should call on him in every trouble, and praise him for every deliverance; we should aim to walk with him in all righteousness and true holiness, approving our hearts unto him, and keeping ourselves from our own iniquities. May he arm us for every conflict, and aid us in all; may we make no league with sin, or give quarter to any lust. By his strength may we leap over every interposing wall of difficulty; by his light may we pass through every dark valley; till at length we share the Saviour's resurrection and ascension into heaven: for if we belong unto him, he conquered and reigns for us, and we shall conquer and reign through him: and partake of the mercy of our anointed King, which is entailed on all his seed for evermore.

## NOTES.

PSALM XIX. V. 1. This psalm seems especially to have been intended to prove, that the idolatry and irreligion of mankind were wholly inexcusable. Even the Gentiles, to the remotest regions of the earth, were shewn the glory of God, by the heavens and the heavenly orbs, the benefit of which they received; though they forgot the Creator: but Israel had fuller instructions from the sacred oracles. (Notes, Is. xl. 22—26. Jer. x. 11—15. Rom. i. 18—23.)

V. 2. The day and night, in constant rotation, instruct mankind in the knowledge of the glorious Creator; and each day and night, as it were, transmits this task to its successor; or they answer to each other, as when men sing in parts, alternately.

V. 3—6. The luminaries of heaven are not capable of articulate discourse, as man is, (which seems to be intimated by the abruptness of the original,) "No speech, no language, their voice is not heard;" yet their instructions may be understood by every nation under heaven: and whilst other teachers are confined to some particular district, they preach to the whole human race.



PSALM XX.

Israel prays that her king may be defended, accepted, and prospered, 1-4: and rejoices in confidence of being answered and succeeded, 5-9.

To the chief Musician, A Psalm of David.

THE LORD "hear thee in the day of trouble: "the name of "the God of Jacob "defend thee.

2 Send "thee help "from the sanctuary, and "strengthen thee "out of Zion.

3 "Remember all thy offerings, and "accept thy burnt-sacrifice. Selah.

4 "Grant thee according to thine own heart, and fulfil all thy counsel.

5 "We will rejoice in thy salvation, and "in the

A.M. 2968, B.C. 1036.  
a xli. 1. xlvii. 1. 15. lx. 11. xci. 15. cxxxviii. 7. Jer. xxx. 7. Matt. xxvi. 38. 39. Heb. v. 7.  
b ix. 10. lxxxiii. 18. Ex. xxxiv. 5 -7. Prov. xviii. 10. Is. i. 10. c xlv. 7. 11. Gen. xxxii. 27 -29. xlviii. 15. 16. Ex. iii. 13-15.  
"Heb. set thee on an high place. xlviii. 2. xci. 14. c xlv. 2. "Heb. thy help. e 2 Sam. v. 7. vi. 17. 1 Pet. ii. 5. g Heb. turn to ashes, or make fot. Lev. ix. 24. 1 Chr. xxi. 26. 2 Chr. vii. 1. g xxi. 2. xxxvii. 4. c xlv. 19. Prov. xi. 23. Matt. xxi. 22. John xi. 42. xvi. 23. Rom. viii. 27, 28. 1 John v. 14, 15. h xiii. 5. xxi. 1. xxxv. 9. cxxviii. 15. Is. xli. 1-3. xxxv. 9. lxi. 10. Hab. iii. 18. Luke i. 47. i lx. 4. Ex. xvii. 15. marg. Num. x. 35, 36. 1 Sam. xvii. 45. Is. xl. 10. Mic. iv. 5.

name of our God we will set up our banners: the LORD fulfil all thy petitions.  
6 Now "know I that the LORD saveth his anointed; "he will hear him "from his holy heaven, "with the saving strength of his right hand.  
"Some trust in chariots, and some in horses: "but we will remember the name of the LORD our God.  
8 "They are brought down and fallen: "but we are risen, and stand upright.  
9 "Save, LORD: "let the king hear us when we call.  
k ii. 2. xviii. 50. xxviii. 8. lxxxix. 20-23. Acts ii. 36. iv. 10.  
l 1 Kings viii. 20. Heb. the heaven of his holiness. Is. lviii. 15. lxxiii. 15.  
"Heb. by the strength of his right hand. xvii. 7. xviii. 35. Acts ii. 33. v. 31.  
m xxxviii. 16, 17. 1 Sam. xiii. 5. 2 Sam. viii. 4. x. 18. Prov. xxi. 31. Is. xxx. 16. xxxi. 1. Jer. xvii. 5. n xlv. 17. 2 Chr. xiii. 10-12. lxx. xiv. 11. xx. 12. 20. xxxii. 8. o xxxv. 21, 22. Judg. v. 31. p cxxv. 1. cxxvi. 5. 9. Jer. xlvii. 7, 8. q cxxviii. 25, 26. Matt. xxi. 9. 15. r ii. 6-10. v. 2. xxvii. 7. xlv. 4. lxxxv. 12.

without the least exception in any one particular. (Marg. Ref.)—Indeed, the sacred word, (even as David had it,) was in his judgment more valuable, because more useful, than much fine gold: and he found it more pleasant than honey to his taste.—He loved the Scriptures, especially because they warned him to avoid sins and temptations; nay, the observance of them was its own abundant recompense; though it likewise entitled him to a gracious reward, which he had richly experienced. (Notes, cxix. 97—105. Jam. i. 22—25.)

V. 12—14. From the consideration of the word of God, David's thoughts recurred to himself. Viewed in this glass, his errors or deviations, appeared innumerable: and he exclaimed, "Who can understand his errors?" Who can know, or find out, or recollect, all his failures of conformity to this perfect rule? He, therefore, not only desired to be pardoned, and cleansed from those sins, which he had discovered and confessed, but also from such as he had forgotten or overlooked: for, by "secret faults," he evidently meant the transgressions which had escaped his own notice, or vanished from his memory; and not those which had been kept secret from human observation. The treachery of his heart likewise appeared to him so great, that he feared being drawn aside into deliberate and presumptuous sins, the result of proud contempt of God, and being brought under the dominion of some powerful lust: and this dictated a fervent prayer to be kept back by divine grace from such dreadful crimes and consequences. (Notes, Num. xv. 30—36.) In this way he hoped to be preserved upright and innocent from the great offence of rebellion, idolatry, or apostasy: and he earnestly intreated that the words of his mouth, and the meditation of his heart, might, by divine grace, be rendered such as it behoved God to accept, and as might obtain a merciful acceptance in his sight, whom he entitled "his Strength, and Redeemer." (Notes, Lev. xxv. 25—28. Job xix. 23—37.) His dependence therefore was entirely the same with that of every Christian, who says, "Surely in the Lord Jesus have I righteousness and strength."

PRACTICAL OBSERVATIONS.

The heavens so declare the glory of God and proclaim his wisdom, power, and goodness, that atheists, infidels, idolaters, and all ungodly men, will be for ever left without excuse. Indeed; we may all learn profitable lessons from these constant teachers, who instruct, by day and night, men in every clime, and of every tongue. By considering these inanimate servants of our Creator, we may learn to adore his magnificence and liberality; we may be stirred up to cheerfulness, constancy, and diligence in doing good; and led to use our nobler gifts of reason and speech to proclaim his praise.—The transition is thence easy and natural, to the contemplation of the Sun of righteousness, the Bridegroom of the church, and Light of the world. Whilst we walk in his holy light and consolations, and are made fruitful in good works by his genial influence; we should long and pray for that time, when he shall enlighten, cheer, and fructify every nation on earth with his blessed salvation. He shines upon us through his word; may he send forth numbers to publish it! Where that is truly received, "it converteth the soul" from sin to God. May we heartily believe his "sure testimony," and imbibe heavenly wisdom from this pure and inexhaustible Fountain: may we rejoice in attending on all his ordinances; and thus receive communications of light, grace, strength, and consolation from the fulness of Christ, and render to the Lord the glory due unto his name. May we study and understand his enlightening commandments; examining ourselves by them, and walking with delight according to their holy instructions, whilst we embrace and daily plead the precious promises before our God. May his pure and purifying fear, which endureth for ever, be deeply grafted in our hearts, that we may stand in awe of his righteous judgments, and be warned from every evil way; that we may flee for refuge to his gracious salvation, and have our consciences directed and our hearts encouraged by every part of his sacred word. Then shall we prize our Bibles more than all manner of riches, and find more delight in them than in all the pleasures of sense: being guided by them into that happy path, which leads to still more complete felicity in the eternal world.—But let it be observed, that the more any man studies and understands the holy Scriptures, the more deeply will he be convinced of his own sinfulness, in thought, word, and deed: serious and frequent self-examination by this faithful mirror, will discover to him innumerable deviations from his perfect rule; and convince him that those, which have escaped his recollection or observation, are equally innumerable. This will induce him to cast himself unreservedly upon the mercy and grace of God, for deliverance from those sins which have been hitherto unnoticed by himself, or vanished from his recollection. He will also grow more jealous of his own heart, and afraid of temptation, lest he should be drawn into presumptuous sins, and come under the dominion of them: and whilst he longs, more and more, to be preserved from every transgression, and that his thoughts, words, and works may be acceptable to the Lord; he will feel more sensibly his own insufficiency for every good thing,

and learn to depend more entirely upon Christ Jesus, as "made of God unto him, wisdom, righteousness, sanctification, and redemption;" and "to rejoice and glory in him alone." (Note, 1 Cor. i. 26—31.)

NOTES.

PSALM XX. V. 1, 2. This psalm was doubtless composed, and publicly sung, when David was about to engage in some perilous expedition; it is generally thought, in that against the Ammonites and Syrians. (Notes, 2 Sam. x. 1 Chr. xix.) The congregation of Israel thus prayed for the protection and success of their anointed king, to "the God of Jacob," to that God who heard the patriarch in his distress, and was still the God of his posterity. (Note, Gen. xxxii. 28.) Among them he had fixed his sanctuary, and the ark of the covenant, which had lately been removed to mount Zion; and from him, the great object of their worship, as manifesting his glory above the mercy-seat, they sought help and victory. David was a type of Christ, in his conflicts and victories: and the psalm may be applied as a prayer of the ancient church for his coming, and of the Christian church, for the completion of his work, and the establishment of his kingdom, and its enlargement and prosperity.

V. 3. The oblations at the sanctuary, when presented in humble faith and love, were graciously accepted, as typical of the Redeemer's atoning sacrifice: and the answer, by fire from heaven consuming the victims, was the most decisive proof of this acceptance. "Turn to ashes thy burnt-offering." (Notes, Gen. iv. 3—5. Lev. ix. 24. 1 Kings xviii. 38, 39. 2 Chr. vi. 1—3.)—David's burnt-offering, afterwards, was thus consumed. (Note, 1 Chr. xxi. 26.)

V. 4. David earnestly desired to promote the honour of God, and the welfare of Israel, in his counsels and undertakings; and it was proper for the people to pray for him in this expressive language. In respect of the designs of our great Redeemer, the words may be adopted in the most unreserved manner; but seldom in respect of other kings or princes.

V. 5. The king of Israel was their anointed deliverer; and when they went forth to war under his command, they might properly set up their banners in the name of the Lord, as well as "rejoice in his salvation."—"In confidence of thy help, we will shout when we set on our enemies: for the Lord will not fail to grant the petitions of our sovereign, whose cause is so just, and who has been so insolently treated." (Bp. Patrick.)

V. 6—8. David himself seems here to speak. His past deliverances and victories, and the loyal zeal of his people, assured him of success, from the power of Israel's God. Comparing the confidence of his enemies in chariots and horses, and well-appointed numerous troops, with his own reliance, and that of his people, on the Almighty; he anticipated the triumph, and exulted as if already victorious. His anointed. (6.) "His Messiah." David, as anointed to be king of Israel, typified the Lord Jesus Christ.

V. 9. "Let the King of heaven hear, whilst we pray for his anointed on earth."—Or the clause may be rendered, "O Lord, save the king: he shall hear us when we call."

PRACTICAL OBSERVATIONS.

No rank or character can exempt man from trouble; but the Lord will hear the prayers of the afflicted, and will support and deliver them. They, who pray most fervently for themselves, put the greatest value on the prayers of others; and are encouraged by them in further calling upon God. His "name," his glorious perfections, (Notes, Ex. xxxiv. 5—7. Prov. xviii. 10, 11. Matt. xxviii. 18—20,) will be a sure defence to all who, like Jacob, trust him, and apply to him in their distress: but we should observe, that all our help comes out of Zion, from the mercy-seat, and through the accepted sacrifice of our Emmanuel, which all the legal burnt-offerings shadowed forth.—As far as our desires are spiritual, and our counsels holy, we may hope to have them granted and fulfilled; but it would be ruinous to have our sinful inclinations indulged.—Fervent united prayers tend much to the joyful assurance of faith and hope: and it is the first step to victory, in our spiritual warfare, to renounce all carnal confidences, and to trust only in the mercy and grace of God: thus we shall arise from our depth of misery, and obtain establishment; whilst all who trust in themselves will soon be brought down.—Happy is it for that people, whose rulers are influenced, in all their measures, by the faith and fear of God, aiming at his glory and the public good: when they value the prayers of true Christians, and act with such justice, that pious men can unreservedly pray for their success: when they set up their banners in the name of God; and place their confidence, not in fleets and armies, but in his powerful protection. "From his holy heaven he will save, with the strength of his right hand, such as thus trust in him."—It is our duty to pray for our rulers, that they may be like David: we have great cause for thankfulness for our peculiar advantages in this respect: and we should continually intreat the Lord, that they who are or shall be placed over us, may be directed and prospered in every undertaking, for the honour of God, the peace and welfare of the land, and the common benefit of mankind.—



## PSALM XXI.

The king and people rejoice in God, and bless him for fully answering their largest prayers, 1-6: expressing the strongest assurance of future success, with the ruin of all enemies, 7-12: and calling upon God to exalt himself, that they might more and more sing his praises, 13.

To the chief Musician, A Psalm of David.

**T**HE king shall <sup>1</sup>joy in thy strength, O Lord; and <sup>2</sup>in thy salvation how greatly shall he rejoice!  
2 Thou hast given him <sup>3</sup>his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou <sup>4</sup>preventest him with <sup>5</sup>the blessings of goodness: <sup>6</sup>"thou settest a crown of pure gold on his head.

4 <sup>7</sup>He asked life of thee, and thou gavest it him, even <sup>8</sup>length of days for ever and ever.

5 <sup>9</sup>His glory is great in thy salvation: <sup>10</sup>honour and majesty hast thou laid upon him.

6 For thou hast <sup>11</sup>made him most blessed for ever: <sup>12</sup>"thou hast <sup>13</sup>made him exceeding glad with thy countenance.

7 <sup>14</sup>For the king trusteth in the LORD, and through the mercy of <sup>15</sup>the most High <sup>16</sup>he shall not be moved.

8 <sup>17</sup>Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

viii. 1. Rev. v. 8-13. i. x. 1. Chr. xvii. 11-15. 27. Matt. xxviii. 18. Eph. i. 21, 22. 1 Pet. iii. 22. \* Heb. set him to be blessings. lxxii. 17-19. Gen. xii. 2. Luke ii. 10. 39-42. Acts iii. 26. Gal. iii. 9. 14. Eph. i. 3. m. iv. 6, 7. xvi. 11. xlv. 7. lxxii. 2-5. 28. + Heb. gladdened him with joy. n. xlii. 5. xviii. 2. xx. 7. 8. lxi. 4, 6, 7. xc. 2. 9. 10. Matt. xxviii. 43. Heb. ii. 13. o. ix. 2. Deut. xxviii. 8, 9. p. xvi. 8. Dan. vii. 14. q. ii. 9. xviii. title. lxxii. 9. lxxix. 23. 24. cx. 1. 2. 1 Sam. xxv. 29. 2 Sam. vii. 1. Luke xix. 14. 27. 1 Cor. xv. 25. Heb. x. 23, 29. Rev. xix. 15.

In answer to the hopes and prayers of the old-testament church, the anointed King of God's people came in the appointed season: he was heard in the day of his trouble; his sacrifice was accepted; his intercessions have prevailed; his kingdom hath been set up, and we are called to partake of its blessings. Thanksgivings for these benefits should be constantly rendered. In "his salvation let us rejoice," under him let us enlist, and in his name set up our banners. But we should recollect, that we belong to a large army; and we should not only seek and rejoice in hope of personal triumphs; but pray for the success of the common cause; and look for the accomplishment of the Redeemer's whole counsel, when his dominion over willing subjects shall be extended throughout the earth.

## NOTES.

PSALM XXI. V. 1. The former psalm was the prayer of Israel for David, and of the church for the Messiah; and this is a song of praise to God, who had answered those prayers. Several circumstances of the psalm may be accommodated to the case of David. Yet the whole seems more immediately intended for Christ and his kingdom.—Many of the Hebrews themselves apply it to the Messiah. So that it may be called a psalm of triumph after the victories which David got over his enemies, which were a type of Christ's victory over death, and of the triumph that ensued. And truly there are some things in it, which are more literally fulfilled in Christ than in David. (Bp. Patrick.)—David had risen to great authority: but he exulted and rejoiced in the strength and power of God, which had wrought many and great deliverances for him; and had made him the deliverer of Israel from all enemies, and was engaged for his eternal salvation.—Thus our Lord, being raised from the dead, entered on the "joy set before him;" which includes the salvation of his people, to the glory of God the Father, as well as his own exaltation to the mediatorial throne. (Note, Heb. xii. 2, 3.)

V. 2-5. God had, on all occasions, answered the prayers of his servant David; had prevented him by anointing him to be king, before he had thought of such an honour; and had made him successful and distinguished beyond his largest hopes. The Lord had not only very often preserved his life, in answer to his prayers, when in the most imminent danger; but had given him the assurance of continuing the kingdom in his family for many generations, and in Christ, as his descendant for ever, and he was encouraged personally to expect everlasting life in heaven. Thus his glory was in all respects "great in God's salvation."—Yet the passage, in its fullest import, can only be accomplished in Christ himself.—"Thou shalt prevent," &c. (3.) This may be considered as the language of prophecy.

V. 6, 7. The marginal rendering, "Thou hast set him to be blessings for evermore," is the most literal, and suggests another important thought on the subject. David was set to be blessings, not only to his own generation, and to his posterity, and to Israel for many ages; but, by these divine poems, to the whole church, while the world shall endure; and in Christ, his Son, to all eternity: and thus he was placed to be blessed, or praised, for evermore, as some render the clause. (Note, Gen. xii. 1-3.)—David also enjoyed great felicity in the favour of God; and, trusting in his mercy, could not be moved, either in respect of his authority or his personal salvation. But the glory and dominion of Christ, to the praise of the glory of divine grace, are beyond the reach of all his enemies, and those of his church; and he especially "is set for blessings for evermore." (Notes, lxxii. 17-19. Acts ii. 22-26. Eph. i. 3-8.)

V. 8-12. These verses indicate, that the haters and opposers of Israel's anointed king were likewise the enemies of God; who would assuredly take vengeance on them, and their posterity, in the most awful manner, making them the butt of his severest displeasure. (Notes, ii. 1-9.) But they may be considered as addressed to the Messiah himself; and no doubt, they receive their fullest accomplishment, in the judgments inflicted on the opposers and

A. M. 2968.

B. C. 1036.

ii. 6, xx. 8, 9. lxxii. 11. lxxii. 1, 2. Is. ix. 6, 7. Matt. ii. 2. b. xxviii. 7. lxxii. 7. xcv. 1. xci. 4. xx. 5. lxxii. 17-24. cxviii. 14, 15. Heb. xii. 2. d. ii. 8, 9. xx. 4, 5. xxi. 11. Is. xlix. 6-12. Heb. vii. 25. e. xviii. 18. 1 Sam. xvi. 13. 2 Sam. ii. 4. v. 3. Job xli. 11. Rom. xi. 35. f. xxix. 19. 2 Chr. vi. 41. Rom. ii. 4. Eph. i. 3. g. 2 Sam. xii. 30. 1 Chr. xx. 2. Heb. ii. 9. Rev. xix. 12. h. xiii. 3. xvi. 10. 11. lxi. 5, 6. cxix. 77, 175. i. lxxii. 17. lxxix. 20, 36, 37. xci. 16. Rev. i. 18. j. iii. 3. lxxii. 7. 2 Sam. vii. 8, 9. Is. xlix. 5-7. lxxii. 1. John xli. 31, 32. xxi. 1. 22. Phil. ii. 9-11. Heb. lvi. 9. k. iii. 21, 22. 1 Pet. ii. 10. 39-42. Luke ii. 10. 39-42. m. iv. 6, 7. xvi. 11. xlv. 7. lxxii. 2-5. 28. n. xlii. 5. xviii. 2. xx. 7. 8. lxi. 4, 6, 7. xc. 2. 9. 10. Matt. xxviii. 43. o. ix. 2. Deut. xxviii. 8, 9. p. xvi. 8. Dan. vii. 14. q. ii. 9. xviii. title. lxxii. 9. lxxix. 23. 24. cx. 1. 2. 1 Sam. xxv. 29. 2 Sam. vii. 1. Luke xix. 14. 27. 1 Cor. xv. 25. Heb. x. 23, 29. Rev. xix. 15.

r. Gen. xix. 28. Dan. iii. 20-22. Mal. iv. 1. Matt. xlii. 42. 50. xxv. 41. 46. 2 Thes. i. 8. Rev. xx. 17. s. lvi. 1. e. vi. 17. Job vi. 3. Lam. ii. 2. t. ii. 5, 12. Matt. xxii. 7. 1 Thes. ii. 16. Rev. vi. 16, 17. xix. 15. u. xviii. 8. Deut. xxiii. 22. Is. xxi. 11. Nah. i. 6. Matt. iii. 10. 12. x. xxxvii. 28. cix. 13. 1 Kings xiii. 34. Job xviii. 16-19. xx. 28. Is. xiv. 20. Mal. iv. 1. y. ii. 1. x. 2. xxxi. 13. xxxv. 20. Jer. xl. 18. Ez. xi. 2. Matt. xxi. 46. xxvi. 4. 5. Acts v. 27. 28. z. lxxii. 4. Is. vii. 6, 7. viii. 9. 10. Matt. ii. 8. 16. xvii. 63. 64. xxviii. 2-6. Acts iv. 17, 18. a. ix. 3. xlv. 10. lvi. 9. b. Heb. set them as a butt. Job vi. 20. xvi. 12, 13. Lam. iii. 12. s. Heb. shoulder. c. xlvii. 46. xlvii. 10. lxxii. 5, 11. lxxii. 18. 19. cxlii. 5. Marg. 1 Chr. xxix. 11. Matt. xli. 17. Rev. xli. 17. d. lvi. 10, 11. Rev. xv. 3, 4. xvi. 5-7. xviii. 20. xix. 1-5. e. xxxi. 14-16. xlii. 1-5. f. xxxii. 14-16. xlii. 1-5. g. xxxii. 14-16. xlii. 1-5. h. xxxii. 14-16. xlii. 1-5. i. xxxii. 14-16. xlii. 1-5. j. xxxii. 14-16. xlii. 1-5. k. xxxii. 14-16. xlii. 1-5. l. xxxii. 14-16. xlii. 1-5. m. xxxii. 14-16. xlii. 1-5. n. xxxii. 14-16. xlii. 1-5. o. xxxii. 14-16. xlii. 1-5. p. xxxii. 14-16. xlii. 1-5. q. xxxii. 14-16. xlii. 1-5. r. xxxii. 14-16. xlii. 1-5. s. xxxii. 14-16. xlii. 1-5. t. xxxii. 14-16. xlii. 1-5. u. xxxii. 14-16. xlii. 1-5. v. xxxii. 14-16. xlii. 1-5. w. xxxii. 14-16. xlii. 1-5. x. xxxii. 14-16. xlii. 1-5. y. xxxii. 14-16. xlii. 1-5. z. xxxii. 14-16. xlii. 1-5.

9 <sup>1</sup>Thou shalt make them as a fiery oven in the time of thine anger: <sup>2</sup>the LORD shall swallow them up <sup>3</sup>in his wrath, and <sup>4</sup>the fire shall devour them.

10 <sup>5</sup>Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 <sup>6</sup>For they intended evil against thee: they <sup>7</sup>imagined a mischievous device, <sup>8</sup>which <sup>9</sup>they are not able to perform.

12 <sup>10</sup>Therefore shalt thou <sup>11</sup>make them turn their <sup>12</sup>back, <sup>13</sup>when <sup>14</sup>thou shalt make ready <sup>15</sup>thine arrows upon <sup>16</sup>thy strings against <sup>17</sup>the face of them.

13 <sup>18</sup>Be thou exalted, LORD, in thine own strength: <sup>19</sup>so will we sing and praise thy power.

## PSALM XXII.

David, prophetically speaking in the person of Christ, complains grievously, that he was forsaken by his God, and left to the insulting cruelty of his enemies, and predicts many circumstances of his sufferings, 1-21. He proclaims the name and praise of the Lord, calling on the people to trust and glorify him; and foretells the permanent success of the gospel, 22-31.

To the chief Musician upon <sup>\*</sup>Ajeleth Shahar, A Psalm of David.

**M**Y God, <sup>1</sup>my God, <sup>2</sup>why hast thou forsaken me? <sup>3</sup>why art thou so far from <sup>4</sup>helping me, and <sup>5</sup>from <sup>6</sup>the words of my roaring.

despisers of his authority and gospel. (Marg. Ref. Notes, cx. 1. 5, 6. Luke xix. 11-27. 1 Cor. xv. 20-28. 2 Thes. i. 5-10. Rev. xx. 11-15.)

V. 13. Both the prosperity of the church, and the ruin of its enemies, tend to exalt God, or to render his glory conspicuous to his rational creatures. These effects can only be produced by his omnipotence; which his people unitedly pray to see displayed, that they may joyfully celebrate his praises.—This conclusion greatly resembles the first petitions, and closing doxology, of the Lord's prayer. (Notes, Matt. vi. 9, 10, 13.)

## PRACTICAL OBSERVATIONS.

If David rejoiced greatly in the honour conferred on him, as king of Israel; what is the joy of our Redeemer in his exaltation to the mediatorial throne, and in the salvation of his people! (Note, Heb. xii. 2, 3.) And if Israel, from love to David and his auspicious government, rejoiced, and praised God for him, how great should be our joy and praise, to behold by faith our brother and friend thus glorified, and for all the blessings which we may expect from him! The Father was as ready to grant, as his beloved Son to ask, when he desired to be crowned, not with gold, but with glory and honour, and to have all things put under his feet; and to possess an unchangeable kingdom, for the benefit of his church: nay, our God "prevents" us sinners "with the blessings of his goodness;" and if we ask, he will give us "a crown of glory that fadeth not away," and "long life, even for ever and ever;" and the requests of the Saviour's lips are not withheld, whilst sinners are converted and believers established through his intercession. Words cannot express his glory in God's salvation, the honour and majesty which are laid upon him, and the adoration which is rendered to him by angels and saints above: yet he chiefly delights in his exalted state, as enabling him to confer "an exceeding and eternal weight of glory," on poor sinners, who here trust and love him. For, being made most blessed himself for ever, he is constituted to be the source of blessings, and "the author of eternal salvation, to all them that obey him."—His kingdom is fixed on an immovable basis, upheld by the power of God; and the exercise of the mercy of the Most High forms its grand object. But how will they escape, who are enemies to this glorious King and Saviour? The Jewish nation soon experienced the dreadful effects of his slighted love; and the condition of their posterity, from the siege and sack of Jerusalem to this day, awfully warns every one, not to entail miseries on his descendants, and bring destruction on himself, by opposing the Redeemer's kingdom, or neglecting his salvation. The discoveries, however, which will be made, and the vengeance which will be executed, at the day of judgment, on every enemy of Christ, will form the most tremendous comment on this psalm. In that day of his anger, all who hate him will be made as the fiery oven; they will be swallowed up and devoured; their devices will end in everlasting disappointment and despair; and all the arrows of the Almighty will be prepared, to execute his righteous vengeance upon them. May he then exalt himself by his efficacious grace in our hearts, destroying all the strongholds of sin and Satan; and may he "by his own strength," set up his kingdom upon earth, and exalt himself above every heathen, Jewish, and antichristian opposer: so will we, so will his whole church, sing and praise his power, which only doeth wondrous things; as an anticipation of the joy and songs of the redeemed, when they shall see the last enemy put under the Redeemer's feet.

## NOTES.

PSALM XXII. Title. "Ajeleth Shahar," signifies the hind of the morning, (Marg.) and various conjectures have been made concerning the intention of this singular title. Some think it merely a musical term; and others suppose it refers to the time when it was to be sung, rendering it "the first dawn." Others apply it to Christ, as the Light of the world, whose rising was predicted.—But perhaps it points out the Saviour, marked by Satan from his birth for persecution, as the hind or hart is in the morning for chase; and so hunted



2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD, that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near, for there is none to help.

lxxxviii. 8. Is. xlii. 7. lili. 3. Zech. xi. 8. Matt. xi. 19. xii. 24. xxvii. 20-23. John vii. 15. 20. 47-49. viii. 48. Rom. xv. 3. Heb. xlii. 13. p xxxv. 15. 16. Matt. ix. 24. xxvii. 29. Mark xv. 20. Luke xvi. 14. xlii. 11. 35-39. q Heb. open. xxxi. 18. Job xiv. 4. 10. xxx. 9-11. Is. lvi. 4. Matt. xxi. 6. 38-39. q xlii. 14. cix. 23. Is. xxvii. 23. 23. Matt. xxvii. 39. 40. Mark xv. 29-32. r Matt. xxvii. 42. 43. + Heb. rolled himself on. xxxvii. 5. lv. 22. Prov. xvi. 3. Marg. s lili. 1. 2. xlii. 10. lxxi. 11. Mark xv. 30-32. t Or, if he delight. xlii. 19. Is. xlii. 1. Matt. iii. 17. xli. 18. xlii. 5. Luke xlii. 35. t lxxi. 6. cxxxix. 15. 16. Is. xlii. 1. 2. u lxxi. 17. Is. vii. 14. ix. 6. g Or, keep me in safety. Matt. ii. 13-15. Rev. xii. 4. 5. x. x. xlii. 3. 4. Luke ii. 40. 52. y John xv. 17. z Jer. i. 5. Gal. i. 15. a x. i. xlii. 1-3. xxxv. 22. xxxviii. 21. lxxi. 1. 2. 18. lxxi. 12. John vii. 32. Heb. v. 7. || Heb. not a helper. lxxii. 12. cxlii. 4-6. Deut. xxiii. 36. Matt. xxvi. 56. 72-74.

down by his enemies, until he was surrounded by them, (as dogs surround the weary hart,) when he hung upon the cross. (Notes, 16-18. Matt. ii. 13-18. xxvii. 39-44. Luke xi. 53, 54. Acts iv. 23-28.) Of this the persecutions of David in his earlier years were a type.

V. 1. The first clause of this verse is exactly of the same import with the words used by our Lord on the cross. (Note, Matt. xxvii. 46.) The Hebrew verb indeed is changed in this exclamation for one supposed to be Syriac; but the Evangelist's interpretation is given in the very words of the Septuagint. No reasonable doubt can be made, but that he should be considered as the speaker, throughout this whole prophetic psalm. It may even be questioned, whether David had any reference to his own case in it; as every thing is applicable to Christ, and most things utterly inapplicable to David.—Whilst the man Jesus, without any personal transgression or defilement, but bearing our sins in their guilt and punishment, was wholly deprived of all sensible comfort, and felt that horror in his soul which is the effect of the Divine wrath; whilst the powers of darkness were permitted to assail him with every dreadful temptation; and whilst wicked men unrestrainedly exercised their cruel malice towards him; his God and Father seemed to have forsaken him, and to stand at a distance from his salvation, as regardless of his agonies and prayers. Yet still he used the language of vigorous faith, conflicting with, and prevailing against, all despondency and impatience.—(Notes, Gen. iii. 14, 15. Matt. xxvi. 36-39. Mark xiv. 36. xv. 34-39. Luke xxii. 47-53.) The abruptness of the latter part is remarkable.—“Far from my salvation.” (Marg.)—“the words of my roaring.”—How can this be?

V. 2. The Lord Jesus continued whole nights in prayer; he arose a great while before day for that purpose; and in the cold dark night he prostrated himself in the garden, and “prayed most earnestly:” yet did not the cup of his sufferings for sinners pass from him! He felt a natural reluctance to such tremendous sorrows; but his zeal and love prevailed, and when he added, “Not my will, but thine be done,” he, as it were, retracted his former petition.—The prophecy expresses the feelings of his soul in the extremity of his suffering; yet his supplications were heard, as it soon appeared in his resurrection. (Notes, John xvii. 1-3. Heb. v. 7-10.)

V. 3. This verse seems to be admirably expressive of perfect resignation under the severest sufferings, which peculiarly accords with the prophetic meaning.—“Thou hearest not.”—Shall I then murmur, or impeach thy faithfulness? Far from it. Thou, nevertheless, continuest holy, &c. Thus our Lord, on the cross, declared the holiness of God in his sharpest sufferings: nay, he declared them to be a demonstration of it; for which he would be continually praised by Israel, more than for all the other deliverances, that they had received in answer to their faith and prayer: and he considered all those as types and earnest of his own deliverance, when he had completed his expiation.—In Israel, in the church exclusively, the works and perfections of God are celebrated.

V. 4-6. (Marg. Ref.) Worm, &c. (6.) The Saviour here spake of the extremely abject state, to which he was reduced; in which he was treated as a worm, and patiently submitted to it; being humble, silent, and harmless, when oppressed and trodden under foot.—The language is extremely expressive of the contempt with which he was treated by all ranks and orders of men, whether Jews or Gentiles. (Notes. Is. xlix. 7, 8. lili. 2, 3. Zech. xi. 7-9. 12-14. Luke xxiii. 6-12.)

V. 7, 8. The history of our Lord's sufferings is the best comment on this part of the prophecy: the language of the former verse might be thought historical of the insults attending his crucifixion; and that of the latter was adopted, without any variation at all affecting the sense, by the chief priests and

A. M. 2946.

B. C. 1058.

e xlii. 3. lv. 16. 17. lxxxviii. 1. Luke xviii. 7. 1 Thes. iii. 10. 2 Tim. i. 3. f lxxx. 4. Lam. iii. 8. 44. g Luke vi. 12. xviii. 7. xxii. 11-16. h xlv. 17. Is. vi. 3. Rev. iv. 8. i l. 23. lxxv. 1. Deut. x. 21.

k xlii. 1-7. Gen. xv. 6. xlii. 9-12. 23. Ex. xiv. 13, 14. 31. 1 Sam. vii. 9-12. Rom. ix. 13-32. Heb. xi. 8-32. l cxix. 6, 7. cvi. 44. Judg. iv. 3. vi. 6. x. 10-16.

m xxv. 2, 3. xxxi. 1. lxxi. 6, 7. lxxi. 1. Is. xlv. 17. lxxi. 23. Rom. ix. 33. x. 1. 1 Pet. ii. 6.

n Job xxv. 6. Is. xlii. 11. o xlii. 11. lxxi. 7-12. 19, 20.

p Job xv. 15. 20. 47-49. Mark xv. 20. Luke xvi. 14. xlii. 11. 35-39. q Heb. open. xxxi. 18. Job xiv. 4. 10. xxx. 9-11. Is. lvi. 4. Matt. xxi. 6. 38-39. r Matt. xxvii. 42. 43. + Heb. rolled himself on. xxxvii. 5. lv. 22. Prov. xvi. 3. Marg. s lili. 1. 2. xlii. 10. lxxi. 11. Mark xv. 30-32. t Or, if he delight. xlii. 19. Is. xlii. 1. Matt. iii. 17. xli. 18. xlii. 5. Luke xlii. 35. t lxxi. 6. cxxxix. 15. 16. Is. xlii. 1. 2. u lxxi. 17. Is. vii. 14. ix. 6. g Or, keep me in safety. Matt. ii. 13-15. Rev. xii. 4. 5. x. x. xlii. 3. 4. Luke ii. 40. 52. y John xv. 17. z Jer. i. 5. Gal. i. 15. a x. i. xlii. 1-3. xxxv. 22. xxxviii. 21. lxxi. 1. 2. 18. lxxi. 12. John vii. 32. Heb. v. 7. || Heb. not a helper. lxxii. 12. cxlii. 4-6. Deut. xxiii. 36. Matt. xxvi. 56. 72-74.

b lxxviii. 30. Jer. i. 11. c Deut. xxiii. 14. 15. Is. xxiv. 7. Ez. xxxix. 18. Am. iv. 1-3. Matt. xxvii. 1. Acts iv. 27.

\* Heb. opened their mouths against me. Job xxxv. 21. Job xvi. 10. Lam. ii. 16. lxxi. 46. Matt. xxvii. 3, 4. 59-65. d 21. vii. 2. xlvii. 12. xxxv. 17. Ez. xxii. 27, 28. 1 Pet. v. 8. e Josh. vii. 5. Matt. xxvi. 35. Luke xxii. 44. John xli. 27.

f 17. Dan. v. 6. + Or, undered.

g lxxvii. 2. Job xlii. 16. Mark xiv. 33, 34. h xxxi. 1. 3. 4. Prov. xxii. 22.

i lxxi. 3. 21. Job xxix. 10. Lam. iv. 4. John xix. 28. k xxx. 9. civ. 29. Gen. iii. 19. xviii. 27. Job vii. 21. x. 9. xxxiv. 15. Is. lili. 12. Dan. xii. 2. Matt. xxvii. 50. 1 Cor. xv. 3. l Title. 20. lxx. 6. 14. Matt. vii. 6. Phil. ii. 2. Rev. xxi. 15. m Luke xi. 53, 54. n lxxvii. 14. Jer. xii. 6. Matt. xxv. 57. Mark xv. 16-20. Luke xlii. 63-71. xxii. 4. 5. 10. 11. 23. o Zech. xii. 10. Matt. xxvii. 35. Mark xv. 24. Luke xxii. 33. John xix. 23. 37. xx. 25. p cii. 3-5. Job xxxiii. 21. q Matt. xxvii. 36. 39-41. Mark xv. 29-32. Luke xxii. 27. 35. Matt. xxvii. 35. Mark xv. 24. Luke xxii. 34. John xix. 24. s lxxi. 1. t xlvii. 1. xli. 1. xl. 13. 17. lxxi. 15-18. u xviii. 13. Zech. xii. 7. + Heb. may only one from the hands. xvi. 16. y Luke xlii. 53. John xiv. 30. 2 Tim. iv. 17. 1 Pet. v. 8. z Num. xxiii. 22. Deut. xxxiii. 17. Job xxxix. 9, 10. John vii. 59. Acts v. 30-32.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

rulers, to express their contempt of him, when hanging upon the cross. Little did they think, that the Spirit of prophecy, a thousand years before, had foretold that the murderers of the Messiah would speak of him in this insulting and impious manner. (Notes, Job xvi. 4-16. xxx. 1-14. Matt. xxvi. 63-68. xxvii. 27-31. 39-44.)

V. 9, 10. David seems early to have devoted himself to God, but Jesus alone was a “holy child,” born without sin. (Notes, lxxi. 17, 18. Is. vii. 15. Luke i. 34-38. ii. 41-52.) He was not only the peculiar care of Providence from his birth, but from his earliest infancy he exercised the most perfect faith, hope, and love towards his God and Father.

V. 11-13. A helpless infant or a harmless lamb, surrounded by furious bulls and hungry fierce lions, aptly represented the Saviour surrounded with his insulting and bloody persecutors; and in his extreme distress forsaken even by his disciples. (Notes, 16-18. Matt. xxvi. 40-56. Luke xxiii. 1-5. John xvi. 31-33. xvii. 1-3.) Gaped, (13.) or, opened, (Marg.) as a lion to devour the prey.—The bulls, which fed in the fertile pastures of Bashan, were remarkably fat, strong, and furious; and they represented the Jewish rulers, who were rendered insolent by prosperity.

V. 14, 15. The dissolution of nature, and the unresisting sufferings of Christ, when “crucified in weakness” (Note, 2 Cor. xiii. 1-4.) are expressed by his being poured out as water: the stretching of his body on the cross, and the violent motion with which it was erected, shook his body even to the dislocation of his bones. (Note, Matt. xxvii. 35.) His sense of the Divine wrath against our sins, then laid upon him, and his inward anguish, made his heart faint and melt within him, as wax by the fire. Thus the vigour and moisture of his body were dried up, as with intense heat: his extreme thirst caused his tongue to cleave to his jaws; and he was brought down into the dust, by his death and burial. (Note, Matt. xxvii. 47-50, 57-61, Luke xxii. 44.)

V. 16-18. The rulers of the Jews were as strong bulls: the multitudes and soldiers were as so many ravenous dogs, who had enclosed this hunted hind, in order to glut themselves with his sufferings and his blood. (Note, Title.) Our Lord here setteth himself forth, under the image of an hart, or hind, roused early in the morning of his mortal life; hunted and chased all the day, and in the evening pulled down to the ground. (Horne.) (Note, Is. lvi. 9-12.)—In nailing him to the cross, they pierced his hands and his feet; and when, emaciated by his labours and sufferings, he was stretched out almost naked on the cross, he might have numbered all his bones. The insulting multitudes stood around, and gratified their malice and curiosity by staring upon him; and the unfeeling soldiers having shared his other garments, amused themselves with casting lots for his vesture. The manner in which his clothes were disposed of, being very remarkable, and occasioned by the peculiar texture of his coat, was thus circumstantially predicted! (Notes, Matt. xxvii. 35-44. John xix. 23, 24.)—Crucifixion, or nailing men to two transverse pieces of wood, by spikes driven through their hands and feet, seems to have been originally a Grecian or Roman punishment for slaves; at least it was not known in Judea, till many ages after this prophecy was delivered. Nothing, at all answering to the literal meaning of these terms, befell David, as far as we know: nothing could have been previously more unlikely, than that the promised and glorious Son of David should be treated in this cruel and ignominious manner: yet the fulfilment was so exact, that the verses seem more like a narrative than a prediction.—The clause, indeed, rendered, “They pierced my hands and my feet,” stands in the original at present, As a lion my hands “and my feet.” But this contains no clear sense at all. A very trivial change gives the reading of our version. The Septuagint which is certainly more ancient than the Christian era, renders it as we do; and there seems scarcely the shadow of a



22 "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 "Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 "My praise shall be of thee in the great congregation: "I will pay my vows before them that fear him.

26 "The meek shall eat and be satisfied: they shall praise the LORD that seek him: "your heart shall live for ever.

k 2. xxiv. 6. cxvi. 3-6. cxviii. 5. Heb. v. 7. l 22. xxv. 18. cxi. 1. lxxv. 13. 16. cxvi. 14-19. cxviii. 19, 20. Ec. v. 4. n lxxix. 32. Lev. vii. 11-17. Is. xxv. 6. lxx. 13. John vi. 48-53. o cv. 3, 4. p lxxix. 32. John iv. 14. vi. 51.

A. M. 2046.

B. C. 1068.

a lxxi. 18. 19. Heb. vii. 25, 26. Heb. ii. 11, 12. b Matt. xii. 48, 49. xxv. 40. cxviii. 10. John x. 17. Rom. viii. 29. c 25. xl. 9. 10. d cxv. 11. 13. e Chr. xvi. 8-13. Luke i. 50. f 1. 2. Is. xxi. 3. Luke ix. 20. g 30. 1. Rev. xiv. 4. h 6. xxxv. 10. i lxxix. 34. Is. i. 6-9. j 1. Luke xxii. 46.

m lxxi. 12. lxx. 1. Is. xxv. 6. lxx. 13.

q ii. 8. lxxii. 8. 11. lxxvii. 9. xcviii. 3. Is. xlv. 22. xli. 8. 9. xlix. 6. 12. r Acts xiv. 15. xx. 21. xxvi. 18. -20. Rom. xvi. 26. 1 Thes. i. 9. s xvi. 7. cii. 5. cxvii. 1. Rev. xvii. 1. Rev. xvii. 9-12. cxv. 4. t lxxvii. 7. 8. Dan. vii. 14. Ob. 21. Zeel. xiv. 9. Matt. vi. 13. Rev. xli. 7. u lxxviii. 31. Is. x. 16.

x lxx. 12. lxxii. 10, 11. Is. lx. 3-5. 16. Rev. xxi. 24. Is. xlv. 23. Rom. xiv. 10-12. y cxlii. 7. Is. xxvi. 19. xix. 4. Phil. ii. 10. 25. 26. b Is. liii. 10. Heb. ii. 13. c xiv. 5. xlv. 6. lxxviii. 13. lxxvii. 6. Matt. iii. 9. Gal. iii. 26-29. 1 Pet. ii. 9. d lxxvii. 6. lxxvii. 9. cii. 18. cxlv. 4-7. Is. xlv. 3-5. xlix. 21-23. lxx. 1. lx. 4. lxxv. 7-9. e Rom. i. 17. iii. 21-25. v. 19-21. 2 Cor. v. 21.

27 "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him, and none can keep alive his own soul.

30 "A seed shall serve him; it shall be accounted to the LORD for a generation.

31 "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

x lxx. 12. lxxii. 10, 11. Is. lx. 3-5. 16. Rev. xxi. 24. Is. xlv. 23. Rom. xiv. 10-12. y cxlii. 7. Is. xxvi. 19. xix. 4. Phil. ii. 10. 25. 26. b Is. liii. 10. Heb. ii. 13. c xiv. 5. xlv. 6. lxxviii. 13. lxxvii. 6. Matt. iii. 9. Gal. iii. 26-29. 1 Pet. ii. 9. d lxxvii. 6. lxxvii. 9. cii. 18. cxlv. 4-7. Is. xlv. 3-5. xlix. 21-23. lxx. 1. lx. 4. lxxv. 7-9. e Rom. i. 17. iii. 21-25. v. 19-21. 2 Cor. v. 21.

doubt, but this is the genuine reading: though the general exactness of the Jews in preserving their Scriptures, precludes the charge of an intentional alteration.—Let any thinking man recollect, that the Jews, the greatest opposers of Christianity ever since its promulgation, have unanimously allowed, that David wrote this psalm above a thousand years before the birth of Christ; then let him compare it with the history of his crucifixion, and determine, whether it does not stand as an irrefragable argument of the divine inspiration of the Scriptures, and of the divine original of the Christian religion.

V. 19-21. In these verses, the psalmist, (speaking in the person of the suffering Redeemer,) having stated the extremity of his case, renews his supplications; and earnestly prays to be delivered from the sword of divine justice, stretched forth against him, as our surety; from Satan, the chief of those blood-hounds or roaring lions, which pursued him; and from the enraged enemies, who, like the fiercest wild beasts, surrounded him, as if they aimed at his entire and final destruction.—The word rendered "my darling," signifies *my united one, or my desolate one*. It is the feminine of the noun, rendered elsewhere "only son," or only-begotten son; and thus the Septuagint translate it. (Note, xxxv. 17-19.)—Some think it refers to the human nature of Christ, as united to the Deity.

V. 22. This verse is expressly applied to our Lord by the apostle: (Note Heb. ii. 10-13;) and the subsequent part of the psalm is as evidently prophetic of his glory and the success of his gospel, as the foregoing part is of his sufferings.—The transition from the one part to the other, and indeed the whole, is allowed to be highly poetical. For here the scene at once changes and brightens. The Saviour turns his eyes from his sufferings, to the glory which followed: (Notes, John xiii. 1-5. 31-35. xvii. 1-3;) and, anticipating the extensive and permanently blessed effects of his passion and exaltation, he breaks forth into exulting predictions and praises at the prospect. So that what follows seems descriptive of his feelings when he cried, "It is finished," and "Father into thy hands I commend my spirit." (Notes, Luke xxiii. 44-49. John xix. 28-30.)

V. 23, 24. Some expositors think that these verses are the song of praise, which the Messiah declares he will lead in the midst of the congregation. Israel is specially addressed, but all who are favoured with the gospel are equally concerned in the exhortation: as the resurrection and consequent glory of Christ are the common benefit of all that fear and seek God: for had he despised and rejected the surety's sufferings, and left him in the grave, all the hopes of sinners would have been for ever buried with him. (Notes, 2. Rom. iv. 23-25. viii. 32-34. 1 Cor. xv. 12-18. Heb. xiii. 20, 21.) But, though man despised and abhorred him, and the Father for a time seemed to disregard his sufferings and prayers; and though the character of those whom he represented, was abominable in the sight of God; he yet accepted the Saviour's atoning sacrifice, raised him from the dead, and made him "the author of eternal salvation to all them that obey him." (Note, Heb. v. 7-10.)

V. 25. Vows, &c. That is, the Saviour will publicly fulfil all the engagements of his exaltation, for the glory of God, and the benefit of his church; even as the psalmist offered the various sacrifices, which he had vowed in his distress. (Notes, lvi. 12. lxxvi. 13, 14. cxvi. 14-19.)—The change in the person, from thee to him, is not uncommon. (27. Prov. i. 26-28.)

V. 26. The death of Christ was the great sacrifice for sin; his "flesh is meat indeed, and his blood drink indeed;" the poor in spirit feed on this provision, in their hearts by faith, and are satisfied: thus whilst they seek the Lord, they praise him also, and their hearts, or souls, are preserved unto eternal life. (Notes, John vi. 30-35. 47-58.)—The sacred feasts on the peace-offerings and vows, at the sanctuary, furnished this allusion.

V. 27, 28. The fallen race of Adam, in general, all over the world, had forgotten, through alienation of heart, the one living and true God, and their relations and obligations to him, as their Creator, Governor, and judge: but, through the sufferings of Christ, and the glory that followed, vast multitudes in the most distant nations "remembered" God; and, forsaking their idols and iniquities, turned to him, as his worshippers and subjects. Thus the kingdom of God, which always was his by right, began in fact to be established among the nations: but this part of the prophecy has, by no means, yet received its grand accomplishment. (Notes, Rev. xi. 15-18. xx. 1-3.)

V. 29. Even the rich and powerful on earth are invited to this feast, and must feed on this spiritual provision, or they must starve: they must worship, and submit to the exalted Saviour, or perish: they, that persist in their rebellion, must bow as condemned criminals before his tribunal. The most exalted, and the most abased, in this respect, are precisely in the same situation; none can preserve his body from death, or raise it again from the dust; none can quicken his own soul, or save it from final condemnation. In both respects,

Christ alone is "the resurrection and the life," and at length all that sleep in the dust must bow before his tribunal, and all his believing subjects will enter into his joy. (Notes, John v. 28, 29. xi. 25, 26.)

V. 30, 31. Some in every age will be the servants of Christ: they shall be accounted, or registered, as a chosen generation to the Lord; (Note, 1 Pet. ii. 9, 10;) and shall supplant the Jewish nation, though not descended from one common stock, being the children of God by a spiritual birth. (Is. lxxi. 7-9. 1 Pet. i. 19-25.) They shall come from every quarter to enlarge the church; one generation shall declare to another his righteousness and salvation; and his atoning death, and consequent glory, shall be their favourite topics. (Notes, Is. xlv. 21-25. Rom. i. 17. iii. 21-26. 2 Cor. v. 18-21.)

#### PRACTICAL OBSERVATIONS.

V. 1-21. The stupendous scene here exhibited should attract our most serious and affectionate attention. Let us, therefore, step aside from worldly trifles, to "behold the Lamb of God, that taketh away the sin of the world." Let us contemplate the depth of the Saviour's humiliation in connexion with his personal dignity; and his intense sufferings contrasted with the infinite delight which the Father had in him, and the combination of all excellencies in his character. Let us hearken to his complaints and groans; let us attend to his strong crying and tears; his agony and temptations, and the cruelty and contempt with which he was treated by Jews and gentiles, priests, rulers, people, and soldiers; till ingenuity was exhausted, and malice itself fatigued, with mocking and tormenting him. Let us view this holy Saviour, surrounded by bulls, lions, and ravenous dogs; in the palace of the high priest, in Herod's, and in Pilate's, judgment-hall. Let us next look to him as nailed to the cross, pouring out his blood like water; enquiring in doleful accents, "My God, my God, why hast thou forsaken me?" and complaining, "All my bones are out of joint, my heart is as wax, it is melted in the midst of my bowels;" till at length his death closed the awful scene, whilst nature also seemed expiring in convulsions. (Note, Matt. xxvii. 51-53.) What then do we learn from these astonishing events, and this extraordinary prediction of them? Here we behold the eternal justice and holiness of our God; the immutable excellency and obligation of his law; the inconceivable odiousness and guilt of sin; the inestimable worth of our souls; the ruined state of man, the insufficiency of all other expedients or magnifying the law, or satisfying the justice, of God; the vanity of the world, and the misery of its deluded inhabitants; the dire malignity of the human heart, which naturally conceived and expressed such cruel hatred and contempt of him, who was "the brightness of the Father's glory, and the express image of his person;" the infinitely free love and compassion of God the Father, and of our Lord Jesus Christ, for us wretched sinners; the foundation of every human hope; the source of all grace and consolation; the exemplar to which we are to be conformed, the treatment that we are to expect from man, and the conduct under it which, as Christians, we are to adopt. In short, the whole system of true religion is here viewed in its central point; and every lesson is learned, with peculiar advantage, by the enlightened and humbled soul.

V. 22-31. In this part of the psalm, viewed in connexion with the former, we behold the ransom accepted, the Saviour heard, and raised, and exalted to his glorious throne: we view him at the right hand of the Father, receiving inestimable gifts to bestow on sinful man, and not ashamed to call his poor disciples brethren; declaring among them, and by them to the world, the name and truths of God; fulfilling in his exaltation the design of all his sufferings; and calling on all, that fear and seek the Lord, to rejoice in, to praise, and glorify him. (Note, Heb. ii. 10-13.) He now gives us his flesh and blood, to be the life-giving and preserving food of our souls: on this the meek and humble feed with delight, praise the Lord for it, and live for ever; and all, however powerful and honourable, who refuse this provision, and will not worship the exalted Saviour, must perish: for "the kingdom is the Lord's," and the once crucified Jesus is "the governor among the nations;" and "no man can" by any means "keep alive his own soul." Whilst numbers despise, and wonder, and perish; from age to age a seed is raised up to serve the Redeemer, who are "accounted to the Lord for a chosen generation;" and who declare his righteousness and works of love, to those who surround, and those that shall succeed them. Thus the gentiles have been brought into his church, which is preserved in the midst of opposition: and ere long "all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him."—Let the infidel then study this psalm with serious attention, and no longer object his futile cavils, in opposition to demonstration. Let those who go about to establish their own righteousness, enquire why the beloved Son of God thus suffered, if their performances could atone for



## PSALM XXIII.

David rejoices in the compassionate care of the Lord his shepherd, 1-3. He exults in the assurance of being supported by him through life and death; and of spending eternity in his presence, 4-6.

## A Psalm of David.

**T**HE LORD is "my shepherd: 'I shall not want.

2 He "maketh me to lie down in 'green pastures: he "leadeth me beside the 'still waters.

3 He "restoreth my soul: 'he leadeth me in the paths of righteousness "for his name's sake.

4 Yea, though I walk 'through the valley of the shadow of death, 'I will fear no evil: "for thou art with me; 'thy rod and thy staff they comfort me.

5 Thou "preparest a table before me in the presence of mine enemies: "thou "anoitest my head with oil; "my cup runneth over.

6 Surely "goodness and mercy shall follow me all the days of my life: "and I will dwell in the house of the LORD "for ever.

Job xxxiii. 30. Jer. xxxii. 37-42. Hos. xiv. 4-9. Mic. vii. 8, 9, 18, 19. Luke xxi. 31. 32. Rev. iii. 19. f. v. 8. xxxi. 3. cxliii. 8-10. Prov. viii. 20. Is. xlii. 16. Jer. xxxi. 8-10. g. lxix. 9. Ez. xx. 14. Eph. ii. 6. h. xlviii. 19. Job iii. 5. x. 21, 22. xlv. 17. Jer. ii. 6. Luke i. 79. i. iii. 6. xxvi. 1-4. xli. 1-3. cxviii. 6. cxviii. 7. Is. xli. 10. 1 Cor. xv. 55-57. k. xiv. 5. xlvii. 11. Is. viii. 9, 10. xlii. 1. Zech. vii. 23. Matt. i. 23. xxviii. 20. Acts xviii. 9, 10. 2 Tim. iv. 22. 1 ex. 2. Mic. vii. 14. Zech. xii. 10, 14. m. xxii. 20, 29. xxxi. 19, 30. c. lvi. 5. Job xxxvi. 10. Is. xvi. 5. John vi. 53-56. x. 9, 10. xvi. 22. Col. iii. 3. n. xlv. 7. xlii. 10. Am. vi. 6. Matt. vi. 17. 2 Cor. i. 21. 1 John ii. 20, 27. o. xvi. 5. cxvi. 13. 1 Cor. x. 16. Eph. iii. 20. p. xxx. 11, 12. xxvii. 7-10. ciii. 17. 2 Cor. i. 10. 2 Tim. iv. 18. q. xvi. 11. xvii. 15. lxxiii. 24-26. 2 Cor. v. 1. Phil. i. 23. s. Heb. to length of days. xxi. 4.

sin, or recommend a sinner to his offended God. Let the antinomian consider, whether the Saviour thus honoured the divine law, to purchase him the liberty of despising it. Let the careless take warning to flee from the wrath to come; and the trembling be encouraged, and rest their hopes upon this merciful Redeemer. The tempted and distressed believer should contemplate the scene, and learn to imitate the faith, patience, meekness, constancy, persevering prayers, fervent zeal, and love of the suffering Saviour; and cheerfully expect a happy event of every trial. Finally, let us never be ashamed to profess our faith in him and obligations to him, who condescends to own us as his brethren; but instruct our families in the important truths of his gospel, desiring above all things, and praying continually, that "they may be a seed to serve him;" and that all the ends of the earth may hear and receive his gospel, and become his believing and accepted servants and worshippers.

## NOTES.

PSALM XXIII. V. 1-3. The preceding psalm represented "the good Shepherd laying down his life for the sheep," and assuming his pastoral charge: this describes their safety and felicity under his tender care. (Notes. John x. 1-18. 26-31.) For as Christ is "the good," "the great," "the chief shepherd;" we cannot doubt but he is Jehovah, and is especially intended. (Notes. lxxx. 1. Is. xli. 9-11. Zech. xiii. 7. Acts xx. 28. Heb. xiii. 20, 21. 1 Pet. v. 1-4.)—A flock of sheep, gentle, harmless, and valuable, feeding in verdant pastures, or reclining, cheerful and satisfied, by gentle rivulets, under the care of a skilful, vigilant, and tender shepherd, forms the emblem of believers, brought back to the Shepherd of their souls, and by him guarded and provided for. (Notes. Luke xii. 24-32. 1 Pet. ii. 18-25.) He is Jehovah, the omnipresent, omniscient, almighty God, one with the Father, and every way able and willing to take care of them. His ordinances are their plenteous pastures, the consolations of his Holy Spirit are their refreshing waters. They are thus guided by their Shepherd into communion with God, and find rest to their souls. If they wander, he restores them by his kind rebukes, and his effectual grace; when their souls are diseased, he, as their physician, recovers their health and vigour; and for the honour of his gospel, and the glory of his name, he leads them in the paths of righteousness. (Notes. Prov. viii. 20.)

V. 4. Betwixt that part of the flock which is on earth, and that which is gone to heaven, death lies, like a deep valley, that must be passed in going from the one to the other. But this valley cannot hurt believers, and should not alarm them. It is, indeed, deep and dark, but fruitful. The good Shepherd will accompany his sheep through it, by his gracious presence: his rod, the token of his power, (Note. ex. 2.) will defend them from the assaults of their enemies; his pastoral staff, his word of promise and spirit of grace, will support them with inward strength; and thus he will render death safe and comfortable to them. (Notes. John xiv. 2, 3. Acts vii. 54-60.)—With me, &c. (Is. xli. 10-14. xlii. 1, 2. Matt. i. 22, xxviii. 19, 20.)

V. 5, 6. The people of God feast at his table on the provisions of his love; (Notes. xxii. 26. 29;) nor can satan and wicked men, who hate and envy them, destroy their comforts, whilst they are anointed with the unction of the Holy Spirit, and drink of the cup of salvation, ever full and running over. Past experience teaches them to trust, "that the goodness and mercy of God will follow them all the days of their life." It is their desire, expectation, and determination to seek their happiness in the service of God here, and they hope to enjoy his love, without enemy or interruption, for length of days, even for ever in heaven hereafter.—The images in these verses are taken from feasts, and the general customs of anointing the guests, and distinguishing such as were most favoured by the largest portions. (Gen. xliii. 34.) Under these images both temporal provisions and spiritual comforts seem to be included.

## PRACTICAL OBSERVATIONS.

Experimental piety is the source of the purest, strongest comforts, and the most unshaken confidence: and cheerfulness greatly adorns and recommends it. What can they want, who have Jehovah for their shepherd? What will that Saviour withhold from his friends, who shed his blood for them when enemies, that he might reconcile them to himself? Will not he, who ransomed

A. M. 2962.

B. C. 1042.

## PSALM XXIV.

The Creator's dominion over the whole earth, 1, 2. The subjects of the Redeemer's kingdom, 3-6. Entrance demanded for the King of glory into his temple, 7-10.

## A Psalm of David.

**T**HE earth is the LORD's, and the fulness thereof: 'the world, and they that dwell therein.

2 For 'he hath founded it upon the seas, and 'established it upon the floods.

3 \*Who shall ascend into 'the hill of the LORD? 'and who shall stand in his holy place?

4 \*He that hath 'clean hands, and a pure heart; 'who hath not 'lifted up his soul unto vanity, nor 'sworn deceitfully.

5 He shall "receive the blessing from the LORD, and "righteousness from 'the God of his salvation.

6 This is 'the generation of them that seek him, 'that seek thy face, 'O Jacob. Selah.

7 'Lift up your heads, O ye gates; and be ye lift

a. 12. Ex. ix. 29. xxi. 5. Deut. x. 14. 1 Chr. xli. 11. Job xli. 11. Dan. iv. 25. 1 Cor. x. 26. 28. b. lxxix. 11. xxviii. 7. Nah. i. 5. c. xxxiii. 6. 7. xcv. 4. 5. c. lvi. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. d. xciii. 1. xvi. 10. Gen. vii. 22. Job xxxviii. 9-11. Jer. v. 17. xxi. 6. xlii. 1. 17. e. xv. 1. lxxviii. 18. John xlii. 36. xx. 17. Eph. iv. 8-10. f. lxxviii. 15. 16. lxxviii. 68. 69. cxxiii. 13, 14. 2 Sam. vi. 12-17. 1 Chr. x. 1. 25-28. Heb. xii. 22-24. g. Lev. x. 3. Mal. iii. 1, 2. Hab. ii. 28, 29. \* Heb. The clean of hands. xviii. 20. h. xxvi. 6. Job ix. 30. xvi. 9. Is. i. 15, 16. i. lxxviii. 15. 1 Tim. ii. 8. Jam. iv. 8. i. lxxviii. 1. Gen. vi. 5. Prov. xx. 9. Jer. iv. 14. Matt. v. 8. Acts xv. 9. 2 Cor. vii. 1. Rev. xxi. 1-4. 27. xlii. 14, 15. k. xxv. 1. cxliii. 8. Deut. iv. 19. Ez. xlviii. 6. 15. Acts xiv. 15. l. xv. 4. Jer. v. 2. vii. 9, 10. Zech. v. 3, 4. Mal. iii. 5. 1 Tim. i. 10. m. 1. 23. lxxviii. 6, 7. lxxviii. 17. cxx. 12, 13. cxxviii. 1, 5. Num. vi. 24-27. Matt. v. 12. John vii. 17. Rom. iv. 6-9. Gal. iii. 9, 14. Eph. i. 3. 1 Pet. iii. 3. n. Is. 5, 6, 8. lvi. 17. lxi. 10. Rom. iii. 22. v. 17, 18. 1 Cor. i. 30. 2 Cor. v. 21. Gal. v. 5. Phil. iii. 9. o. lxxviii. 19, 20. lxxviii. 1. Is. xlii. 2. xlv. 17. Tit. ii. 10-14. iii. 4-6. p. xxii. 30. lxxviii. 15. Is. liiii. 10. Rom. iv. 16. 1 Pet. ii. 9. q. xxviii. 8. cv. 4. John i. 47-49. + Or, O God of Jacob. r. cxxviii. 19, 20. Is. xxvi. 2.

our souls, provide for our bodies? Alas, our discontent and disconsolation spring from unbelief; and from a negligent or inconsistent conduct, which darkens our prospects and weakens our evidence. Let us then "give diligence to make our calling and election sure;" let us simply trust our Shepherd's care, and listen to his voice: let us cultivate the gentle and amiable dispositions which these emblems suggest: let us keep close to his ordinances as the pasture of our souls; and draw the waters of life "with joy from the wells of salvation," seeking no other consolations: and let us earnestly desire to be kept from wandering, or speedily to be restored from every devious step; for peace and safety can be found only in the paths of righteousness. Thus, walking with God and trusting in him, we may think of death, as our appointed passage to eternal life, without fearing any evil: the outward protection and inward supports of our gracious friend will prevent all harm, and he will receive our souls to the mansion which he hath prepared for them. Whilst he pleases that we should continue here, he can make any situation pleasant, by the unction of his Spirit, and the joys of his salvation, in defiance of all our enemies: and the lively Christian will thankfully acknowledge the Lord's exuberant kindness, and declare his satisfaction in his care and love. Let us then thank him for the past and present, and trust him for the future: let us keep close to his service now; and simply repose our confidence in him, that his goodness will supply our every want, his mercy pardon all our sins, and relieve all our sorrows; that these shall follow us all the days of our life; and that we shall "dwell in the house of the Lord for ever;" in his presence, "where is fulness of joy, and at his right hand, where are pleasures for evermore."

## NOTES.

PSALM XXIV. V. 1, 2. This psalm is supposed to have been written and sung, with some others, when David removed the ark to Jerusalem; and perhaps it might also be used when the ark was removed into Solomon's temple. But the ascension of Christ into heaven seems to have been sublimely prefigured under those typical events.—The psalmist introduced his subject by declaring the sovereignty of God over the whole world. He had formed both the earth and its inhabitants, and separated the dry land from the waters; by which it arose out of the floods, and seemed to have its foundation upon them. (Notes. xxxiii. 6, 7. xcv. 4, 5. Gen. i. 9, 10. Job xxxviii. 8-11. Prov. viii. 22-30. Jer. x. 11. 2 Pet. iii. 5-7.) The whole belonged to the great Creator, to be disposed of as he pleased; and he might most justly have cut off all the apostate race; or he might have taken another part of it instead of Israel. (Note. 1 Cor. x. 23-28.) This introduction, therefore, seems to have been intended to excite the people's admiring gratitude for the Lord's distinguishing kindness to them.

V. 3-6. External privileges were granted to Israel: but the character of the true Israelite was here enquired after. (Notes. Ps. xv. P. O.) A holy life, springing from a sanctified heart, free from external and mental idolatry, and all corrupt affections and carnal confidences; united with watchfulness against all hypocrisy and dissimulation; an exact punctuality and fidelity to every vow, profession, or engagement, to God or man, distinguished the acceptable worshippers from the rest of the congregation at the sanctuary, as they do real from nominal Christians. This character originates from regeneration; and is gradually formed by the Divine Spirit, through faith: and while others derive no benefit from divine ordinances, persons of this description receive the blessing from the Lord continually; even "righteousness from the God of salvation." For "by the Spirit they wait for the hope of righteousness through faith." (Marg. Ref.) Thus, it is very clearly stated, that while separation from sin, and a pious conscientious conduct, prepare a man's heart for receiving divine blessings, and evidence his interest in them, they do not constitute his justifying righteousness, or merit the favour of God; in whom he must trust as the "God of his salvation," and from whom he must receive "the gift of righteousness by faith." (Notes. Is. liv. 15-17. Rom. iv. 15-19. x. 1-4. Gal. v. 1-5.) They, who thus trust and serve God, constitute the generation of those who seek him, as Jacob did, and so enjoy his favour. The last clause is thus rendered in an old translation, "This is Jacob," the true seed of Abra-



10 Who is this King of glory? <sup>a</sup>The LORD of hosts,  
<sup>b</sup>he is the King of glory. Selah.

*A Psalm of David.*

PSALM XXV. a xxiv. 4. lxxxvi. 4. cxliii. 8. l Sam. i. 15. Lam. iii. 41.  
xxii. 1. 5. 8. xxxi. 1. xxxiv. 8. xxxvii. 40. lxxi. 1. Is. xxvi. 3. 4. xxviii. 16. xli. 1  
x. 11. l Pet. ii. 6. c xlii. 2-4. xxxv. 19-25. xli. 11. lvi. 1, 2. xciv. 3. 4. cxlii. 6.  
xlii. 10. 20. 35.

V. 7—10. It is supposed, that the priests who bare the ark, and the Levites who attended them, demanded entrance into the tabernacle from those who kept the gates. The expression, "Lift up your heads, O ye gates," may allude to the form in which the gates were made, the upper part lifting up, to render the entrance more spacious; the gates might be called "everlasting," because the ark was to have an abiding residence on Mount Zion, where a durable temple was about to be erected. To this demand, the porters within answered in solemn strains, "Who is the King of glory?" and were again answered, that it was, "the LORD strong and mighty, the LORD mighty in battle;" that is, Israel's protector and friend, by whose power they were made victorious over all their enemies. The demand being then repeated, and a similar answer returned, the gates, we may suppose, were thrown open, and the symbol of the Divine presence was carried into the holy of holies. (*Notes*, lxxvii. 1—3. 2 *Sam.* vi. 14, 15. 1 *Chr.* xvi. 7, 35, 36. 2 *Chr.* v. 11—13.)—This may represent the Saviour at his ascension, demanding by his attendant angels admission into heaven, as man and Mediator; yet, at the same time, as "the King of glory, and the LORD strong and mighty." In human nature, and even on the cross, he had overcome, and triumphed over the powers of darkness; and, ascending up on high, he led them captive at his chariot-wheels. To him the everlasting portals were lifted up, who was at the same time a man, and "the LORD of hosts:" and, as our forerunner, he entered heaven amidst the admiring acclamations of the whole angelic choir. And thus the gates of heavenly happiness were opened to every sinner, who receives Christ as his Lord and Saviour, assured that indeed he is "the LORD of hosts, and the King of glory." (*Notes*, *Eph.* i. 15—23. *Phil.* ii. 9—11. *Marg. Ref.*)

As the earth, with its fulness, and a its inhabitants, belongs to the great Creator, whose glorious wisdom, power, and goodness appear on every side; we should continually remember our obligations to love and serve him with all our powers; to receive all our comforts as his gifts, and to employ all which we possess, according to his will. This must also remind us of our need of his mercy, and lead us to continual humiliation before him: for which of his gifts have we not abused? which of our powers have we not employed in rebellion? (*Note, Luke vii. 40—43.*) If we had done all that was commanded us, we ought to have said, “We are unprofitable servants.” How absurd then for sinners to boast of their scanty and defective services! It is of the Lord’s mercy, that any of us worship with acceptance, or may hope to enter into heaven.—We should be thankful for outward privileges; yet let us be careful not to trust in them; but seriously enquire, whether his word and ordinances have indeed been sanctifying to our hearts, and have taught us to walk in newness of life? whether we are weaned from the vanities of the world, and delivered from hypocrisy and deceit, in our professions and engagements? The generation of them who seek and serve the God of Jacob, are formed to a peculiar character; the blessings of salvation and the crown of righteousness must be waited for, in the way of conscientious obedience; and they who expect them in any other way, will find themselves awfully deluded. (*Notes, Tit. iii. 11—14. Heb. x. 35—39. Jude 20, 21.*)—The incarnate Word, and Son of God, having completed his obedience and sufferings on earth as a surety, hath, in human nature, ascended up on high as a triumphant conqueror. The everlasting portals have been thrown open to receive him. He alone in human nature ascended thither by the merit of his own righteousness: but it is of infinite value and merit for us also, if we believe in him. Whilst angels adore, in the man Christ Jesus, “the King of glory and the Lord of hosts,” and welcome him as head over all things to his church, surely we cannot refuse him our thankful acclamations, or neglect to honour him, as we ought to honour the Father that sent him! (*Note, John v. 20—23.*) Let all remember that he is able to save and to destroy: “the Lord strong and mighty, the Lord mighty in battle.” If we refuse now to open our hearts to welcome him, he will at length refuse to open the gates of heaven to us; both at the hour of death, and when, after the final judgment, he shall re-enter the heavenly palace, with all the millions of his redeemed people. Then all unbelievers shall go “away into everlasting punishment.”

s xxi. 1.5, xxvii.  
6. Hae. vi. 7. 9.  
Ma.li.ii. 1. Cor.  
11. 8. Jam. ii. 1.  
2 Pet. iii. 18.  
Rev. iv. 11.

t lxviii. 16—18.  
xxviii. 8. Num.  
3. 35, 36. 2 Sam.  
vi. 17. 1 Kings  
viii. 11. Mark  
xv. 41. Eph. iv.  
6—10. 1 Pet. iii.  
9.

u xlv. 3—6. 1. 1.  
mcl. i. Is. ix.  
3. 1. Ps. xlviii.  
3. 1. 1. 1. 1. 1.  
3. 1. 1. 1. 1. 1.  
ii. 15. Rev. vi.  
2. xix. 11—21.  
xv. i. 1. 3—5.  
i. 5. Hos. xii.  
3. 1. 1. 1. 1. 1.  
9—11. John xii.  
40. xlv. 9.  
y. ii. 6. 31. Matt.  
xxv. 32. 34.  
Luke. ix. 26.  
Tit. ii. 13.

b vii. 1. xviii. 2.  
17. Rom. v. 5.  
Is. xxvii. 14—20.

d xlviii. 14.  
xxviii. 20. xxviii.  
34. xl. 1. 3.  
lxiii. 1—5. xxviii.  
2. cxxv. 5. Gen.  
xlix. 18. Is. xlv.  
1. 1. 1. 1. 1. 1.  
25. 26. Mic. vi. 7.  
Rom. vii. 25.  
m lxix. 6.

e vi. 10. xxviii. 17.  
xxv. 26. 1. 1. 1.  
15. lxx. 2. 3.  
lxv. 13. cxxviii.  
18. Jer. x. 21.

g vii. 4. 6. lxx.  
2. 5. lxx. 4.  
cix. 3. 5. cxxv.  
78. John xv. 26.

h v. 9. 10. xxviii.  
11. lxxv. 1.  
i. 8. 10. xliii. 3.  
Rom. xlii. 14. E.  
2. Is. li. 13. 3.  
m xlii. 2. lxxv.  
1. 1. 1. 1. 1. 1.  
Is. v. 7. 2. Cor.  
Col. iii. 12. 1.  
10. Ex. xv. 13. x.  
xlv. 14. 16. Is.  
27. 7. Jer. lii. 2.

i x. 23. 30. Luke.

he <sup>y</sup>teach sinners in the way.

Lord, open the everlasting doors of our souls by thy grace, that we may now receive thee, and be willingly and wholly thine; and that at length we may be 'numbered with thy saints in glory everlasting!'

NOTES.

PSALM XXV. V.1. The repeated and deep confessions of sin, which are blended with the petitions and complaints throughout this psalm, favour the opinion of those, who think it was written during Absalom's rebellion, by which David's atrocious crimes in the matter of Uriah, as well as the sins of his youth, were brought to his remembrance.—The expression "Unto thee do I lift up my soul," emphatically describes the nature of fervent prayer, when all dependence on creatures, and expectation from them, are sensibly renounced; and the earnest desires of the soul accompany the voice, but are indeed too large for utterance. (*Marg. Ref.* lxii. 8—10. 1 *Sam.* i. 12—16. *Rom.* viii. 24—27.)

V. 2, 3. These verses are rendered, in most versions, as a prayer, which they certainly imply; but the *future* tense being used throughout, and not the imperative, as in the following verses, they may be rendered more literally, "O my God, I trust in thee: I shall not be ashamed; my enemies shall not triumph over me. Yea, none who wait on thee shall be ashamed; they shall be ashamed who *act perfidiously* without cause."—David had given Saul and his adherents no just cause to hate and persecute him; nor had Absalom, or the rebellious Israelites, any cause for their treason and perfidy. Their hatred was not only unmerited, but directly contrary to his deserts. It was wholly *free*, or *gratuitous*. The Jews hated Christ without a cause, or *freely*; the same word being employed which the apostle uses in respect of a sinner's justification before God, "Being justified freely." (*Comp. John xv. 25. Rom. iii. 24. Gr.*)

V. 4, 5. 'It is hard to know what to do in these difficult times, especially in this great agitation of my thoughts, wherein my troubled mind is tossed up and down. Therefore, do thou be pleased, O LORD, to shew me the course thou wouldest have me to take, and govern my actions so, that they may be pleasing to thee. I have as much need of thy guidance, as a little child has of its parent's, and I cry as earnestly unto thee, that thou wilt direct me at every step.' (*Bp. Patrick.*)—To be guided in the path of faithfulness to men, and faith in God, inviolable adherence to truth and duty in such circumstances, was peculiarly desirable. For this blessing, more than for victory, David waited continually, all the day, and every day, on God his Saviour; (so the Septuagint reads it.) (*Notes*, lxxvii. 3—5. lxxviii. 1, 2.)—The term *wait* implies a simple, dependent, expecting, attentive state of heart which leads to frequency and constancy in the use of proper means, perseveringly, notwithstanding delays and discouragements, with a resolute rejection of all other confidences, and all inconsistent measures. (*Notes*, cxxx. 5, 6. *Gen.* xlix. 18. *Lam.* iii. 20—30. *Jam.* v. 7—11.)

V. 6, 7. The contrast between the Lord's "remembering his tender mercies, and lovingkindnesses," which had always been exercised to his worshippers, and sprang from everlasting love; and his not "remembering the psalmist's transgressions, is very expressive. When God thus remembers his mercies, he ceases to remember our sins; that is, he does not punish us for them. (*Note, Jer. xxxi. 33, 34.*)—The language, also, is peculiarly emphatical. The distinction between the sins of youth, thus brought afresh to remembrance, and later transgressions of which David was conscious, seems to fix the occasion of the psalm to have been as above stated. (*Note, 1.*) He could find no reason in himself why God should remember him in mercy; but he pleads with him to do it for his own goodness' sake. (*Marg. Ref.*) Most of the verses in this psalm begin with the Hebrew letters, in alphabetical order, (of which there are several instances in the Psalms; ) but a few omissions and variations are found, which some ascribe to the perturbation of David's mind.

V. 8, 9. The goodness and mercy of God dispose him to be kind even to sinners; and instead of inflicting immediate vengeance, to use various methods of bringing them to repentance. He is "upright" and sincere in all his declarations and invitations, and he loveth truth and justice; he is therefore ever ready to teach his ways of peace and holiness to all those, however sinful, who are humbly willing to learn them, that they may enter and walk in them. But the proud and obstinate, who feel no need of such instructions, or desires after them, and are not disposed to practise what they know, do not properly apply for divine teaching. And as the Master in this school is "meek, and



9 \*The meek will he <sup>a</sup>guide in judgment: and the meek will he teach <sup>b</sup>his way.

10 All <sup>c</sup>the paths of the LORD are <sup>d</sup>mercy and truth unto such <sup>e</sup>as keep his covenant and his testimonies.

11 For <sup>f</sup>thy name's sake, O LORD, pardon mine iniquity; <sup>g</sup>for it is great.

12 <sup>h</sup>What man is he that feareth the LORD? <sup>i</sup>him shall he teach in the way <sup>j</sup>that he shall choose.

13 <sup>k</sup>His soul shall <sup>l</sup>dwell at ease; and <sup>m</sup>his seed shall <sup>n</sup>inherit the earth.

14 The <sup>o</sup>secret of the LORD is with them that fear him; and <sup>p</sup>the will show them his covenant.

a xviii. 25, 26. xxiii. 4-5. xxxvii. 23, 24. xci. 14. cxix. 75, 76. cxxxviii. 7. Gen. v. 24. xvii. 1. xlviii. 15, 16. Is. xlii. 2. Rom. viii. 28. d xxiii. 4. lvi. 3. lxxxv. 10. lxxxix. 14. xcvi. 3. Gen. xiv. 27. 2 Sam. xv. 20. Is. xlv. 1. John i. 14. 17. Jam. v. 11. e xxiv. 4, 5. 1. 23. ciii. 17, 18. Is. lvi. 1-6. Zeph. ii. 3. Acts x. 35. Rom. ix. 13. Heb. viii. 8-12. xii. 14. xiii. 20, 21. f xxxi. 3. lxxix. 9. cxliii. 11. Is. xliii. 25. xlviii. 9. Ez. xx. 9. xxxvi. 31, 32. g Num. xiv. 17-19. Rom. v. 20, 21. h cxi. 10. Prov. i. 7. ii. 5. xv. 33. xvi. 6. Ec. ii. 13. Is. i. 10. Acts x. 2. xiii. 26. i xxxvii. 23. Is. xxxv. 8. John iii. 20, 21. cii. 17. viii. 31, 32. Acts x. 14. 2 Thes. ii. 10-12. j John ii. 27. k Deut. xxxiii. 12, 26-29. Prov. i. 33. xxix. 25. Ez. xxiv. 25-28. Matt. xi. 28, 29. \* Heb. lodge in goodness. xxxi. 19. xxxvi. 8. lxxii. 5. Is. lxxvi. 10-14. Jer. xxxi. 12-14. Zeph. iii. 17. Zech. ix. 17. Phil. iv. 19. l xxxvii. 26. lxxix. 36. cxli. 2. Gen. xvii. 7-10. Prov. x. 7. Is. lxx. 23. Jer. xxxix. 39. Acts ii. 39. m xxxvii. 11, 22, 29. Ez. xxxiii. 24-26. Matt. v. 5. 1 Pet. iii. 10. 2 Pet. iii. 13. n Gen. xviii. 17-19. Judg. xiii. 18. Prov. iii. 32. Matt. xiii. 11, 12. John xiv. 17, 21-23. xv. 15. xlvii. 6. 1 Cor. ii. 14. Col. iii. 3. Rev. ii. 17. + Or, his covenant to make them know it. Gen. xvii. 13. Deut. iv. 13. Jer. xxxi. 31-34. Rom. x. 26, 27.

A. M. 3426.

B. C. 578.

a xxii. 26. lxxvi. 9. cxlvii. 6. cxlix. 4. Is. xl. 4. lxi. 1. Zeph. ii. 3. Matt. v. 9. Gal. v. 23. Jam. i. 21. 1 Pet. iii. 4, 15.

a xxiii. 3. xxxii. 8, 9. lxxiii. 24. cxix. 66. cxliii. 10. Prov. iii. 5, 6. viii. 20. Is. xlii. 1-3. Ez. xi. 12. \*xxxvi. 27. b cxix. 35. John xiv. 6. Acts x. 2. xlii. 10. Heb. x. 20.

c xxii. 26. lxxvi. 9. cxlvii. 6. cxlix. 4. Is. xl. 4. lxi. 1. Zeph. ii. 3. Matt. v. 9. Gal. v. 23. Jam. i. 21. 1 Pet. iii. 4, 15.

o cxli. 1, 2. cxliii. 2. cxli. 8.

† Heb. bring forth. p xxxi. 4. cxix. 7. Jer. v. 26. 2 Tim. ii. 25, 26.

q lx. 1. lxxi. 16. lxxxvi. 16. Mic. vii. 19.

r lxxix. 14-20. lxxxviii. 15-18. cxliii. 4. Dan. ix. 17. Mark xv. 38-39.

s xxxiv. 19. xxxviii. 1-8. xlii. 7. lxxvii. 2-4. 1 Cor. iv. 11-13. 2 Cor. i. 9, 10. iv. 8, 9.

t cxix. 132. lxx. 1 Sam. i. 11. 2 Sam. xvi. 12. Lam. v. 1. Luke i. 25. u xxxii. 1-5. li. 8, 9. Matt. ix. 2. xxxviii. 19. lvi. 2. lvi. 4. cxxxviii. 7. cxliii. 3. 2 Sam. xvi. 11. xvii. 2-4. Luke xxii. 2. xxxii. 5. 21-23. g Heb. hatred of violence. xi. 5. xvii. 48. Marg. lii. 2. lxxxvii. 14. cxi. 1. 4. 11. y xli. 8. xlii. 20, 21. Luke xxii. 46. Acts vii. 59. z lxxi. 1, 2. Joel ii. 26, 27. a vii. 8. xlvii. 20-24. xlvii. 11. xli. 12. 1 Sam. xiv. 11-13. xxvi. 23. Prov. xi. 3. xx. 7. Dan. vi. 22. Acts xxiv. 16. xxv. 10, 11. b xiv. 7. li. 18, 19. cxii. 6. cxxx. 8. cxxxvii. 5, 6.

15 <sup>a</sup>Mine eyes are ever toward the LORD; for he shall <sup>b</sup>pluck my feet <sup>c</sup>out of the net.

16 <sup>d</sup>Turn thee unto me, and have mercy upon me: <sup>e</sup>for I am desolate and afflicted.

17 <sup>f</sup>The troubles of my heart are enlarged; O bring thou me out of my distresses.

18 <sup>g</sup>Look upon mine affliction and my pain; and <sup>h</sup>forgive all my sins.

19 <sup>i</sup>Consider mine enemies; for they are many; and they hate me with <sup>j</sup>cruel hatred.

20 <sup>k</sup>O keep my soul, and deliver me: <sup>l</sup>let me not be ashamed; for I put my trust in thee.

21 <sup>m</sup>Let integrity and uprightness preserve me; for I wait on thee.

22 <sup>n</sup>Redeem Israel, O God, out of all his troubles.

lowly in heart," and teaches with gentleness and wisdom; the scholars should surely be teachable, and learn in meekness and humility. (Notes, Matt. xi. 28-30. Mark x. P. O. 1-16. Notes, Jam. i. 19-21.)

V. 10. All the dealings of God with those who accept of his new-covenant salvation, and "walk with him," by faith in his truths and promises, and in obedience to his commandments, are the result of his wisdom, and consistent with his mercy and faithfulness; and, therefore, they will all eventually do them good, whatever present appearances may be. (Notes, cii. 15-18. Is. lv. 1-3. lvi. 3-7. Rom. viii. 28-32.) Or, all the commands and counsels of God, the paths in which he calls his people to walk with him, are good in themselves, and do good to the upright; and lead them to experience the fulfilment of his merciful and faithful promises.

V. 11. Had David's iniquity been great, and he had thought it but little, his plea would have been inadmissible; but his argument was, that "where sin had abounded, grace might much more abound." (Notes, Rom. v. 20, 21. Eph. i. 3-8.) Thus the name or perfections of God would be displayed and glorified; and, on this ground, he hoped for pardon of his most atrocious sins, and on this alone; so that, if this plea did not prevail, he must sink in hopeless misery.—Some would render the clause "though it be great:" but, certainly, this is not the most obvious construction, and probably would not have been adduced, except either out of dislike to the doctrine implied in our version, or a fear of its being perverted. (Note, Rom. vi. 1, 2.)

V. 12, 13. It is said of all unconverted men, that "There is no fear of God before their eyes;" and that, "the fear of the LORD is the beginning of wisdom." (Notes, xxxvi. 1. cxi. 9, 10. Rom. iii. 9-18.)—Where, then, is that man, in this evil world, who truly reverences the authority of God, who fears his displeasure, and seeks his favour, as the main concern of his life? How disadvantageously soever he may be circumstanced, how great soever his past guilt, or his present darkness and discouragement, the God of all grace, who has excited this fear of him by preventing grace, will assuredly afford him the means of instruction, and enable him to profit by them; so that, eventually, he "shall dwell at ease," or lodge in goodness; and shall find a never-failing source of comfort in the Divine love, whilst he expects the complete felicity of heaven at last.—The inheritance of Canaan was a type of heaven; but, indeed, that man inherits the earth as far as it can profit him, who has food and raiment, and lives contented and in peace; and the godly man may also hope for these blessings in behalf of his children, when about to leave them. (Marg. Ref.)

V. 14. The knowledge of the glory and harmony of the Divine perfections, which encourages a sinner to trust and love a holy God; that sweet communion which the believer enjoys with God his Saviour; and that peace, and those joys, which spring from the earnest of the Spirit, may be well called "The secret of the LORD;" and they lead the soul into a conciliating and satisfactory acquaintance with his purposes, and the wisdom and equity of them; and with the security and blessings of the new covenant, and the assurance of an interest in it. (Notes, Prov. iii. 32. Matt. xiii. 11-13. John xiv. 21-24. Col. iii. 1-4. Rev. ii. 17.) But none, except those who fear God, can possibly enjoy this satisfaction, which must still remain a secret to all ungodly men.—Several other discoveries of the secret plan and purposes of God may also be intended, which none but the pious Christian can receive. (Marg. Ref.)

V. 15, 16. (Notes, cxi. 1, 2. cxlii. 1, 2. cxliv. 4-8. cxli. 9, 10. The word rendered "desolate," is the masculine of the noun, which being feminine, is translated "my darling." (Note, xxii. 19-21.) The Septuagint here render it "only begotten," as it certainly means in some places; but in this connexion it seems rather to imply the destitute condition of the psalmist, when left alone, or forsaken, by his former adherents and friends; and a fit type of Christ, as deserted by his disciples, and surrounded by his insulting enemies.

V. 17-20. Every occurrence during Absalom's rebellion, tended to augment the distress of David; especially as reminding him of his sins, which were thus visited on him, as Nathan had foretold. (Note, 2 Sam. iii. 10, 11.) He therefore united reiterated prayers for pardon, with his earnest requests for deliverance.—He was aware, that even his own son, and his bosom-counsellor, and a vast multitude of the nation, thirsted for his blood, and would decline no violence, treachery, or cruelty, to destroy him; so that his life could be preserved only by the same Divine power and mercy, in which he trusted for

the salvation of his soul. (Notes, 2 Sam. xv.—xviii.)—"I shall not be ashamed," &c.

V. 21. In the sight of God, David pleaded guilty of great and many sins; but he had acted an upright part towards his unnatural son, and treacherous subjects. As a penitent, likewise, he was "without guile," and was determined to adopt no sinful measures for his preservation. And thus waiting on God, he trusted that he should be preserved.—"Integrity and uprightness shall preserve me."

V. 22. The cause of the royal sufferer was that of his nation, and of true religion. While he was banished from Jerusalem, the people were oppressed the wicked triumphed, and piety languished: and if the traitors succeeded, the event would exceedingly tend to obstruct the best interests of Israel. David, therefore, in this prayer for the redemption of Israel from oppression, was a type of Christ interceding, amidst his personal sufferings, for his church; and for his own exaltation, as indispensably necessary to her interests, and to the salvation of his elect people. (Notes, li. 18, 19. cxxx. 7, 8. John xvii.)

#### PRACTICAL OBSERVATIONS.

V. 1-7. In vain will our voice be lifted up in prayer, unless our souls be lifted up to God, in fervent desires and believing expectations. They who trust in the Lord, will never be ashamed of their hope; nor shall any boasting or menacing enemies triumph over them. They will wait continually upon the Lord with their humble desires, and wait his time of granting them: and whilst others have the benefit of their prayers; thousands are praying for them, by character, if not by name; their heavenly Advocate also presents his effectual intercessions: and a cause so pleaded cannot but prevail; as they who injure or hate them, without cause or provocation, will at length experience to their unspeakable shame and confusion. But we must be careful not to give our enemies so much as a plausible pretext for their malice: and for that reason should above all things be instant in praying, to be guided in the ways of truth and holiness. The most wise and experienced feel most their need of this continual teaching, and are most desirous of it: not only lest they should be wholly deceived, but lest they should be seduced into any paths of error or iniquity. They will therefore "wait all the day" on "the God of their salvation." And his tender mercies, and his love to his people of old, will encourage them to come to him, that they may be remembered in the same gracious manner.—Recent transgressions followed by chastisements, if they have a proper effect, must lead most of us to recollect, and with shame confess, the sins of our youth, which are thus remembered against us; and thus we may humbly hope that the Lord will remember us according to his mercy, and blot them out for his goodness' sake.

V. 8-22. The most ignorant or atrocious sinner may properly be encouraged to trust in our gracious God, who in perfect sincerity invites all who hear to come to him. He delights in directing the sinner in the way of acceptance, and the believer in the paths of holiness: and when the heart is humbled, and the rebellious will subdued, the understanding shall be further enlightened to perceive the truths of God. He, who has learned, in meek and humble teachableness, to sit at the Saviour's feet and hear his word, shall soon be made acquainted with the secret comforts of true godliness, and shewn the nature and excellency of his everlasting covenant: and, having acceded to it, and learned to walk with him in faith and obedience, according to its tenour; he shall find every one of the Lord's dispensations towards him to be unmingled truth and mercy, not excepting his sharpest trials and severest corrections. The sudden recollection of the greatness of his iniquity may often assail his confidence; but faith in the Lord's more abundant mercy can even convert that into an argument, why he should pardon. Pride, obstinacy, and the love of sin, dictate all the complaints which are made of difficulty and uncertainty, in discovering the truth and will of God: for wherever there is a man who truly fears the Lord, he shall certainly be taught by the Holy Spirit the safe and happy way. He will surely be directed to the Saviour, and there find rest to his soul; and, reposing his care and confidence upon his reconciled God, he will cheerfully wait for more complete joys in heaven; and commit his children to the Lord, desiring his blessing for their inheritance. That we come short of this serene and happy life, is the effect of remaining unbelief and disobedience; and because we are so often heedlessly running into the snare



## PSALM XXVI.

David professes his integrity; and his delight in the people and ordinances of God, with a solemn appeal to him, 1-8. He deprecates the doom of the wicked, and unites earnest prayers with pious purposes and believing confidence in God, 9-12.

## A Psalm of David.

**J**UDGE me, O LORD; <sup>b</sup>for I have walked in mine integrity: <sup>c</sup>I have trusted also in the LORD; therefore <sup>d</sup>I shall not slide.

2 <sup>e</sup>Examine me, O LORD, and prove me; try my reins and my heart.

3 For <sup>f</sup>thy lovingkindness is before mine eyes; and <sup>g</sup>I have walked in thy truth.

4 I have not <sup>h</sup>sat with vain persons, neither will I go in with dissemblers.

5 I have <sup>i</sup>hated the congregation of evil-doers; and <sup>j</sup>will not sit with the wicked.

6 I will <sup>k</sup>wash mine hands in innocency: <sup>l</sup>so will I compass thine altar, O LORD:

7 <sup>m</sup>That I may publish with the voice of thanksgiving, and <sup>n</sup>tell of all thy wondrous works.

8 LORD, <sup>o</sup>I have loved the habitation of thy house, and the place <sup>p</sup>where thine honour dwelleth.

9 <sup>q</sup>Gather not my soul with sinners, nor my life with <sup>r</sup>bloody men:

10 <sup>s</sup>In whose hands is mischief, and their right hand is <sup>t</sup>full of <sup>u</sup>bribes.

11 But as for me, <sup>v</sup>I will walk in mine integrity: <sup>w</sup>redeem me, and <sup>x</sup>be merciful unto me.

*v. 1-8.* <sup>v</sup> 1. <sup>v</sup> 2. <sup>v</sup> 3. <sup>v</sup> 4. <sup>v</sup> 5. <sup>v</sup> 6. <sup>v</sup> 7. <sup>v</sup> 8. <sup>v</sup> 9. <sup>v</sup> 10. <sup>v</sup> 11. <sup>v</sup> 12. <sup>v</sup> 13. <sup>v</sup> 14. <sup>v</sup> 15. <sup>v</sup> 16. <sup>v</sup> 17. <sup>v</sup> 18. <sup>v</sup> 19. <sup>v</sup> 20. <sup>v</sup> 21. <sup>v</sup> 22. <sup>v</sup> 23. <sup>v</sup> 24. <sup>v</sup> 25. <sup>v</sup> 26. <sup>v</sup> 27. <sup>v</sup> 28. <sup>v</sup> 29. <sup>v</sup> 30. <sup>v</sup> 31. <sup>v</sup> 32. <sup>v</sup> 33. <sup>v</sup> 34. <sup>v</sup> 35. <sup>v</sup> 36. <sup>v</sup> 37. <sup>v</sup> 38. <sup>v</sup> 39. <sup>v</sup> 40. <sup>v</sup> 41. <sup>v</sup> 42. <sup>v</sup> 43. <sup>v</sup> 44. <sup>v</sup> 45. <sup>v</sup> 46. <sup>v</sup> 47. <sup>v</sup> 48. <sup>v</sup> 49. <sup>v</sup> 50. <sup>v</sup> 51. <sup>v</sup> 52. <sup>v</sup> 53. <sup>v</sup> 54. <sup>v</sup> 55. <sup>v</sup> 56. <sup>v</sup> 57. <sup>v</sup> 58. <sup>v</sup> 59. <sup>v</sup> 60. <sup>v</sup> 61. <sup>v</sup> 62. <sup>v</sup> 63. <sup>v</sup> 64. <sup>v</sup> 65. <sup>v</sup> 66. <sup>v</sup> 67. <sup>v</sup> 68. <sup>v</sup> 69. <sup>v</sup> 70. <sup>v</sup> 71. <sup>v</sup> 72. <sup>v</sup> 73. <sup>v</sup> 74. <sup>v</sup> 75. <sup>v</sup> 76. <sup>v</sup> 77. <sup>v</sup> 78. <sup>v</sup> 79. <sup>v</sup> 80. <sup>v</sup> 81. <sup>v</sup> 82. <sup>v</sup> 83. <sup>v</sup> 84. <sup>v</sup> 85. <sup>v</sup> 86. <sup>v</sup> 87. <sup>v</sup> 88. <sup>v</sup> 89. <sup>v</sup> 90. <sup>v</sup> 91. <sup>v</sup> 92. <sup>v</sup> 93. <sup>v</sup> 94. <sup>v</sup> 95. <sup>v</sup> 96. <sup>v</sup> 97. <sup>v</sup> 98. <sup>v</sup> 99. <sup>v</sup> 100. <sup>v</sup> 101. <sup>v</sup> 102. <sup>v</sup> 103. <sup>v</sup> 104. <sup>v</sup> 105. <sup>v</sup> 106. <sup>v</sup> 107. <sup>v</sup> 108. <sup>v</sup> 109. <sup>v</sup> 110. <sup>v</sup> 111. <sup>v</sup> 112. <sup>v</sup> 113. <sup>v</sup> 114. <sup>v</sup> 115. <sup>v</sup> 116. <sup>v</sup> 117. <sup>v</sup> 118. <sup>v</sup> 119. <sup>v</sup> 120. <sup>v</sup> 121. <sup>v</sup> 122. <sup>v</sup> 123. <sup>v</sup> 124. <sup>v</sup> 125. <sup>v</sup> 126. <sup>v</sup> 127. <sup>v</sup> 128. <sup>v</sup> 129. <sup>v</sup> 130. <sup>v</sup> 131. <sup>v</sup> 132. <sup>v</sup> 133. <sup>v</sup> 134. <sup>v</sup> 135. <sup>v</sup> 136. <sup>v</sup> 137. <sup>v</sup> 138. <sup>v</sup> 139. <sup>v</sup> 140. <sup>v</sup> 141. <sup>v</sup> 142. <sup>v</sup> 143. <sup>v</sup> 144. <sup>v</sup> 145. <sup>v</sup> 146. <sup>v</sup> 147. <sup>v</sup> 148. <sup>v</sup> 149. <sup>v</sup> 150. <sup>v</sup> 151. <sup>v</sup> 152. <sup>v</sup> 153. <sup>v</sup> 154. <sup>v</sup> 155. <sup>v</sup> 156. <sup>v</sup> 157. <sup>v</sup> 158. <sup>v</sup> 159. <sup>v</sup> 160. <sup>v</sup> 161. <sup>v</sup> 162. <sup>v</sup> 163. <sup>v</sup> 164. <sup>v</sup> 165. <sup>v</sup> 166. <sup>v</sup> 167. <sup>v</sup> 168. <sup>v</sup> 169. <sup>v</sup> 170. <sup>v</sup> 171. <sup>v</sup> 172. <sup>v</sup> 173. <sup>v</sup> 174. <sup>v</sup> 175. <sup>v</sup> 176. <sup>v</sup> 177. <sup>v</sup> 178. <sup>v</sup> 179. <sup>v</sup> 180. <sup>v</sup> 181. <sup>v</sup> 182. <sup>v</sup> 183. <sup>v</sup> 184. <sup>v</sup> 185. <sup>v</sup> 186. <sup>v</sup> 187. <sup>v</sup> 188. <sup>v</sup> 189. <sup>v</sup> 190. <sup>v</sup> 191. <sup>v</sup> 192. <sup>v</sup> 193. <sup>v</sup> 194. <sup>v</sup> 195. <sup>v</sup> 196. <sup>v</sup> 197. <sup>v</sup> 198. <sup>v</sup> 199. <sup>v</sup> 200. <sup>v</sup> 201. <sup>v</sup> 202. <sup>v</sup> 203. <sup>v</sup> 204. <sup>v</sup> 205. <sup>v</sup> 206. <sup>v</sup> 207. <sup>v</sup> 208. <sup>v</sup> 209. <sup>v</sup> 210. <sup>v</sup> 211. <sup>v</sup> 212. <sup>v</sup> 213. <sup>v</sup> 214. <sup>v</sup> 215. <sup>v</sup> 216. <sup>v</sup> 217. <sup>v</sup> 218. <sup>v</sup> 219. <sup>v</sup> 220. <sup>v</sup> 221. <sup>v</sup> 222. <sup>v</sup> 223. <sup>v</sup> 224. <sup>v</sup> 225. <sup>v</sup> 226. 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<sup>v</sup> 557. <sup>v</sup> 558. <sup>v</sup> 559. <sup>v</sup> 560. <sup>v</sup> 561. <sup>v</sup> 562. <sup>v</sup> 563. <sup>v</sup> 564. <sup>v</sup> 565. <sup>v</sup> 566. <sup>v</sup> 567. <sup>v</sup> 568. <sup>v</sup> 569. <sup>v</sup> 570. <sup>v</sup> 571. <sup>v</sup> 572. <sup>v</sup> 573. <sup>v</sup> 574. <sup>v</sup> 575. <sup>v</sup> 576. <sup>v</sup> 577. <sup>v</sup> 578. <sup>v</sup> 579. <sup>v</sup> 580. <sup>v</sup> 581. <sup>v</sup> 582. <sup>v</sup> 583. <sup>v</sup> 584. <sup>v</sup> 585. <sup>v</sup> 586. <sup>v</sup> 587. <sup>v</sup> 588. <sup>v</sup> 589. <sup>v</sup> 590. <sup>v</sup> 591. <sup>v</sup> 592. <sup>v</sup> 593. <sup>v</sup> 594. <sup>v</sup> 595. <sup>v</sup> 596. <sup>v</sup> 597. <sup>v</sup> 598. <sup>v</sup> 599. <sup>v</sup> 600. <sup>v</sup> 601. <sup>v</sup> 602. <sup>v</sup> 603. <sup>v</sup> 604. <sup>v</sup> 605. <sup>v</sup> 606. <sup>v</sup> 607. <sup>v</sup> 608. <sup>v</sup> 609. <sup>v</sup> 610. <sup>v</sup> 611. <sup>v</sup> 612. <sup>v</sup> 613. <sup>v</sup> 614. <sup>v</sup> 615. <sup>v</sup> 616. <sup>v</sup> 617. <sup>v</sup> 618. <sup>v</sup> 619. <sup>v</sup> 620. <sup>v</sup> 621. <sup>v</sup> 622. <sup>v</sup> 623. <sup>v</sup> 624. <sup>v</sup> 625. <sup>v</sup> 626. <sup>v</sup> 627. <sup>v</sup> 628. <sup>v</sup> 629. <sup>v</sup> 630. <sup>v</sup> 631. <sup>v</sup> 632. <sup>v</sup> 633. <sup>v</sup> 634. <sup>v</sup> 635. <sup>v</sup> 636. <sup>v</sup> 637. <sup>v</sup> 638. <sup>v</sup> 639. <sup>v</sup> 640. <sup>v</sup> 641. <sup>v</sup> 642. <sup>v</sup> 643. <sup>v</sup> 644. <sup>v</sup> 645. <sup>v</sup> 646. <sup>v</sup> 647. <sup>v</sup> 648. <sup>v</sup> 649. <sup>v</sup> 650. <sup>v</sup> 651. <sup>v</sup> 652. <sup>v</sup> 653. <sup>v</sup> 654. <sup>v</sup> 655. <sup>v</sup> 656. <sup>v</sup> 657. <sup>v</sup> 658. <sup>v</sup> 659. <sup>v</sup> 660. <sup>v</sup> 661. <sup>v</sup> 662. <sup>v</sup> 663. <sup>v</sup> 664. <sup>v</sup> 665. <sup>v</sup> 666. <sup>v</sup> 667. <sup>v</sup> 668. <sup>v</sup> 669. <sup>v</sup> 670. <sup>v</sup> 671. <sup>v</sup> 672. <sup>v</sup> 673. <sup>v</sup> 674. <sup>v</sup> 675. <sup>v</sup> 676. <sup>v</sup> 677. <sup>v</sup> 678. <sup>v</sup> 679. <sup>v</sup> 680. <sup>v</sup> 681. <sup>v</sup> 682. <sup>v</sup> 683. <sup>v</sup> 684. <sup>v</sup> 685. <sup>v</sup> 686. <sup>v</sup> 687. <sup>v</sup> 688. <sup>v</sup> 689. <sup>v</sup> 690. <sup>v</sup> 691. <sup>v</sup> 692. <sup>v</sup> 693. <sup>v</sup> 694. <sup>v</sup> 695. <sup>v</sup> 696. <sup>v</sup> 697. <sup>v</sup> 698. <sup>v</sup> 699. <sup>v</sup> 700. <sup>v</sup> 701. <sup>v</sup> 702. <sup>v</sup> 703. <sup>v</sup> 704. <sup>v</sup> 705. <sup>v</sup> 706. <sup>v</sup> 707. <sup>v</sup> 708. <sup>v</sup> 709. <sup>v</sup> 710. <sup>v</sup> 711. <sup>v</sup> 712. <sup>v</sup> 713. <sup>v</sup> 714. <sup>v</sup> 715. <sup>v</sup> 716. <sup>v</sup> 717. <sup>v</sup> 718. <sup>v</sup> 719. <sup>v</sup> 720. <sup>v</sup> 721. <sup>v</sup> 722. <sup>v</sup> 723. <sup>v</sup> 724. <sup>v</sup> 725. <sup>v</sup> 726. <sup>v</sup> 727. <sup>v</sup> 728. <sup>v</sup> 729. <sup>v</sup> 730. <sup>v</sup> 731. <sup>v</sup> 732. <sup>v</sup> 733. <sup>v</sup> 734. <sup>v</sup> 735. <sup>v</sup> 736. <sup>v</sup> 737. <sup>v</sup> 738. <sup>v</sup> 739. <sup>v</sup> 740. <sup>v</sup> 741. <sup>v</sup> 742. <sup>v</sup> 743. <sup>v</sup> 744. <sup>v</sup> 745. <sup>v</sup> 746. <sup>v</sup> 747. <sup>v</sup> 748. <sup>v</sup> 749. <sup>v</sup> 750. <sup>v</sup> 751. <sup>v</sup> 752. <sup>v</sup> 753. <sup>v</sup> 754. <sup>v</sup> 755. <sup>v</sup> 756. <sup>v</sup> 757. <sup>v</sup> 758. <sup>v</sup> 759. <sup>v</sup> 760. <sup>v</sup> 761. <sup>v</sup> 762. <sup>v</sup> 763. <sup>v</sup> 764. <sup>v</sup> 765. <sup>v</sup> 766. <sup>v</sup> 767. <sup>v</sup> 768. <sup>v</sup> 769. <sup>v</sup> 770. <sup>v</sup> 771. <sup>v</sup> 772. <sup>v</sup> 773. <sup>v</sup> 774. <sup>v</sup> 775. <sup>v</sup> 776. <sup>v</sup> 777. <sup>v</sup> 778. <sup>v</sup> 779. <sup>v</sup> 780. <sup>v</sup> 781. <sup>v</sup> 782. <sup>v</sup> 783. <sup>v</sup> 784. <sup>v</sup> 785. <sup>v</sup> 786. <sup>v</sup> 787. <sup>v</sup> 788. <sup>v</sup> 789. <sup>v</sup> 790. <sup>v</sup> 791. <sup>v</sup> 792. <sup>v</sup> 793. <sup>v</sup> 794. <sup>v</sup> 795. <sup>v</sup> 796. <sup>v</sup> 797. <sup>v</sup> 798. <sup>v</sup> 799. <sup>v</sup> 800. <sup>v</sup> 801. <sup>v</sup> 802. <sup>v</sup> 803. <sup>v</sup> 804. <sup>v</sup> 805. <sup>v</sup> 806. <sup>v</sup> 807. <sup>v</sup> 808. <sup>v</sup> 809. <sup>v</sup> 810. <sup>v</sup> 811. <sup>v</sup> 812. <sup>v</sup> 813. <sup>v</sup> 814. <sup>v</sup> 815. <sup>v</sup> 816. <sup>v</sup> 817. <sup>v</sup> 818. <sup>v</sup> 819. <sup>v</sup> 820. <sup>v</sup> 821. <sup>v</sup> 822. <sup>v</sup> 823. <sup>v</sup> 824. <sup>v</sup> 825. <sup>v</sup> 826. <sup>v</sup> 827. <sup>v</sup> 828. <sup>v</sup> 829. <sup>v</sup> 830. <sup>v</sup> 831. <sup>v</sup> 832. <sup>v</sup> 833. <sup>v</sup> 834. <sup>v</sup> 835. <sup>v</sup> 836. <sup>v</sup> 837. <sup>v</sup> 838. <sup>v</sup> 839. <sup>v</sup> 840. <sup>v</sup> 841. <sup>v</sup> 842. <sup>v</sup> 843. <sup>v</sup> 844. <sup>v</sup> 845. <sup>v</sup> 846. <sup>v</sup> 847. <sup>v</sup> 848. <sup>v</sup> 849. <sup>v</sup> 850. <sup>v</sup> 851. <sup>v</sup> 852. <sup>v</sup> 853. <sup>v</sup> 854. <sup>v</sup> 855. <sup>v</sup> 856. <sup>v</sup> 857. <sup>v</sup> 858. <sup>v</sup> 859. <sup>v</sup> 860. <sup>v</sup> 861. <sup>v</sup> 862. <sup>v</sup> 863. <sup>v</sup> 864. <sup>v</sup> 865. <sup>v</sup> 866. <sup>v</sup> 867. <sup>v</sup> 868. <sup>v</sup> 869. <sup>v</sup> 870. <sup>v</sup> 871. <sup>v</sup> 872. <sup>v</sup> 873. <sup>v</sup> 874. <sup>v</sup> 875. <sup>v</sup> 876. <sup>v</sup> 877. <sup>v</sup> 878. <sup>v</sup> 879. <sup>v</sup> 880. <sup>v</sup> 881. <sup>v</sup> 882. <sup>v</sup> 883. <sup>v</sup> 884. <sup>v</sup> 885. <sup>v</sup> 886. <sup>v</sup> 887. <sup>v</sup> 888. <sup>v</sup> 889. <sup>v</sup> 890. <sup>v</sup> 891. <sup>v</sup> 892. <sup>v</sup> 893. <sup>v</sup> 894. <sup>v</sup> 895. <sup>v</sup> 896. <sup>v</sup> 897. <sup>v</sup> 898. <sup>v</sup> 899. <sup>v</sup> 900. <sup>v</sup> 901. <sup>v</sup> 902. <sup>v</sup> 903. <sup>v</sup> 904. <sup>v</sup> 905. <sup>v</sup> 906. <sup>v</sup> 907. <sup>v</sup> 908. <sup>v</sup> 909. <sup>v</sup> 910. <sup>v</sup> 911. <sup>v</sup> 912. <sup>v</sup> 913. <sup>v</sup> 914. <sup>v</sup> 915. <sup>v</sup> 916. <sup>v</sup> 917. <sup>v</sup> 918. <sup>v</sup> 919. <sup>v</sup> 920. <sup>v</sup> 921. <sup>v</sup> 922. <sup>v</sup> 923. <sup>v</sup> 924. <sup>v</sup> 925. <sup>v</sup> 926. <sup>v</sup> 927. <sup>v</sup> 928. <sup>v</sup> 929. <sup>v</sup> 930. <sup>v</sup> 931. <sup>v</sup> 932. <sup>v</sup> 933. <sup>v</sup> 934. <sup>v</sup> 935. <sup>v</sup> 936. <sup>v</sup> 937. <sup>v</sup> 938. <sup>v</sup> 939. <sup>v</sup> 940. <sup>v</sup> 941. <sup>v</sup> 942. <sup>v</sup> 943. <sup>v</sup> 944. <sup>v</sup> 945. <sup>v</sup> 946. <sup>v</sup> 947. <sup>v</sup> 948. <sup>v</sup> 949. <sup>v</sup> 950. <sup>v</sup> 951. <sup>v</sup> 952. <sup>v</sup> 953. <sup>v</sup> 954. <sup>v</sup> 955. <sup>v</sup> 956. <sup>v</sup> 957. <sup>v</sup> 958. <sup>v</sup> 959. <sup>v</sup> 960. <sup>v</sup> 961. <sup>v</sup> 962. <sup>v</sup> 963. <sup>v</sup> 964. <sup>v</sup> 965. <sup>v</sup> 966. <sup>v</sup> 967. <sup>v</sup> 968. <sup>v</sup> 969. <sup>v</sup> 970. <sup>v</sup> 971. <sup>v</sup> 972. <sup>v</sup> 973. <sup>v</sup> 974. <sup>v</sup> 975. <sup>v</sup> 976. <sup>v</sup> 977. <sup>v</sup> 978. <sup>v</sup> 979. <sup>v</sup> 980. <sup>v</sup> 981. <sup>v</sup> 982. <sup>v</sup> 983. <sup>v</sup> 984. <sup>v</sup> 985. <sup>v</sup> 986. <sup>v</sup> 987. <sup>v</sup> 988. <sup>v</sup> 989. <sup>v</sup> 990. <sup>v</sup> 991. <sup>v</sup> 992. <sup>v</sup> 993. <sup>v</sup> 994. <sup>v</sup> 995. <sup>v</sup> 996. <sup>v</sup> 997. <sup>v</sup> 998. <sup>v</sup> 999. <sup>v</sup> 1000. <sup>v</sup> 1001. <sup>v</sup> 1002. <sup>v</sup> 1003. <sup>v</sup> 1004. <sup>v</sup> 1005. <sup>v</sup> 1006. <sup>v</sup> 1007. <sup>v</sup> 1008. <sup>v</sup> 1009. <sup>v</sup> 1010. <sup>v</sup> 1011. <sup>v</sup> 1012. <sup>v</sup> 1013. <sup>v</sup> 1014. <sup>v</sup> 1015. <sup>v</sup> 1016. <sup>v</sup> 1017. <sup>v</sup> 1018. <sup>v</sup> 1019. <sup>v</sup> 1020. <sup>v</sup> 1021. <sup>v</sup> 1022. <sup>v</sup> 1023. <sup>v</sup> 1024. <sup>v</sup> 1025. <sup>v</sup> 1026. <sup>v</sup> 1027. <sup>v</sup> 1028. <sup>v</sup> 1029. <sup>v</sup> 1030. <sup>v</sup> 1031. <sup>v</sup> 1032. <sup>v</sup> 1033. <sup>v</sup> 1034. <sup>v</sup> 1



7 <sup>Hear, O LORD, when I cry with my voice: have mercy also upon me; and answer me.</sup>

8 <sup>When thou saidst, "Seek ye my face; my heart said unto thee, "Thy face, LORD, will I seek.</sup>

9 <sup>Hide not thy face far from me; "put not thy servant away in anger: "thou hast been my help: "leave me not, neither forsake me, O God of my salvation.</sup>

10 <sup>When my father and my mother forsake me, then "the LORD will "take me up.</sup>

11 <sup>Teach me thy way O LORD, and lead me in "a plain path, because of "mine enemies.</sup>

12 <sup>Deliver me not over unto "the will of mine enemies: for "false-witnesses are risen up against me, and such as "breathe out cruelty.</sup>

13 <sup>I had "fainted, unless I had believed to see the goodness of the LORD "in the land of the living.</sup>

14 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

15 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

16 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

17 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

18 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

19 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

20 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

21 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

22 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

23 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

24 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

25 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

26 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

27 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

28 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

29 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

30 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

31 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

32 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

33 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

34 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

35 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

36 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

37 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

38 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

39 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

40 <sup>Wait on the LORD: "be of good courage, and "he shall strengthen thine heart: wait, I say, on the LORD.</sup>

A.M. 3426.

B.C. 578.

a iv. 1 v. 2.  
cxxx. 2 — 4.  
cxlii. 1, 2.  
§ Or, My heart  
said unto thee,  
Let my face seek  
thy face, &c.

b xxiv. 6. cv.  
4.  
Is. xlv. 19. lv.  
18.  
7.  
Hos. v. 15.  
lxiii. 1, 2.  
cxix. 68. Marg.  
Jer. xxxix. 12,  
13.

f lxvi. 5, 6, 17, 18.  
cxlii. 121. 1 Chr.  
i. xix. 8. 2 Sam.  
xvi. 11. Is. xlix. 15. Matt. x. 21, 22, 36.  
k John ix. 35. xvi. 32. 2 Tim. iv. 16, 18. || Heb.

l xxv. 4, 5, 9, 12.  
lxxvii. 11. cxix.  
10. cxlii. 5—10.  
Prov. ii. 6—9.  
Is. xxx. 20, 21.  
\* Heb. a way of  
plumness, xxvi.  
12. Prov. viii.  
9. xv. 19. Is.  
xxxv. 8. Luke  
iii. 4—6.  
† Heb. those  
which observe  
me. v. 8, liv. 6.  
Marg. lvi. 5, 6.  
lxix. 10. Dan. vi. 4, 5. Luke xx. 20. m xxxi. 8. xxxv. 25. xxxviii. 16. xli. 11. xlii. 8. n xxxv. 11.  
Ez. xx. 10. 1 Sam. xxii. 9, 10. xxvi. 19. 2 Sam. xvi. 7, 8. Matt. xxvi. 59, 60. Acts vi. 11—13. o xxv. 19.  
Acts xiii. 11. p xlii. 5. lvi. 3. cxvi. 9—11. 2 Cor. iv. 1. 8—14. 16. q xlii. 5. lvi. 13.  
cxlii. 5. Job xxxiii. 30. Is. xxxviii. 11, 19. Jer. xli. 19. Ez. xxvi. 20. r xxxv. 3. 21. xxxii. 29.  
xlii. 1. 5. cxix. 5. Gen. xlix. 18. Is. viii. 17. xxv. 9. xxxi. 8. xxx. 18. Lam. iii. 26. Hab. ii. 3.  
Luke ii. 25. 38. Rom. viii. 25. s xxxi. 24. Acts xxvii. 15. 1 Cor. xvi. 13. 2 Tim.  
iv. 5—7. t cxxxviii. 3. Is. xl. 31. 2 Cor. xii. 9, 10. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11.

u xxxv. 11. xxxviii. 16. xli. 11. xlii. 8. n xxxv. 11. Ez. xx. 10. 1 Sam. xxii. 9, 10. xxvi. 19. 2 Sam. xvi. 7, 8. Matt. xxvi. 59, 60. Acts vi. 11—13. o xxv. 19. Acts xiii. 11. p xlii. 5. lvi. 3. cxvi. 9—11. 2 Cor. iv. 1. 8—14. 16. q xlii. 5. lvi. 13. cxlii. 5. Job xxxiii. 30. Is. xxxviii. 11, 19. Jer. xli. 19. Ez. xxvi. 20. r xxxv. 3. 21. xxxii. 29. xlii. 1. 5. cxix. 5. Gen. xlix. 18. Is. viii. 17. xxv. 9. xxxi. 8. xxx. 18. Lam. iii. 26. Hab. ii. 3. Luke ii. 25. 38. Rom. viii. 25. s xxxi. 24. Acts xxvii. 15. 1 Cor. xvi. 13. 2 Tim. iv. 5—7. t cxxxviii. 3. Is. xl. 31. 2 Cor. xii. 9, 10. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11.

u xxxv. 11. xxxviii. 16. xli. 11. xlii. 8. n xxxv. 11. Ez. xx. 10. 1 Sam. xxii. 9, 10. xxvi. 19. 2 Sam. xvi. 7, 8. Matt. xxvi. 59, 60. Acts vi. 11—13. o xxv. 19. Acts xiii. 11. p xlii. 5. lvi. 3. cxvi. 9—11. 2 Cor. iv. 1. 8—14. 16. q xlii. 5. lvi. 13. cxlii. 5. Job xxxiii. 30. Is. xxxviii. 11, 19. Jer. xli. 19. Ez. xxvi. 20. r xxxv. 3. 21. xxxii. 29. xlii. 1. 5. cxix. 5. Gen. xlix. 18. Is. viii. 17. xxv. 9. xxxi. 8. xxx. 18. Lam. iii. 26. Hab. ii. 3. Luke ii. 25. 38. Rom. viii. 25. s xxxi. 24. Acts xxvii. 15. 1 Cor. xvi. 13. 2 Tim. iv. 5—7. t cxxxviii. 3. Is. xl. 31. 2 Cor. xii. 9, 10. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11.

attending on the ordinances of God, and meeting with his people. With serious preparation of heart, and in the exercise of repentance, faith, and a good conscience, he approaches the table of the Lord, to enjoy fellowship with him and his disciples; and to publish with the voice of thanksgiving, and to tell of all the wonders of redeeming love. Having loved the courts of the Lord, and every place and company, where his praises were displayed, and his glorious truths discoursed on; he would dread above all things the doom at last of wicked men. A few hours with the covetous, malicious, and deceitful are very painful: eternity in such company would form a hell to him. This antipathy gives just confidence that his soul shall never be gathered with them, and animates him still to walk in his integrity, and to cry for mercy and complete redemption. Thus he feels his ground firm under him: and, as he delights in blessing God with his congregations on earth; he trusts that shortly he shall join the great assembly in heaven, in "singing praises to God and to the Lamb for evermore."

## NOTES.

PSALM XXVII. V. 1—3. It is probable that this psalm was composed by David in the extremity of his danger from Saul, in order to silence the fears of his companions, by shewing them the strength and reasonableness of his confidence; (Note, xi. 1—3;) though some think it relates to his subsequent conflicts and dangers. However that were, JEHOVAH himself was David's LIGHT, his Teacher, Guide, Comforter; "and his SALVATION," both from temporal dangers and eternal misery: he was "the Strength of his life," his powerful Protector and Upholder; and therefore he had no reason to fear any enemies. (Note, 2 Sam. xxii. 2, 3.) When, in former instances, his wicked persecutors had come against him in force and rage, as if they meant to devour him, (Note Job xxxi. 29, 32;) they stumbled and fell: and he was assured they would do so again: and, being confident that God was on his side, was determined that he would not yield to fear, even if a whole army should march in battle-array, to wage the most desperate war against him. (iii. 6. Compare this with the complaint of Saul. 1 Sam. xxviii. 15.)—When the malignant enemies of Christ came to seize him in his deepest humiliation, at one word of his, they went backward and fell to the ground. (Note, John xviii. 4—9.)

V. 4—6. David was conscious, that the service of God was his choice, and, as it were, his element. (Note, xxvi. 6—9.) Though a brave soldier, a renowned commander and conqueror, and an anointed king, yet his one desire above all others, and his constant prayer and persevering endeavour was, to dwell in, or at, the tabernacle of the Lord, where his ordinances were administered; which were typical of the promised Messiah and his salvation, means of grace to believers, and acts of worship to God. (Note, lxiii. 1—4.) If he might choose for himself, he would spend all the days of his life in the courts of the Lord; that he might meditate with joy upon the beauty and glory of the Divine perfections there displayed, (Notes, l. 1, 2. lxiii. 1—4,) and have constant opportunity of enquiring the will of God, by the high priest, and from his word; and that he might take shelter, as in the pavilion of his heavenly King, where no enemy could find him, or would dare to approach him. Thus he hoped to be fixed as on a rock, immovable by changes or assaults. Indeed, though now driven from the courts of God, he was assured that he should at length be exalted above all his enemies; and be brought back again to the sanctuary; when he would offer sacrifices of joy and thanksgiving, with animated and triumphant songs of praise and gratitude. (Marg. Ref.)

V. 8. This verse may be literally rendered, "My heart said unto thee, Seek ye my face, Thy face, LORD, will I seek." In retired meditation, the exhortations of God to the sons of men to seek his face or favour, were recollected by the psalmist: and his heart answered, "Dost thou deign thus to invite us? Then without delay, or hesitation, I will seek thy face."

V. 9. "Do not in anger reject my suit, because I am a sinner: but accept it, because I am thy servant, whom in former times thou hast so often relieved, that I am emboldened to beseech thee not to desert me,—but to give me deliverance and safety." (Bp. Patrick.)—David expected eternal salvation from the tried mercy and truth of the God of his salvation; and this gave him confidence as to temporal deliverances. (Note, Ps. cxix. 121, 122.)

V. 10. Perhaps David's parents died about this time, or he was deprived of the solace of their company. Perhaps he meant in general, that the favour of God would compensate the loss of all earthly friends; and the nearest and most endeared relations; that the Lord would surely prove faithful, though they should prove cruel and treacherous; and that he was determined to stay his mind on God alone.

V. 11, 12. The psalmist knew himself to be constantly beset with spies and false-witnesses, who pried into all his actions, in order to find some handle against him; that they might gratify their cruel malice, under the pretence of justice; and this led him to pray frequently for heavenly wisdom, and that God would lead him in the path of uprightness, and at a distance from the appearance of evil; that so his observers might be disappointed.—Thus the Son of David, also, was continually watched, that some accusation might be found

against him: but his perfect holiness and wisdom completely frustrated and confounded his implacable foes, who thirsted for his blood. (Marg. Ref.)

V. 13. This verse may be rendered "Assuredly, I trust to see the goodness of the LORD," &c. Perhaps some person had asked David, how he kept up his spirits under his manifold trials and dangers? and he gave him this answer, as comprising the whole secret of his cheerful confidence.—"The land of the living," in this connexion, seems to imply a prospect beyond this present dying world. (Marg. Ref.)

V. 14. Some understand this verse, as the psalmist's apostrophe to his own soul; but perhaps it was chiefly intended as an exhortation to his discouraged companions in tribulation; and also as a pious counsel to every one who might at any future time read this admirable psalm. (Notes, xxv. 4, 5. lxii. 1, 2, 5—10. Hos. xii. 3—6. Mic. vii. 5—7. Hab. ii. 1—3.)

## PRACTICAL OBSERVATIONS.

He, who is "the light of the world," is the eternal JEHOVAH: and whosoever "followeth him, shall not abide in darkness, but shall have the light of life." (Notes, John viii. 12. ix. 4—7. xii. 44—50.) He will guide every believer into the knowledge of his truth, and the comforts of his salvation; and into an acquaintance with the dangers, snares, and enemies, which beset his path, and the manner in which they are to be avoided and overcome. He will uphold and protect their souls, and their lives also, as long as that is good for them; and he will keep them, by his power, through faith, unto complete salvation. Happy are they, whose faith and hope are as vigorous as the security is valid. They need not fear armies of hostile assailants, or legions of infernal spirits, united for their destruction, with rage equal to their force. "In this they may be confident;" for "the eternal God is their refuge." (Notes, Deut. xxxiii. 27—29.)—The temporary success of the wicked is only an introduction to their deeper disgrace and misery; they shall soon stumble, and fall, and rise no more; but the trials of believers will terminate in everlasting honour and felicity. Let us then entreat the Lord to "give us faith," and to "increase our faith;" that we may be delivered from tormenting fears, and honour our protector by cheerful composure, when the hearts of others are shaken, as the trees of the wood are moved by the tempestuous wind.—But the believer's confidence is distinguishable from the hypocrite's presumption. Whatever be the Christian's rank, expectations, reputation, or employment; he considers the favour and service of God, as his "one thing needful." (Note, Luke x. 38—42.) This he prays for, and seeks after: (for what is heartily desired will be diligently sought.) He devises, if he can, to dwell near the ordinances of God, that he may have constant access to them; for they are the rest of his soul, to which he returns with pleasure, when he hath necessarily been called from them. He delights in contemplating the beauty and glory of the Lord, in the person of Jesus Christ; and he enquires his will, by studying his word, and praying for his teaching Spirit: and he hides himself from cares, and fears, and foes, in the presence-chamber of his King and Father, where no pursuer can discover him, or will venture to assault him: and whilst he drinks the waters, which flow from the rock of ages, he fixes his hope and soul upon the rock itself, for stability and support. With such desires and experiences, we may triumph amidst conflicts, and "rejoice in tribulation." The Saviour, who suffered and conquered for us, will conquer by us; and, in hope of rendering eternal songs of praise in the temple above, we may now celebrate every mercy, with sacrifices of exulting joy and thanksgiving here on earth. But we should all be far more joyful and thankful, if we were more instant and fervent in prayer.—To the blessings of salvation, the word of God invites sinners at large; yet, instead of attending to this call to seek his face, men turn their backs on him and his ways; for the heart of him alone, who is "born of God," echoes to the invitation; he fears nothing so much as the hiding of his face, and being excluded from his service, or left to come short of his salvation: every token of his displeasure grieves him; and this renders him watchful and jealous of his own heart, and animates his supplications.—The loss of earthly friends, or their unkindness, or anxiety about them, leads him more diligently to seek, or more highly to value, a relation to his heavenly Friend: and should his attachment to the Lord forfeit the favour of all his relatives, that loss would prove his richest gain. Let then the destitute, the orphan, and the widow, seek to the LORD, who is "a Father of the fatherless," and he will take them up; let us all seek to be taught and led in his ways, and in a plain path, that we may neither wander, nor stumble, nor cause our enemies to rejoice: and if we meet with the envenomed tongue of slander, or with cruel persecutions, let us remember "the man after God's own heart;" or rather let us look unto the suffering Saviour, and pray in faith not to be delivered up into the hands of our enemies. Having found the supports and comforts of the Lord's favour in times past; let us not faint, but "verily hope to see his goodness in the land of the living." Let us encourage others to "wait for the LORD," and not to yield to fear in the midst of dangers and enemies; for his grace will be sufficient for their support and deliverance. And, whatever we may meet with in this dying world, he



## PSALM XXVIII.

David earnestly prays for deliverance, and denounces the righteous doom of the wicked, 1-5. He exults in God, and prays for his people, 6-9.

## A Psalm of David.

UNTO thee <sup>a</sup>will I cry, <sup>b</sup>O LORD my rock; <sup>c</sup>be not silent <sup>d</sup>to me: lest, <sup>e</sup>if thou be silent to me, <sup>f</sup>I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee; <sup>g</sup>when I lift up my hands toward <sup>h</sup>thy holy oracle.

3 <sup>i</sup>Draw me not away with the wicked, and with the workers of iniquity, which <sup>j</sup>speak peace to their neighbours, but <sup>k</sup>mischievous is in their hearts.

4 <sup>l</sup>Give them according to their deeds, and <sup>m</sup>according to the wickedness of their endeavours: <sup>n</sup>give them

vii. 23, xxv. 41, 46, 2 Cor. vi. 17. g xii. 2, lv. 21, lxii. 4, Jer. ix. 8, 9, Mic. iii. 5, Matt. xxii. 15-18, h vii. 14, x. 7, 14, xxxvi. 4, lli. 1, Prov. xxvi. 23-26. i v. 10, lxx. 12, 13, lxxx. 22-24, Jer. xlviii. 21-23, 2 Tim. iv. 14, Rev. xviii. 6. k ii. 1-5, xxi. 10, 11, Ez. xxxviii. 10. l lxii. 12, ciii. 10, cix. 17-21, cxxx. 3, 4, Rom. ii. 6-8, xl. 22, Jam. ii. 13.

will strengthen our hearts; and we shall see and enjoy his goodness, in the land of the living, in heaven, where sin and death never entered. Let us then, I say, encourage each other to "wait on the LORD," with patient expectation and with fervent prayer."

## NOTES.

PSALM XXVIII. V. 1. It is not agreed, whether this psalm was written during David's persecutions from Saul; or at a later period of his life.—"*Be not silent*," &c. Treat not my humble requests with silent neglect.—"The words rendered "the pit," generally mean the grave, when used in this manner; yet, when the death of the wicked is thus expressed, it seems also to denote the place of future punishment; for all men go down into the grave, but the wicked into "the pit of destruction," (lv. 23).—If God did not shew, by some visible interposition, that he heard and answered David's prayers, he must soon be cut off and laid in the grave, never more to glorify God on earth; and it would appear as if he died under the Divine wrath, as the wicked do. (Marg. Ref.)—Had Christ continued in the grave, it might have been concluded, that he had been justly put to death: but he was justified and proved to be the Son of God by his resurrection. (Notes, Rom. i. 1-4. iv. 23-25. 1 Cor. xv. 12-28.)

V. 2. *Holy oracle.* The place of the ark of the covenant, and the mercy-seat. (Notes, 1 Kings vi. 15-22. viii. 6. 28-30. Dan. vi. 10, 11.)

V. 3. "Draw me not away," as criminals are violently carried to the place of execution.—David deprecated the doom which awaited his deceitful persecutors, or that of Saul in particular. (Notes, xxvi. 9-11. xxxvi. 3, 4. lli. 1-5. Prov. xxvi. 23-27.)

V. 4, 5. The language in the first of these verses is that of *prayer*, in the latter of *prediction*. In the one the psalmist calls on God to deliver him, and plead the cause of true religion, by executing deserved punishment on his implacable enemies: in the other he assigns the reason why he used this language; namely, because he foresaw this doom coming on them, and because their conduct shewed them to be given up to final hardness of heart.—In general, we may and ought to pray, for the just punishment of all impenitent enemies of the church; but with particular application to individuals, such prayers can only be proper for inspired persons.—To be dealt with according to their deservings, must be most tremendous to every sinner. (Note, Jam. ii. 8-13.)—*Regard not*, &c. (5.) (Notes, xcii. 4-7. Is. v. 11-17. xxii. 8-14. xxvi. 9-11. Rom. i. 18-20. 28-32.)

V. 6, 7. This sudden transition, from earnest prayer, to exulting joy and praise, accords so much with the method of those psalms, which are evidently prophetic of Christ, that some expositors interpret this of him; and suppose these verses to be spoken as an anticipation of the triumphs and glory which followed his deep humiliation and sufferings. (Notes, xxii. 22-31.)—David himself, however, seems frequently to have anticipated the answer of his prayers in a similar manner; or, perhaps, after his deliverances, while leading the praises of his people, he contrasted the joyful scene, with the dangers and sorrows, the prayers and tears, which preceded it.

V. 8. Some versions render this, "The LORD is their strength: (that is, that of his people:) and his Messiah is the strength of salvations."—The original may bear this construction; and, no doubt, David had reference to Christ, whom he typified both in his conflicts and victories; and the blessings of God conferred on his people through him.

V. 9. David's prayer for Israel was in some respects typical of Christ's intercession for his church.—The authority of a good prince resembles the care of a tender shepherd over his flock. The word rendered *feed*, therefore, means also *rule*; and is applied to JEHOVAH, to the Messiah, and to David, and others. (Notes, 2 Sam. v. 1, 2. Is. xl. 9-11. Jer. xxiii. 3, 4. Mic. v. 3, 4. vii. 14-17. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

Whilst others are troubling their fellow-creatures with unavailing complaints; believers should, under distresses, cry the more earnestly to "the Rock of their salvation;" and they should not rest, till they have received some satisfactory token that their prayers are heard; for if the Lord could refuse to answer them, their case would resemble that of those who have perished in their sins, to whose agonizing cries no gracious answer will be made for ever. But this can never befall those who come to the mercy-seat of a reconciled God, in

A. M. 3426.

B. C. 578.

after the work of their hands: "render to them their desert.

5 Because <sup>a</sup>they regard not the works of the LORD, nor <sup>b</sup>the operation of his hands, he shall destroy them, and <sup>c</sup>not build them up.

6 <sup>d</sup>Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD <sup>e</sup>is my strength and <sup>f</sup>my shield; <sup>g</sup>my heart trusted in him, and I am helped: <sup>h</sup>therefore my heart greatly rejoiceth; and <sup>i</sup>with my song will I praise him.

8 The LORD <sup>j</sup>is <sup>k</sup>their strength, and he is the saving strength of <sup>l</sup>his anointed.

9 <sup>m</sup>Save thy people, and <sup>n</sup>bless thine inheritance: <sup>o</sup>feed them also, and <sup>p</sup>lift them up for ever.

xix. xl. xli. 1. p x. 5, xxi. 4-6. q civ. 24, xli. 2. 4. Job xxiv. 26. 27. Is. v. 12. xxii. 11, xxvi. 9. r John xii. 37. Rom. i. 20, 28. o viii. 3, xix. 1, 2. Num. xxii. 23. s 21. Hos. xii. 12, 18. Jer. x. 12, 13. Eph. i. 19-21. p 2 Sam. vii. 13. 27. 1 Kings xi. 35. Jer. xxxi. 4. xxxiii. 20, 21. q xxxi. 21, 22. lxxvi. 19, 20, lxxix. 33, 34. cvii. 10-12. 22. cxvi. 1, 2. cxviii. 5. r 8. xlviii. 1, 2. xix. xl. xli. 1. Is. xii. 2, xlv. 24. Eph. vi. 10. s xxvii. 11, xci. 4. Gen. xv. 1. t xlii. 5, xlii. 4, lvi. 3, 4. Ex. xvi. 1, &c. 13-15. u xvi. 9-11, xxi. 1, xxx. 11, 12, xxxiii. 24, lxxviii. 3, 4. Is. lxi. 10. x. xcvi. 1-3. Ex. xvi. 1, &c. Judg. v. 1, &c. 1 Sam. ii. 1, &c. 2 Sam. xxii. 1, &c. Rev. v. 9, xv. 3. t Or, his. s Heb. Strength of salvations. y ii. 2, xx. 6, 1 Sam. xvi. 13. Is. lxi. 1. z xiv. 7, xxv. 22, lxxx. 14, 19. Jer. xxxi. 7. 2 Sam. xxi. 3. 1 Kings viii. 51. 53. Jer. x. 16. Eph. i. 18. || Or, rule. lxxviii. 71. 2 Sam. vii. 6. Is. xl. 11. Ez. xxxi. 23, 24. Mic. v. 2, 4. Matt. ii. 6. Marg. b Ezra i. 4. Marg.

"the holy place not made with hands:" through the intercession of our great High Priest, sincerely desiring and humbly hoping for those blessings, which he purchased by his meritorious sacrifice, and is now exalted to bestow. They will not, however, merely deprecate the punishment which awaits the wicked, and the effects of their persecuting malice; but they will likewise earnestly pray that they may not be drawn away by their enticements, to adopt their errors, and imitate their sins: for the ungodly are more to be dreaded, when they "speak peace to their neighbours," than when they avow the mischief which is in their hearts. We may, without hesitation, predict that impenitent sinners will ere long be recompensed according to their endeavours to do evil: and we cannot desire that the obstinate enemies of Christ should escape condign punishment. Indeed, if men duly regarded the works of the Lord, the displays of his power and majesty would intimidate them from rebellion; and "his goodness would lead them to repentance;" but alienation of heart from God causes men to neglect all his operations, and to despise even his redeeming love. And he will surely destroy such as do so; and not build them up, though for a time they prosper.—The servant of God is often encouraged to anticipate the answers of his prayers, whilst he is yet asking. When praising him for his goodness, and "rejoicing with joy unspeakable and full of glory;" it is very profitable to recollect and record our earnest cries in the time of our distress; and, whilst our hearts rejoice in the Lord, our strength and shield, we should not forget our "brethren in tribulation," but pray fervently for them also.—In the exaltation of our anointed King, who was once crucified for us, we have the earnest, and exemplar, of all our deliverances. In his name we may present our supplications, in full assurance of hope, that our God will "save his people, and bless his inheritance;" that he will protect, provide for, and comfort them on earth, and at length lift them up for ever in heaven. But what are all those sudden transitions from deep distress to joyful praises, which take place in the believer's experience here; compared with that, which every one of them successively finds, when in a moment, he exchanges the groans and agonies of death, for heavenly joys and uninterrupted hallelujahs!

## NOTES.

PSALM XXIX. V. 1, 2. The psalmist here calls on the mightiest princes of the earth who demand homage, and sometimes worship, from men, to render glory to the universal Sovereign and Judge; and to come and pay their tribute of adoration at his sanctuary, in which he displayed the beauty and excellency of his holy character and perfections. (Notes, ii. 10-12. cxvi. 6-9. cxxxviii. 4, 5. cxlv. 3-7. cxlviii. 11-13.)—*Ascribe to*, &c. (Common Prayer-book version.)—*Beauty of*, &c. (Marg.) (Note, 2 Chr. xx. 20, 21.)

V. 3-11. It is probable that this psalm was composed during a violent storm of thunder and lightning, which reminded David, and led him earnestly to remind others, how mean and feeble the most mighty and honourable of the earth were, in comparison of the God of "glory and strength." (Notes, Job xxxvi. 22-33. xxxvii. 1-13. P. O. 1-13. xl. 9-14.)—"You," (ye princes of the earth,) "think there is great power in your words; but, as they can be heard but a little way, so they are but of little force, in comparison with this mighty voice; wherein the Lord expresses how potent he is, and strikes a dread and horror into all that hear it." (Bp. Patrick.)—The thunder is often called the voice of God; (Ex. ix. 28. Marg. Notes, 2 Sam. xxii. 7-16. Rev. iv. 4, 5. Marg. Ref.) During a violent storm, he seems in glorious majesty to ride upon the many waters which form the clouds, and he shakes the ocean as well as the earth. The power of the lightning equals the terror of the thunder; enormous cedars are shivered and scattered by it in a moment; the very mountains shake, and seem to move with agility, like a calf, or a young rhinoceros, by the tempest, or the earthquakes, with which they are sometimes accompanied. The flames of the electrical fire, at the direction of the Almighty, are divided with inconceivable swiftness, and irresistible force; and even the wilderness is thrown into a trepidation. The hinds, affrighted, cast forth their young; and the forests are stripped, and their dark recesses laid open; the trees being shivered, their branches torn off, and the wild beasts affrighted in their dens.—The clause rendered, "the hinds to calve," is, by some, read, with a small alteration of the text, "the oaks to tremble."—But the people who worshipped God at his sanctuary, heard his voice from his word, which, though replete with encouragement, was more majestic and powerful than the thunder and lightning; and, being secure under his protection, they spake of his glory, as displayed in all these terrific events. For HE, who once directed the rising,



PSALM XXIX.

A Psalm of David.

David calls on the mighty to give glory to God, 1, 2. He shews the majesty and power of his voice, 3-9: and that, as the eternal King, he will strengthen and bless his people, 10, 11.

**G**IVE unto the LORD, O ye <sup>a</sup>mighty, give unto the LORD glory and strength.

2 <sup>b</sup>Give unto the LORD the <sup>c</sup>glory due unto his name; <sup>d</sup>worship the LORD in <sup>e</sup>the beauty of holiness.

3 <sup>f</sup>The voice of the LORD is upon the waters: <sup>g</sup>the God of glory <sup>h</sup>thundereth: the LORD is upon <sup>i</sup>many waters.

4 The voice of the LORD is <sup>j</sup>powerful; the voice of the LORD is <sup>k</sup>full of majesty.

5 The voice of the LORD <sup>l</sup>breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to <sup>m</sup>skip like a calf: <sup>n</sup>Lebanon and <sup>o</sup>Sirion like a young <sup>p</sup>unicorn.

7 The voice of the LORD <sup>q</sup>divideth <sup>r</sup>the flames of fire.

8 The voice of the LORD <sup>s</sup>shaketh the wilderness; the LORD shaketh the wilderness of <sup>t</sup>Kadesh.

9 The voice of the LORD <sup>u</sup>maketh the hinds to <sup>v</sup>calve, and <sup>w</sup>discovereth the forests: and <sup>x</sup>in his temple doth <sup>y</sup>every one speak of <sup>z</sup>his glory.

10 The LORD <sup>a</sup>sitteth upon the flood; yea, the LORD sitteth <sup>b</sup>King for ever.

1 Jer. iv. 23-25. Hab. iii. 6-11. Rev. xx. 11. k Deut. iii. 9. l xxi. 10. Num. xxiii. 22. 4 Heb. cutteth out. m lxxviii. 18. cxiv. 5. 6. Ex. ix. 23. Lev. x. 2. Num. xvi. 35. 2 Kings i. 10-12. Job xxxvii. 3. n xlviii. 7. xli. 3. Job ix. 6. Is. xlii. 13. Joel iii. 16. Hag. ii. 6. 21. Heb. xii. 26. o Num. xiii. 26. p Job xxxix. 1-3. 2 Or, be in pain. q Is. ix. 18. s. 18. 19. Ex. xx. 46-48. r xli. 2-5. xlviii. 9. cxix. 1. 2. cxlxxv. 4. 2. s Or, every whit of it uttereth, &c. s. 3. lxxv. 7. civ. 6-9. Gen. vi. 17. Job xxxviii. 8-11. 25. Mark iv. 41. t x. 16. xciii. 1. xcix. 1. Dan. ii. 44. Matt. vi. 13. 1 Tim. i. 17.

PRACTICAL OBSERVATIONS.

The mighty and honourable of the earth derive all their power and splendour from the eternal JEHOVAH; but, alas! few of them attempt to render to him the honour of his name, or "to worship him in the beauty of holiness!" They should, however, be reminded, that this is their highest privilege, interest, and happiness. The most exalted creatures, indeed, cannot render to the infinite God, their Creator and constant benefactor, all "the glory which is due to him," much less can any sinner; but when we come before him, as "in Christ reconciling the world unto himself," adoring his majesty, submitting to his authority and righteousness, in genuine repentance and faith, and offering our spiritual sacrifices of praise and thanksgiving, and willing obedience; he will pardon and accept our defective services, though infinitely beneath his majesty and excellency.—The majestic terror and destructive effects of thunders, lightnings, hurricanes, and earthquakes, with the consternation which they occasion, while they impress on us a sense of God's omnipotence, and of man's impotency, should lead us to think of the defenceless and desperate condition to which the wicked will be reduced in the day of judgment.—For the voice of the Divine law, if duly attended to, would fill the consciences of sinners with more terror and amazement than all the convulsions of nature; (Notes, Ex. xix. 16-20. x. 18-25. Deut. v. 22-25. Heb. xii. 18-21); and the effects of the word of God, when attended by the operations of his Holy Spirit, are far greater upon the souls of men, than that of thunder in the material world. By its energy the stoutest are made to tremble, the proudest are abased, the secrets of the heart are detected, sinners are converted; and the savage, the sensual, and the unclean, become harmless, gentle, and pure, resembling doves and lambs. If we have heard his voice, and fled for refuge to lay hold of the hope set before us; if we have welcomed Christ as a Saviour, and submitted to him as our King for ever; if, relying on his merits, we are no longer terrified by "the ministration of death," yet have learned to love him, and keep his commandments; let us remember, that it is the same glorious God our Saviour who causeth the thunder; and the children need not fear their Father's voice, when he speaks in anger to his enemies. Whilst they tremble who are exposed, without shelter, to his vengeance, let us in his temple, his appointed refuge, (safe as Noah in the ark,) thank him for our security, and speak of his honour. "Let us give diligence to the full assurance of hope unto the end;" and continually plead his promises, expecting that he will give us strength to resist temptation, to bear trials, to conquer enemies, and to perform every duty; and that he will bless us with a quiet conscience, a contented mind, and the "peace of God, which passeth all understanding;" that he will give us sweet composure, even in the solemn hour of death, and exulting boldness amidst the dissolution of this visible creation, and in the "day of judgment and perdition of ungodly men;" knowing that our Saviour and King will rule even that flood of vengeance, and those tremendous convulsions; and that he hath prepared for us "new heavens and a new earth, wherein dwelleth righteousness." (Note, 2 Pet. iii. 10-13.)

A.M. 2987.

B.C. 1017.

a H. 10-12. xviii. 31-34. xvi. 7-9. Is. lx. 12. Jer. xlii. 16-18. \* Heb. sons of the mighty. b Chr. xvi. 28. 29. + Heb. honour of his name. xvi. 6. 9. cxli. 3-6. cxlv. 3-7. c xxvii. 4. xvi. 9. 2 Chr. xx. 21. 2 Or, his glorious sanctuary. d xviii. 13-15. lxxvii. 16-19. Matt. viii. 26. 27. Rev. xvii. 14. 15. e xlv. 7-10. Acts vii. 2. f Ex. ix. 28. 33. xix. 16. 1 Sam. vii. 10. Job xxxvii. 2-5. John xii. 29. Rev. iv. 5. viii. 5. xl. 19. xvi. 18. xix. 6. § Or, great. xciii. 3. 4. civ. 3. || Heb. in power. xlviii. 8. Job xxxvii. 11-14. Jer. li. 15. 16. Luke iv. 36. vii. 25. \* Heb. in majesty. Job xl. 9-12. Is. lxxvi. 6. Ez. x. 5. f. Is. li. 13. h cxiv. 4-7. i Chr. xvi. 28. 29. k Deut. iii. 9. l xxi. 10. Num. xxiii. 22. 2 Kings i. 10-12. Job xxxvii. 3. n xlviii. 7. xli. 3. Job ix. 6. Is. xlii. 13. Joel iii. 16. Hag. ii. 6. 21. Heb. xii. 26. o Num. xiii. 26. p Job xxxix. 1-3. 2 Or, be in pain. q Is. ix. 18. s. 18. 19. Ex. xx. 46-48. r xli. 2-5. xlviii. 9. cxix. 1. 2. cxlxxv. 4. 2. s Or, every whit of it uttereth, &c. s. 3. lxxv. 7. civ. 6-9. Gen. vi. 17. Job xxxviii. 8-11. 25. Mark iv. 41. t x. 16. xciii. 1. xcix. 1. Dan. ii. 44. Matt. vi. 13. 1 Tim. i. 17.

u xxviii. 8. 9. lxxviii. 35. lxxviii. 3. Is. xli. 29. 31. xli. 10. Zech. x. 6. 12. Eph. iii. 16. 2 Tim. iv. 17. x lxxii. 9. 7. Num. vi. 27. 27. Is. ix. 6. 7. John xiv. 27. Rom. xvi. 37. 1 Cor. x. 17. 2 Thes. iii. 16. Rev. i. 4. PS. XXX. a Deut. xx. 5. 2 Sam. v. 11. vi. 20. vii. 2. xx. 3. b xxxiv. 3. 4. lxxv. 17. cxli. 1. Dan. iv. 37. c xxvii. 6. lxxviii. 9. d xli. 4. xxv. 2. xxxv. 19. 25. vii. 10. Job lxxix. 41-46. cxl. 8. Lam. ii. 15. e vi. 2. 3. H. 8. cxli. 3. 4. cxli. 17-22. cxlviii. 18. cxlviii. 3. Gen. xx. 17. Ex. xv. 26. 2 Kings xx. 5. 5. Jam. v. 14. 15. f xvi. 10. xl. 1. 2. lvi. 13. lxxi. 20. lxxviii. 13. Marg. cxvi. 8. Job xxxiii. 19-22. Is. xxxviii. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 The LORD will "give strength unto his people; the LORD will <sup>a</sup>bless his people with peace.

PSALM XXX.

David praises God for deliverance, and calls on the saints to join him, 1-5. He shews that undue confidence had preceded his troubles, and fervent prayers his deliverance, 6-10. He renews his animated praises, 11, 12.

A Psalm and Song, at <sup>a</sup>the dedication of the house of David.

**I** WILL <sup>b</sup>extol thee, O LORD; <sup>c</sup>for thou hast lifted me up, and <sup>d</sup>hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, <sup>e</sup>and thou hast healed me.

3 O LORD, thou hast <sup>f</sup>brought up my soul from the grave: thou hast kept me alive, that I should not go <sup>g</sup>down to the pit.

4 <sup>h</sup>Sing unto the LORD, O ye saints of his, and give thanks <sup>i</sup>at the remembrance of <sup>j</sup>his holiness.

5 <sup>k</sup>For <sup>l</sup>his anger endureth but a moment; <sup>m</sup>in his favour is life: <sup>n</sup>weeping may endure for a <sup>o</sup>night, but <sup>p</sup>joy cometh <sup>q</sup>in the morning.

6 And <sup>r</sup>in my prosperity I said, <sup>s</sup>I shall never be moved.

7 LORD, <sup>t</sup>by thy favour thou hast <sup>u</sup>made my mountain to stand strong: <sup>v</sup>thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and <sup>w</sup>unto the LORD I made supplication.

9 h xlii. 11. xlviii. 1-3. cxii. 20-22. cxliii. 9. cxlv. 19-21. cxlviii. 14. cxlix. 1. Rev. x. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

NOTES.

PSALM XXX. Title. This title may be rendered "A psalm: a song at the dedication of the house for David." When advanced to the throne, and possessed of mount Zion, the psalmist built himself a house, which no doubt he dedicated to God, by fervent prayer, and joyful thanksgivings; and, perhaps, by making a religious feast for his friends. (Note, Deut. xx. 5-9.) But there is nothing in this psalm peculiarly appropriate to that occasion; and it was evidently composed either after a dangerous illness, or when he had experienced some extraordinary deliverance.—Many think that it was used after Absalom's rebellion, when David returned to Jerusalem; and, having purified his house from the defilement which had polluted it, he solemnly dedicated both it and himself to God. (Marg. Ref.)

V. 1, 2. (Notes, xxxv. 17-19. 25-28. xli. 11-13.) Healed. (2.) If this word be literally understood, a dangerous illness, and an unexpected recovery, gave occasion to the psalm. But some think the expression to be used figuratively, (as no doubt it frequently is;) and to denote a forlorn and hopeless condition, like that of a sick man given over by physicians, and unable to help himself. The expectation of his death, formed by David's enemies, and the joy and triumph which that event would have given them, peculiarly suit the state of things during Absalom's rebellion. (Note, xli. 4-8.)

V. 3. (Notes, xvi. 8-11. xxviii. 1. lxxvii. 13. cxvi. 8-12. cxviii. 17, 18. Is. xxxviii. 17-20.)

V. 4. This word (saints) signifieth them that have received mercy, and shew mercy liberally to others. Several words, varying in meaning, but all implying genuine piety and holiness, are translated, "saints," in different parts of Scripture. By persons of this character, the holiness of God, (or his moral excellencies, as displayed in his word, and by his works,) is reflected on with admiring and grateful love, and celebrated with joyful praises. (Notes, Ex. xv. 11. Is. vi. 1-4. xxx. 8-11. Rev. iv. 6-8.)

V. 5. The concise manner in the original of this verse, is very expressive. "For a moment in his anger; life in his favour; weeping may lodge in the evening; but singing in the morning." No doubt this is meant exclusively of weeping penitents, or submissive suffering believers, and not of the ungodly or hypocritical. (Notes, cxli. 9. cxv. 5, 6. Matt. v. 4.)—See his clemency to his faithful servants, whom he may correct sharply for a little while; but is soon reconciled, and then extends his favour to them without any end, and sends deliverance to them so suddenly, and unexpectedly, as well as seasonably; that where nothing but lamentations were heard over-night, there nothing but shouts of joy are heard in the morning. (Bp. Patrick.)

V. 6-8. When the psalmist had been delivered from Saul's persecuting malice, and was settled peaceably in his kingdom, and rendered victorious over the enemies of Israel, he seems to have concluded that his trials and dangers were over, and that he should thenceforth have uninterrupted peace. (Notes, 2 Sam. vii. 1-3. 18. 19. 25-29.) But while he ascribed his great prosperity, and the firm establishment of his authority, to the faithfulness, power, and love of God, he seems to have given way to unwarranted confidence, and to have remitted his vigilance and activity, and, probably, the fervency of his devotion. (Note, xi. 1-5.) Thus he was gradually drawn into a course of inexpedient indulgence; and, at length, into most aggravated guilt, in the matter of Uriah, which threatened the final ruin of his comfort, reputation, authority, and family;



9 'What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 "Hear, O LORD, and have mercy upon me: LORD, <sup>b</sup>be thou my helper.

11 Thou <sup>a</sup>hast turned for me my mourning into <sup>a</sup>dancing: thou hast put off my sackcloth, and <sup>a</sup>girded me with gladness;

12 To the end that <sup>a</sup>my glory may sing praise to thee, <sup>b</sup>and not be silent. O LORD my God, <sup>a</sup>I will give thanks unto thee for ever.

## PSALM XXXI.

David avows his confidence in God, craves his help, and rejoices in his mercy, 1-8. He states his various trials, and blends his complaints with prayers, 9-18. He admires the goodness of God to those who fear him, and excites the saints to love and trust him, 19-24.

To the chief Musician, A Psalm of David.

**I**N <sup>a</sup>thee, O LORD, do I put my trust; let me never be ashamed: <sup>b</sup>deliver me in thy righteousness.

2 <sup>a</sup>Bow down thine ear to me; <sup>a</sup>deliver me speedily: be thou <sup>a</sup>my strong rock, for <sup>a</sup>an house of defence to save me.

PSALM XXXI. a xxii. 4, 5. xxv. 2. lxxi. 1, 2. Is. xlii. 23. Rom. v. 5. x. 11. cxliii. 1, 11, 12. Dan. ix. 16. c lxxvii. 1. cxxx. 2. Prov. xxii. 17. d xl. 17. lxxi. 1. cii. 2. cxliii. 7. Job vii. 21. Luke xviii. 8. \* Heb. to me for a rock of strength. xviii. 1, 2. lxxi. 7. xiv. 22. Deut. xxxii. 31. 2 Sam. xxii. 3. cxliii. 3. \* lxxi. 3. xc. 1. xci. 9. Is. xxxiii. 16. John vi. 56. 1 John iv. 12, 15, 16.

and actually exposed him to sharp rebukes, anguish of spirit, and overwhelming domestic afflictions, till Absalom's rebellion formed a sort of crisis in his case, and reduced him to such an humble, submissive, believing, and devout, state of mind, as prepared him for returning peace and comfort. (Notes, 2 Sam. xi. -xx.) The Lord "hid his face, and he was troubled;" (Notes, x. i. xiii. 1-4.) His deepest trouble, however, was but for a moment; his weeping, when both sins and sufferings combined to render him inconsolable, continued for a night, and joy came in the morning. God, in answer to his prayers, "restored to him the joy of his salvation;" (Note, li. 12, 13;) and he spent the rest of his days in a degree of prosperity, honour, and comfort, which, in so dreadful a case as his had been, was beyond what could at all have been expected.

V. 9, 10. If God had permitted his offending servant to be slain, or to die of disease, he could no more have served the cause of religion, or glorified him in his church on earth: but, if spared, he purposed to celebrate the mercy and truth of God among his people, and hoped thus to do essential service to Israel. (Notes, lxxii. 17, 18. lxxxviii. 10-12. Is. xxxviii. 17-20.) The concluding part of the first book of Chronicles, shews that his purposes and expectations were fully established.

V. 11, 12. These verses illustrate the doctrine of the fifth verse, by the psalmist's own experience, whose case seemed as likely to form an exception to the general rule, as any that could well be conceived. The figurative language, used on the occasion, is highly descriptive of the most exulting gladness, and most animated, constant, and unmingled praises; such as are found in the six concluding psalms. (Marg. Ref. Notes, cxlv. 1, 2. cxlvi. 2.)—The tongue, when thus employed, is the distinguishing honour of our animal frame; and seems to be meant by "my glory." (Comp. xvi. 9. Acts ii. 26.)

## PRACTICAL OBSERVATIONS.

We ought to dedicate all our possessions and enjoyments to Him who gave them to us: our habitations should be daily entrusted to his care, and consecrated to his service, by the word of God and prayer; and by excluding from them, as far as we can, whatever is displeasing in his sight. And when our comforts have been interrupted, and are again restored; we should renew our dedication of them to the service of our God. But, alas! how many houses, even of men called Christians, are not only destitute of religion, but also scenes of such impiety and wickedness, that one might almost be led to conclude, they had been set apart to the service of the devil!—In this militant state it calls for our admiring gratitude, when the Lord lifts us up out of one difficulty after another, and does not suffer our foes to rejoice over us. Returning health, or deliverance from imminent dangers, is peculiarly pleasant, when given in answer to fervent prayers. But the redemption of our souls from "the pit of destruction" calls for our greatest thankfulness: and he, who heard the Saviour, and raised him from the dead, will thus save and bless all his true disciples. Let us then praise God for that earnest of all our mercies and hopes, and call upon all the saints to join us in our hallelujahs. These may "rejoice at the remembrance of his holiness:" for as the Lord hateth sin, and hath taught them to hate it, his purity assures them, that he will wholly sanctify them; and all his perfections afford security for their eternal salvation. His anger, which is everlasting against the impenitent, "endureth but for a moment." He will frown, rebuke, and correct when they offend: then they will mourn and repent; this may continue for a night, but joy will speedily return; and the renewed sense of his favour, which is their life and comfort, like the rising sun, will make it morning with their souls.—But let all beware of unwarranted confidence and carnal security: neither outward prosperity nor inward peace are here immovable: the Lord in his favour hath fixed the believer's safety, firm as the deep-rooted mountains; but in every thing else he may expect to be shaken, and to meet with temptations and afflictions. When we grow unwatchful, we fall into sin; and the Lord hides his face, our comforts droop, troubles assail, and perhaps our enemies insult over us. And to arise from such depths requires redoubled earnestness and diligence; renewed humble confessions and fervent importunate prayers. We should intreat the Lord, that

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B.C. 1062.

t vi. 5. lxxxviii. 10-12. cxvii. 17. Ec. ix. 10. Is. xxxviii. 18. u li. 1, 2. cxliii. 1, 7-9. x xxviii. 7, liv. 4. y 5. Gen. xxxviii. 35. xlv. 28. 2 Chr. xx. 3. 9. 12, 27, 28. Esth. ix. 22. Is. xxxv. 8. lxxi. 10, 11. John xvi. 20. Rev. vii. 14-17. xli. 4. z cxlix. 3. cl. 4. 2 Sam. vi. 14. Ec. iii. 4. Jer. xxxi. 4, 13, 14. a Neh. viii. 10. Is. lxxi. 3, 10. Luke xv. 22.

\* That is, my tongue, or, my soul. xvi. 9. lxxi. 8. Gen. xliii. 6.

b Luke xxi. 40. Acts iv. 20.

c xlii. 6. lxxi. 14. 23, 24. cxlv. 2. cxlvi. 1, 2. Rev. iv. 8, v. vii. 12. b vii. 8, 9. xliii. 1. d xl. 17. lxxi. 1. cii. 2. cxliii. 7. Job vii. 21. Luke xviii. 8. \* Heb. to me for a rock of strength. xviii. 1, 2. lxxi. 7. xiv. 22. Deut. xxxii. 31. 2 Sam. xxii. 3. cxliii. 3. \* lxxi. 3. xc. 1. xci. 9. Is. xxxiii. 16. John vi. 56. 1 John iv. 12, 15, 16.

f xxiii. 2, 3. xxv. 11. lxxix. 9. Josh. vii. 9. Jer. xiv. 7. Ez. xxxvi. 21, 22. Eph. i. 12. g xxv. 5, 9. xliii. 3. cxxxix. 24. cxliii. 10, 11. Neh. ix. 12. 19. Is. xlix. 10. Luke i. 79. John xvi. 13. h xxv. 16. xxxv. 7. lxxvi. 6. cxxiv. 7. cxi. 5. Prov. xxix. 5. 2 Tim. ii. 26. i xix. 14. 2 Cor. xii. 9.

k Luke xxii. 46. Acts vii. 59. 2 Tim. i. 12. l lxxi. 23. cxxx. 8. Gen. xlviii. 16. Lev. xxv. 48. Is. i. 3. Tit. ii. 14. 1 Pet. i. 18, 19. Rev. v. 9.

m Deut. xxxii. 4. 2 Tim. ii. 13. Tit. i. 2. Heb. vi. 18. n xxvi. 5. cxxxix. 21. o xxiv. 4. Jer. x. 8. 15. Jonah ii. 8. Rom. i. 21. 1 Cor. viii. 4. x. 20. p xlii. 5. Is. xlii. 13. Jer. xxxiii. 11. q ix. 13. xxxv. 13. lxxi. 20. cxi. 153. Neh. ix. 32. Job x. 9. Lam. iii. 50. v. 1. r 1. Job xxxiii. 10. Is. xliii. 2. lxxii. 9. 16. John x. 27-30. 1 Cor. viii. 3. Gal. iv. 9. 2 Tim. ii. 9. s lxxxviii. 8. Deut. xxxii. 30. 1 Sam. xvii. 46. xxiv. 18. xxvi. 8. Job xvi. 11. Is. xix. 4. Marg. t iv. 1. xlviii. 19. Job xxvi. 16. u vi. 7. lxxxviii. 9. Job xvii. 7. Lam. iv. 17. v. 17. x vi. 1, 2. xxii. 14, 15. xxxviii. 1-10. Job xxv. lxxiii. 14, 26. lxxxviii. 3-5. cii. 3-5. cvii. 10. Job xxxiii. 19-22. y lxxxviii. 33. lxxxviii. 15. Job iii. 24. Rom. ix. 2. z lxxi. 9. a xxxii. 3, 4. cii. 3-5.

we may not close our lives under his frown, in <sup>a</sup> way dishonourable to his name, or unprofitable to our brethren; and we may properly pray to have our lives spared, that we may yet praise him on earth, and declare his truth. In this way our comforts will be again restored; the penitent's sackcloth will in due time be changed for the robe of salvation, and the garments of praise: (Note, Is. lxi. 10, 11;) and our tongues will be our glory, being employed to the glory of our God. But indeed the continuance of life, and even that of our bodies in the grave, will be but as a moment, compared with eternity; and, whatever may befall us by the way, or however we come to the end of our course; if we have learned to love and praise God on earth, we shall exult in his favour, and give him thanks for ever and ever.

## NOTES

PSALM XXXI. V. 1. It may be supposed that David wrote this psalm, to encourage himself and his friends, during his extreme danger of being seized on by Saul, when he fled from Keilah: (Notes, 1 Sam. xxiii. 22-28;) or that he recollected his prayers, and meditations, and confidence after his extraordinary deliverance, and thus recorded them, for the honour of God and the encouragement of his people: and we should realize these circumstances, which precluded all hope of escape by ordinary means, if we would enter into the spirit of the psalmist, and perceive the strength of his faith and confidence in God. But David, in his greatest dangers and trials, expecting deliverance from God, was only a feeble type of the Saviour, in his extreme sufferings, his deep humiliation, and his prospect of the joy set before him.—The clause, rendered "Let men ever be ashamed," is literally, "I shall not be ashamed for ever." (Note, Is. xlv. 15-17.)

V. 2-4. David and his men had taken shelter in some natural stronghold formed by a rock: but he was fully aware, that this hiding-place or house of defence, now it was surrounded by Saul's army, must rather prevent than aid his escape. As, however, he had been used to make "the name of the Lord his strong tower;" and as he considered the honour of the Divine power, righteousness, and truth engaged on his side; he felt a confidence that he should be rescued by some extraordinary interposition of God. (Notes, Ps. xci. 1, 2. 8, 9. cxlv. 1, 2. Deut. xxxii. 3, 4. 30, 31. 2 Sam. xxii. 2, 3.) Yet the case was urgent; and therefore he earnestly prayed to be answered speedily: and to be led, and guided out of the intricacy, in which he was enclosed by his persecutors. For they had, as it were, caught him in a net by stratagem; and he had neither sagacity nor power sufficient to rescue himself out of their hands. (Marg. Ref.)

V. 5. Our blessed Saviour adopted the first clause of this verse, when expiring on the cross; and many things in the psalm may be applied to him: and David evidently perceived himself to be in such constant danger, that he could have no security either to his life or soul, but by thus, day by day, entrusting them to the powerful and faithful hands of God.—Christ omitted the latter clause of the verse, which more properly relates to the type, than to the antitype. (Matt. xxvii. 46. Note, Acts vii. 54-60.)—All the deliverances of the church, and of believers, of old, were earnest of the redemption made by the death of Christ, and wrought with reference to it: and the merciful deliverances, which the psalmist had received, encouraged him still to confide in "the Lord God of truth."

V. 6. "Lying vanities," or, the vainest, or emptiest of vanities; may denote the idols in which the gentiles confided, and to which Israel was extremely prone: (Notes, Jer. x. 1-5. 12-15;) but the expression seems likewise to mean, all attempts to obtain information or assistance from those who had familiar spirits, or in any way practised sorcery and witchcraft, which in fact was one of the worst sorts of idolatry. Perhaps David observed a disposition among his adherents, in times of extreme danger, to have recourse to expedients of this kind: but he thus expressed his abhorrence of the practice, and his determination to stand aloof from all who were guilty of it, and to admit no trust but in God alone.—Saul hastened and aggravated his own awful doom, by regarding these "lying vanities." (Note, 1 Chr. x. 13, 14.)

V. 7, 8. "I will be glad and rejoice in thy mercy;" (speaking of the future:) to conceive of the psalmist in the crisis of his danger, thus anticipating his deliverance, and his joy in the mercy of God in it, gives the passage a peculiar



11 <sup>1</sup>I was a reproach among all mine enemies, but especially among my neighbours, and <sup>a</sup>a fear to mine acquaintance: they that did see me without fled from me.

12 I am <sup>a</sup>forgotten as a dead man out of mind: I am like <sup>a</sup>a broken vessel.

13 For <sup>1</sup>I have heard the slander of many: <sup>a</sup>fear was on every side, <sup>b</sup>while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, <sup>1</sup>'Thou art my God.

15 <sup>b</sup>My times are in thy hand: <sup>1</sup>'deliver me from the hand of mine enemies, and from them that persecute me.

16 <sup>m</sup>Make thy face to shine upon thy servant: <sup>a</sup>'save me for thy mercies' sake.

17 <sup>1</sup>'Let me not be ashamed, O LORD; for I have called upon thee: <sup>1</sup>'let the wicked be ashamed, and <sup>1</sup>'let them be <sup>a</sup>'silent in the grave.

g lvi. 1-3. lvi. 4. Jer. vi. 25. xx. 3, 4. Marg. Lam. ii. 22. xlii. 19, 20. 2 Sam. xvii. 1-4. Jer. xi. 19. Matt. xxvi. 3, 4, 59. xxvii. 1. xlii. 1, 2. xlii. 5. lvi. 3, 4. lxi. 1. lxi. 12, 22. Matt. xxvi. 39, 42. xxvii. 46. John xx. 17. k xvi. 15. 1 Sam. xxvi. 10. 2 Sam. vii. 12. Job xxiv. 1. Ec. iii. 1-3. Luke ix. 51. John vi. 6, 30. xii. 27. xli. 1. xlii. 1. Acts i. 1. xxvii. 24. 2 Tim. iv. 6. 2 Pet. i. 14. 1 xlvii. 8, 9. lxi. 10-12. xlii. 3. 12. Jer. xv. 20, 21. in iv. 6. xxx. 7. lxi. 1. lxi. 3, 7, 19. Num. vi. 25, 26. Dan. ix. 17. n vi. 4. li. 4. cvi. 45. Dan. ix. 9, 18. Rom. ix. 15, 23. Eph. i. 6, 7. ii. 4-7. o l. xxv. 2, 3. xxxiv. 5. lxi. 6, 7. Is. i. 6, 7. Joel ii. 26, 27. p vi. 10. xxxv. 4, 26. xl. 14, 15. lxx. 2, 3. lxxi. 24. lxxviii. 16, 17. Is. xli. 11, 12. xlv. 16, 17. lxx. 13, 14. Jer. 20, 11. Dan. xli. 2. q xlv. 17. 1 Sam. ii. 9. Matt. xxii. 12, 13. <sup>1</sup> Or, cut off for the grave.

A.M. 2942.

B.C. 1062.

b xlii. 6. lxi. 19, 20. lxxxix. 50. 51. Is. xlix. 7. liii. 4, 5. Matt. xxvii. 39-44. Rom. xv. 3. Heb. xi. 36. xlii. 13. 1 Pet. iv. 14. c xxxviii. 11. xli. 8, 9. lxxxviii. 15. 18. Job xix. 13. 14. Jer. xii. 6. Mic. vii. 6. Matt. x. 21, 22.

d lxi. 8. Job vi. 21-23. Matt. xxvi. 56, 74. 2 Tim. iv. 16.

e lxxxviii. 4, 5. Is. xxxviii. 11, 12.

<sup>1</sup> Heb. a vessel that perishes. ii. 9. cxix. 83. Is. xxx. 14. Rom. ix. 21, 22. Rev. ii. 27. f iv. 10. ci. 5. 1 Sam. xxii. 8-10. xxiv. 9. Jer. xx. 10. Luke xxii. 1, 2, 5.

h 1 Sam. xii. 10-17. xx. 33. i xvi. 1, 2. xxvii. 2. xxvii. 46. John xx. 17. k xvi. 15. 1 Sam. xxvi. 10. 2 Sam. vii. 12. Job xxiv. 1. Ec. iii. 1-3. Luke ix. 51. John vi. 6, 30. xii. 27. xli. 1. xlii. 1. Acts i. 1. xxvii. 24. 2 Tim. iv. 6. 2 Pet. i. 14. 1 xlvii. 8, 9. lxi. 10-12. xlii. 3. 12. Jer. xv. 20, 21. in iv. 6. xxx. 7. lxi. 1. lxi. 3, 7, 19. Num. vi. 25, 26. Dan. ix. 17. n vi. 4. li. 4. cvi. 45. Dan. ix. 9, 18. Rom. ix. 15, 23. Eph. i. 6, 7. ii. 4-7. o l. xxv. 2, 3. xxxiv. 5. lxi. 6, 7. Is. i. 6, 7. Joel ii. 26, 27. p vi. 10. xxxv. 4, 26. xl. 14, 15. lxx. 2, 3. lxxi. 24. lxxviii. 16, 17. Is. xli. 11, 12. xlv. 16, 17. lxx. 13, 14. Jer. 20, 11. Dan. xli. 2. q xlv. 17. 1 Sam. ii. 9. Matt. xxii. 12, 13. <sup>1</sup> Or, cut off for the grave.

r xli. 3. lix. 12. lxxii. 11. cxi. 9. —11. Prov. xii. 19. Is. li. 17. John viii. 44. Rev. xxi. 8. xxii. 15. s lxi. 3, 4. cxxiii. 3, 4. 1 Sam. ii. 2. 2 Chr. xxi. 16. Is. xxxvii. 22-24. Matt. x. 25. xli. 24. John viii. 48. Acts xxv. 1.

t Heb. a hard thing. xlv. 4. Jude 15.

u xxxvi. 7-10. lxxii. 1, 24-26. xlv. 7-9. Is. xlv. 4. Lam. iii. 12. —25. 1 Cor. xii. 9.

v 1 John iii. 1, 2. u xvi. 11. Is. xxxv. 10. Col. iii. 2-4. Heb. x. 34. Jam. ii. 5. 1 Pet. i. 4, 5. x lxxviii. 28. cxxvi. 2, 3. Num. xxii. 13. Is. xvi. 1.

John ii. 21. Acts xv. 12. 2 Cor. v. 5. y xxvii. 5. xxxii. 7. lxi. 2. xci. 1-4. z x. 2. xxxvi. 11. Rom. xiii. 13. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Jam. iii. 5, 6, 14-16. b xvii. 7. xlvii. 1. cxxvii. 23. 1 Pet. ii. 9. s Or, fenced city. 1 Sam. xxii. 7-13. Jer. i. 18. c cxxvi. 11. 1 Sam. xxii. 26. xxvii. 1. d 17. Marg. lxxxviii. 16. Is. vi. 5. Marg. xxxviii. 10-12. xlix. 14. Lam. iii. 48. Ez. xxxvii. 11. Jon. ii. 4. e vi. 9. 2 Chr. xxxiii. 11-13. Jon. ii. 7-9. Heb. v. 7. f xxxiv. 9. xlvii. 10. Deut. x. 12. xxx. 16. Is. lvi. 6. Mark xii. 33. 1 Thes. iv. 1. g xxx. 4. lxxxix. 7. xlvii. 10. cxi. 10. Rev. xix. 5, 6. h Deut. xxxiii. 3. 1 Sam. ii. 9. John x. 27-30. Jude 1. i liv. 5. xlv. 2. Rev. xviii. 6. k xxvii. 14. Is. xxxv. 3, 4. Luke xxii. 31, 32. Heb. xii. 12, 13. Jam. v. 10, 11. l xlix. 11. cxxviii. 3. Col. i. 11. m cxxvi. 5. Rom. xv. 12, 13. 1 Pet. i. 21.

18 Let <sup>a</sup>the lying lips be put to silence; which <sup>a</sup>'speak <sup>a</sup>'grievous things, proudly and contemptuously, against the righteous.

19 Oh, <sup>a</sup>'how great is thy goodness, <sup>a</sup>'which thou hast laid up for them that fear thee; <sup>a</sup>'which thou hast wrought for them that trust in thee, before the sons of men!

20 <sup>1</sup>'Thou shalt hide them in the secret of thy presence <sup>a</sup>'from the pride of man: thou shalt keep them secretly in a pavilion from <sup>a</sup>'the strife of tongues.

21 Blessed be the LORD: for he hath shewed me his <sup>a</sup>'marvellous kindness in a <sup>a</sup>'strong city.

22 For <sup>1</sup>'I said in my haste, <sup>a</sup>'I am cut off from before thine eyes: <sup>a</sup>'nevertheless, thou heardest the voice of my supplications when I cried unto thee.

23 <sup>1</sup>'O love the LORD, all ye <sup>a</sup>'his saints: for <sup>a</sup>'the LORD preserveth the faithful, and <sup>a</sup>'plentifully rewardeth the proud doer.

24 <sup>a</sup>'Be of good courage, and <sup>a</sup>'he shall strengthen thy heart, <sup>a</sup>'all ye that hope in the LORD.

z x. 2. xxxvi. 11. Rom. xiii. 13. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Jam. iii. 5, 6, 14-16. b xvii. 7. xlvii. 1. cxxvii. 23. 1 Pet. ii. 9. s Or, fenced city. 1 Sam. xxii. 7-13. Jer. i. 18. c cxxvi. 11. 1 Sam. xxii. 26. xxvii. 1. d 17. Marg. lxxxviii. 16. Is. vi. 5. Marg. xxxviii. 10-12. xlix. 14. Lam. iii. 48. Ez. xxxvii. 11. Jon. ii. 4. e vi. 9. 2 Chr. xxxiii. 11-13. Jon. ii. 7-9. Heb. v. 7. f xxxiv. 9. xlvii. 10. Deut. x. 12. xxx. 16. Is. lvi. 6. Mark xii. 33. 1 Thes. iv. 1. g xxx. 4. lxxxix. 7. xlvii. 10. cxi. 10. Rev. xix. 5, 6. h Deut. xxxiii. 3. 1 Sam. ii. 9. John x. 27-30. Jude 1. i liv. 5. xlv. 2. Rev. xviii. 6. k xxvii. 14. Is. xxxv. 3, 4. Luke xxii. 31, 32. Heb. xii. 12, 13. Jam. v. 10, 11. l xlix. 11. cxxviii. 3. Col. i. 11. m cxxvi. 5. Rom. xv. 12, 13. 1 Pet. i. 21.

animation. His gracious God had often before this regarded him under his deepest depressions: and so noticed, or owned, him in trouble and danger, as to permit no enemy to take away his life. He had repeatedly been in the power of the enemy, as to all human probability: yet God had not shut him up in it, but had constantly delivered him from straits, placing him, as in an open and large place, where he could not be surrounded or entangled: (Note, 2 Sam. xxii. 21.) and he trusted he would still do the same. (Marg. Ref.)—Or this may be the language, which David anticipated that he should soon use, concerning his present alarming situation, when confined in a cave, and surrounded by his fierce persecutors.—Thus Christ seemed to be left in the power of his enemies: but, in the extremity of his sufferings, he anticipated his resurrection, and "the joy set before him."

V. 9. The psalmist's present feelings seem to have interrupted the full exercise of his faith and hope. Such a succession of dangers, hardships, and provocations, tended to depress his spirits, make his eyes languid, injure his health, and prey upon his vitals.—Some suppose, that entire want of provisions was added to the rest of his difficulties: so that he and his men were ready to die with hunger.

V. 10-13. The life of David, while persecuted by Saul, was one continued series of afflictions and sorrows, except as he rose above them by faith and communion with God. It must be supposed that he felt his sufferings with great sensibility: and while dejected and weakened under them, in body and mind, his former sins were brought to remembrance, and he considered himself as visited for them.—Not only did his enemies reproach him, but his neighbours, his friends, and his relations, eagerly joined the senseless clamour! Every one was afraid of seeing him, and shunned him, in the streets or roads, for fear of being involved in his ruin. (Notes, lxxxviii. 5-9. 1 Sam. xxi. 1-6. Job vi. 15-23. xix. 5-22. xxx. 1-14.) His case was thought hopeless: and he was no more regarded than a dead corpse, or a broken earthen vessel, which never can be repaired. (Notes, cxix. 81-83.) Numbers, and those principal men, sought favour by slandering him; all from fear declined speaking in his behalf: while his powerful enemies plotted together concerning the best method of killing him.—The marginal references will shew how each of these circumstances was, still more emphatically, observable in the history of the divine Saviour, when he became "a man of sorrows," and "despised and rejected of men." One circumstance indeed must be excepted: "he was wounded for our transgressions," but had no iniquity of his own.—This passage seems to mark out the crisis before mentioned as the date of the psalm: but as events not wholly dissimilar occurred during Absalom's rebellion, after David had brought great guilt on his conscience, in the matter of Uriah; some expositors apply the several expressions to Shimei's reproaches, Ahithophel's counsel, and the other particulars of that eventful period. (Notes, 2 Sam. xv-xvii.)

V. 14. "I have said, Thou art my God;" that is, "I have determined to seek all my salvation, my present security and comfort, and my eternal happiness, entirely from thy omnipotency and all-sufficiency, and in thy mercy, truth, and unchangeable love, as revealed in thy word." (Notes, xvi. 2, 3. xxii. 1. lxxii. 1-4.)

V. 15. The psalmist well knew, that the time of his troubles and deliverance, and the continuance and period of his life, were entirely at God's disposal: and, as he would not attempt to anticipate the Lord's appointed time, by killing Saul, he was persuaded that Saul could not succeed in his attempts to slay him; and that infinite wisdom and love would bring about his deliverance, and advancement to the throne, when the proper season was arrived.—Thus the counsels and decrees of the Jewish rulers against our Lord were continually disappointed for several years, because "his time was not yet come." (Notes, cxvi. 15. 1 Sam. xxvi. 8-12. Marg. Ref.)

V. 16. "Till my time of deliverance, let thy manifested presence and favour cheer my heart, and protect me, for the honour of thine abundant mercies." (Note, Num. vi. 24-26.)

V. 17, 18. These verses are future, "JEHOVAH, I shall not be ashamed, for I have called upon thee. The wicked shall be ashamed; they shall be silent in the grave." (or in the place of separate spirits, *sheol*, (Note, xvi. 8-11.) "The lying lips shall be silenced, which speak a grievous thing against the righteous man, with haughtiness and contempt." This way of expression certainly implies prayer, as well as prediction: but it is the language of triumphant confidence in God; and of assurance, that, however urgent, dangers or powerful enemies or temptations may be, the event shall be happy and glorious: and, thus considered, it is perfectly justified from the charge of malevolent imprecation; unless foreseeing and predicting the destruction of the wicked be malevolence. (Notes, v. 10, 11. xxxv. 25-28. lxxii. 1-3.)—The word *righteous* is singular: it especially marks David's strict integrity, while slandered with insolent contempt; as typical of the Just and Holy One of God, who was reviled far more haughtily and despitefully. (Note, Jam. v. 1-6. conclusion. 1 Pet. ii. 18-25. 2 and 3 Col.)

V. 19, 20. David, in the midst of his troubles and imminent perils, found encouragement in admiring the goodness of God to those whom he had taught to fear and trust in him. Many effects of this goodness are openly shewn "before the sons of men," in the deliverances wrought for his servants on earth: immensely more are "laid up" for them in heaven for their eternal happiness; but which will be at last conferred on them before the assembled world. (Notes, Is. lxiv. 4. Col. i. 3-8. iii. 1-4. 1 Pet. i. 3-5.) Here, the Lord preserves him by his powerful presence from their proud and envious foes, as in a "secret hiding-place;" and he will keep them, as in a royal pavilion; (Note, xxvii. 4-6;) from all the effects of those slanderous reproaches which are cast on them, by those who contend with them and persecute them. (Notes, 17, 18. Is. liv. 15-17.)

V. 21. Perhaps, David here referred to his deliverance, when Saul intended to have besieged him in Keilah: (Note, 1 Sam. xxiii. 7-13;) or he considered God's protection as the strongest fortress.

V. 22. In my haste. This seems especially suited to the hurry and agitation of the psalmist's mind, and the imperfection of his faith, when he found himself environed by his powerful foes in the cave, to which he had fled for shelter. (Notes, cxvi. 10, 11. 1 Sam. xxiii. 22-28.) Before he had time for reflection and prayer, he hastily gave up all for lost. But meditation on the promises which God had made to him, with earnest supplication, calmed his soul; and eventually his prayers were fully answered.

V. 23, 24. The deliverance of David, so far exceeding all human probability, might well encourage "his saints" (all who had experienced and learned to imitate the mercies of God,) to cleave to him in thankful admiring love: for it was evident that the Lord preserved believers in every danger, and punished, decidedly and awfully, all their proud and ungodly persecutors. No circumstances of danger or temptation, therefore, should deject them, or drive them from the path of duty: and in adhering to God, and relying on him, they would find their hearts supported and comforted with inward strength. (Notes, xxvii. 14. Luke xxii. 31-34. 2 Cor. i. 1-7.)

#### PRACTICAL OBSERVATIONS.

V. 1-8. The consciousness of trusting in God for every thing, on the warrant of his word, inspires confidence in danger, and suggests pleas in prayer: for it would not be honourable for the Lord, to leave those who thus rely on him to be ashamed of their hope. His justice induces him to deliver them from their unrighteous persecutors: his mercy, through the Redeemer's righteousness, will rescue them from final condemnation; and their earnest prayers will draw down promised blessings from their reconciled Father, as they stand in need of them. The Lord will protect and support all who flee to him as their "fortress," and build upon him as their "Rock of salvation:" for the honour of his name he will guide such as desire to be led in his holy ways: and He will extricate from perplexities, and deliver out of temptations, those that call upon him, to



## PSALM XXXII.

David shews the happiness of a pardoned sinner, 1, 2: and that penitent confessions alone can relieve the misery of the guilty conscience, and make way for comfort, 3-7. He instructs and warns sinners to repent, and believers to rejoice in God, 8-11.

\* A Psalm of David, Maschil.

**BLESSED** is he <sup>b</sup>whose transgression is forgiven, <sup>c</sup>whose sin is <sup>d</sup>covered.

2 Blessed is the man unto whom <sup>d</sup>the LORD imputeth not iniquity, and <sup>e</sup>in whose spirit there is no guile.

3 When I kept silence, <sup>e</sup>my bones waxed old through <sup>b</sup>my roaring all the day long.

4 For day and night <sup>b</sup>thy hand was heavy upon me: <sup>c</sup>my moisture is turned into the drouth of summer. Selah.

5 I acknowledge my sin unto thee, and mine

38, 39. Rom. iv. 6-8. e lxxxv. 2. Neh. iv. 5. d Lev. xvii. 4. Rom. v. 13. 2 Cor. v. 19-21. e John i. 47. 2 Cor. i. 12. 1 Pet. ii. 1. 2. Rev. iv. 5. f Gen. iii. 8-19. 2 Sam. xi. 27. \* xii. 1-12. Prov. xxviii. 13. Is. lvii. 17. Jer. xxxi. 18, 19. Luke xv. 15, 16. g vi. 2. xxxi. 9, 10. xxxviii. 3. ii. 8. cii. 3-5. Job. xxx. 17, 30. Lam. i. 13. ii. 4. h xxi. 1. xxxviii. 8. Job xli. 24. Is. li. 20. iix. 11. Lam. iii. 8. Hos. vii. 14. i xxxviii. 2-8. xxxix. 10, 11. 1 Sam. v. 6, 7, 8, vi. 9. Job xix. 21. xxxiii. 7. k xxii. 15. xc. 6, 7. cii. 3, 4. Job xxx. 30. Lam. iv. 8. v. 10. l xxxviii. 18. li. 3-5. Lev. xxvi. 39, 40. Josh. vii. 19. 2 Sam. xii. 13. xxxiv. 10. Job xxxiii. 27. Prov. xxviii. 13. Jer. iii. 13. 1 John i. 8-10.

pluck their feet out of every net and snare, which Satan and wicked men have privily laid in their path.—Every true Christian, having learned the worth of his soul, and the dangers to which it is exposed, hath been led to intrust it as a sacred deposit to the care of the Almighty: but, considering his holiness and justice, and his own guilt and pollution, he would not dare to do so, did he not behold him as in Christ, his Redeemer, ready to forgive, and true to his covenant and promises. Thus encouraged, he continually commits his spirit into his hands, and, by daily experience, obtains a more firm persuasion of his power and willingness to save: and therefore, when death either seems to be at hand, or actually comes, he has confidence, in renewing this often-repeated transaction; and he desires to die resigning his spirit into the hands of his redeeming God. (Note, 2 Tim. i. 11, 12.) But they, who desire this comfortable assurance, must abhor the fellowship of all such as regard lying vanities; and renounce all idolatrous, superstitious, and carnal confidences, on which such immense numbers depend. They must rejoice in the mercy of God alone; and in every affliction remember, that he considers their trouble. They should treasure up, for future use, their experiences of his having noticed, supported, and comforted their souls in adversity; and having delivered them, when they thought they had been “shut up in the hands of their enemy,” for every deliverance is an earnest of the complete enlargement of the heavenly world. (Note, 2 Cor. i. 8-11.)

V. 9-24. In this present world, we may expect heavy trials: yet it is our infirmity, “if our life be spent with grief, and our years with sighing.” Should pain, sickness, poverty, reproach, contempt, and persecution, come upon us, with combined force: should our foes prevail, and our friends prove unfaithful, or afraid of owning or regarding us: should any be so degraded from honourable or useful stations, as to be “forgotten like a dead man,” or “thrown aside as a broken vessel:” should enmity unite with contempt, and slanderous accusation give countenance to conspiracy against our lives; we ought to remember that we have deserved more than all this, and be thankful for deliverance from the wrath to come. We should also consider the man after God’s own heart, and the treatment which he experienced; and especially we should “look unto Jesus,” who was divinely wise, holy, and merciful; yet was more hated, despised, slandered, and afflicted, than we can be. Let us then follow the example of his resignation; remembering “that our times are in his hand;” and that support, comfort, and deliverances will be vouchsafed wherever he pleases: nor can any suffering befall us otherwise than our heavenly Father has appointed. Whilst we therefore give ourselves to meditation and prayer, we may profitably observe how the lying lips of Saul, Doeg, Ahithophel, and Judas, were put to silence in the grave: and thus will all be confounded, who menace, slander, or speak grievous things, with arrogance and contempt against the righteous. Instead of yielding to impatience or despondency under our troubles; we should turn our thoughts to the surprising goodness of the Lord, towards those who fear and trust in him. For, whilst their treasure is laid up for them out of the reach of all their enemies, their bodies, souls, reputations, and comforts are under the protection of the Almighty; and they are kept as in a strong city, through faith unto salvation. We should not therefore yield to unbelief, or hastily conclude, under discouraging circumstances, that we are cut off from before the eyes of the Lord; but ask, and he will hear and deliver. He will preserve his faithful people through life; and when they meet the stroke of death, and yield their bodies to the grave, Jesus will receive their souls, and at length raise their bodies, and bring them to be for ever with him in glory. Let all his saints therefore pray to be enabled patiently to suffer, and courageously to venture, for his sake: for he will comfort and strengthen the hearts of all, who hope in him; whilst the proud despiser of his gospel, and persecutor of his people, shall meet with an abundant recompense of his evil deeds; and be for ever shut up, without possibility of release, in the hand of his cruel enemy, and in the unquenchable fire.—Lord, pardon our complaints and fears; increase our faith, patience, love, and gratitude; and teach us to rejoice in tribulation, and in hope of thine eternal glory!

## NOTES.

PSALM XXXII. Maschil. This title seems to imply, that the psalm contains peculiarly important instruction: and indeed it teaches the way, by which miserable sinners become happy, and the nature and effects of true repentance: but, as twelve other psalms have the same title, the subjects of which are very different, some have thought that the word *maschil* shewed the music to which the psalm was set.—This is one of the seven penitential psalms: and though the special occasion of it is not mentioned, it is generally supposed to refer to David’s sin in the matter of Uriah, and his subsequent repentance. It seems

A. M. 2970.

B. C. 1034.

\* Or, a psalm of David giving instruction.

xlii. xlv. lli. lv. tules.

a i. 1, 2. xl. 4. lxxxiv. 12. lxxxix. 15. cv. 3. cxix. 1. 2. cxviii. 1. Jer. xvii. 7, 8. Matt. v. 3-12. xvi. 17. Luke xi. 28. Rev. xxii. 14.

b Is. i. 18. xliii. 25. xiv. 22. Mic. vii. 18. 19. Acts xiii. 25. xiv. 13.

c i. 1, 2. xl. 4. lxxxiv. 12. lxxxix. 15. cv. 3. cxix. 1. 2. cxviii. 1. Jer. xvii. 7, 8. Matt. v. 3-12. xvi. 17. Luke xi. 28. Rev. xxii. 14.

m Job xxxi. 33. Job. xxi. 33. Jer. li. 23. Luke xvi. 15.

n Hos. vi. 1. Luke xv. 17-19.

o xxx. 5. lxxxvi. 5. 15. ciii. 3. Is. xlv. 13. Jer. xxi. 20. Luke vii. 47. xv. 20-23. Eph. iv. 32.

p li. 4. 2 Sam. x. 9. 13. Mal. iii. 8.

q xxxiv. 2-5. xl. 3. li. 12, 13. 2 Cor. i. 4. 1 Tim. i. 16. r iv. 3. 2 Cor. vii. 9, 10. Tit. ii. 12. s Prov. i. 28. Is. xlix. 8. lv. 6. Luke xix. 42-44. John vii. 34. 2 Cor. vi. 2. \* Heb. a time of finding. t xlii. 7. lxi. 1, 2. 13-15. cxxxiv. 4, 5. Gen. viii. 17-22. Is. xliii. 2. Matt. vii. 24-27. Rev. xli. 15, 16. u ix. 3. xxxiv. 5. xxi. 20. cxix. 114. cxliii. 9. Jer. xxxvi. 28. Col. iii. 3. x. 10. v. 12. xviii. 5. y xl. 3. xviii. 1. Ex. xv. 3. Judg. v. 1. 2 Sam. xxi. 1. Rev. xii. 10. xv. 3. z xxvii. 11. Prov. iii. 1. iv. 1-13. viii. 10. Matt. xi. 29. † Heb. I will counsel thee, mine eye shall be upon thee. xxv. 9, 10. xxxiii. 18. Prov. iii. 5, 6. Is. xlix. 10.

to have been written some time after the fifty-first, and when God had “restored to him the joy of his salvation.” (Note, li. 12, 13.)

V. 1, 2. (Note, i. 1-3.) Sin is the only cause of misery; and forgiveness is the commencement of a sinner’s happiness: as he that had obtained the king’s pardon would be allowed to be the happiest, though the poorest, in a company of condemned malefactors. The believer’s transgressions of the Divine law are all forgiven, being covered with the atonement. Christ bare his iniquity; and therefore they are not imputed to the believer, as to any of their penal consequences: nay, “righteousness without works” is imputed, and as a righteous person, the reward is adjudged to him: hence all his present comforts, and hopes of future felicity. (Note, Rom. iv. 5-8.) But his character, as well as his privilege, is emphatically marked: “in his spirit there is no guile.” His professed repentance, faith, and love, are undissembled: he means what he says, when he confesses his sins, and prays to be delivered from them. He is no hypocrite or formalist in his worship; but is indeed the same before God that he appears to be before men; a sinner trusting in his mercy through the atoning blood, and seeking sanctification by the power of the Holy Spirit. He does not profess to repent, with intention to sin again; nor indulge in sin, because God is ready to forgive. Others will, but he cannot thus abuse the doctrine of free grace: he is “an Israelite indeed, in whom there is no guile.” (Notes, John i. 47-51. 1 Pet. ii. 1-3. Rev. xiv. 1-5. 3 Col.)—Happy, thrice happy is that man, to whom God will be pleased, out of his own free grace and mercy, (for no man can merit such a favour by any service he can do him,) to remit not only his common errors, but also his grossest sins.—“Who doth not only seem, by his sorrowful confessions, to hate and abhor them; but is unfeignedly resolved to forsake them.” (Bp. Patrick.)

V. 3-5. It seems that David, before Nathan came to him, had often been exceedingly tortured in his conscience, on account of the atrocious crimes which he had committed; (Notes, 2 Sam. xi. 27. xii. 1-6;) yet reluctance to humble himself before God, or to be considered as a criminal by men, led him to “keep silence,” or only to give vent to his anguish by solitary bemoanings, (“roaring as a lion which has received a deadly wound;”) and endeavouring, no doubt, at the same time, by one sophistical excuse or other, to palliate his guilt to himself, and to be on better terms with his conscience. But this stubborn and rebellious conduct served only to prolong and enhance his misery. His secret remorse and conflict, not only preyed on his spirit, but impaired his health, and rendered him infirm in his bones or limbs, as through old age. Neither business nor pleasure during the day, nor his couch by night, could relieve his inward anguish; which was rendered more exquisite by the pains taken to conceal it. Thus the hand of God was “heavy upon him.” (Marg. Ref.) and it is probable, some additional distressing malady was superadded to the natural effects of his inward conflicts; so that he, who was before vigorous and healthy, wasted away, till he resembled the parched land in the drouth of summer. But at length, being brought to a more proper frame of mind, he resolved humbly to submit himself to God, and to make full and ingenuous confession of his aggravated crimes, without attempting any excuse, or palliation; having done this, the “iniquity,” or injustice, of his sin was pardoned, his burden was speedily removed, and at length his comforts were restored; and he recorded these things with a mark of peculiar emphasis, *Selah*, that others might profit by his painful, and his joyful experience; (Notes, Jer. xxxi. 18-20. Luke xv. 14-24. 1 John i. 8-10.)—*Hide*, (5,) or *covered*. (Notes, 1, 2. Job xxxi. 33, 34. xxxviii. 13.) The impenitent covers his sin in vain: but God covers the sin of the penitent believer, effectually.

V. 6, 7. The word rendered “godly” is frequently translated “a saint,” and seems to mean one whom God favours. All that fear him, and, in humble submission desire his mercy, shew so far that right state of heart which springs from special grace: and such persons, hearing how readily God forgave the heinous guilt of David, when he was brought to ingenuous confession and deep repentance; would be encouraged to copy his example, and learn to pray in faith and hope, “in a time when God might be found.”—While his word is brought home to the conscience, and the Holy Spirit strives with the sinner, by painful convictions and terrors, or draws him to hope for mercy; it is especially “a time of finding,” (Marg.) “an acceptable time,” “a day of visitation,” a critical season in his experience. In some respects, this life is a “time of finding,” except to such as are judicially hardened: but in another world, God will no more be found on a mercy-seat, waiting to be gracious; but as an avenging judge to all the impenitent. (Notes, Is. xlix. 7, 8. lv. 6, 7. Luke xiii. 22-30. xix. 41-44. John xii. 34-36. 2 Cor. vi. 1, 2. Heb. iii. 7-13. 1 Pet. ii. 11.) They, however, who, as David supposed, might by his example be animated to seize the invaluable opportunity, would be received into favour; and,



9 <sup>a</sup>Be ye not as the horse, or as the mule, which have <sup>b</sup>no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

19 <sup>a</sup>Many sorrows shall be to the wicked: <sup>b</sup>but he that trusteth in the LORD, mercy shall compass him about.

11 <sup>a</sup>Be glad in the LORD, and rejoice, ye righteous: and <sup>b</sup>shout for joy, all ye that are <sup>c</sup>upright in heart.

## PSALM XXXIII.

The righteous are called on to rejoice in God, and to praise his perfections as displayed in his word and works; and all men, to fear the great Creator and governor of the world, 1—11. His providential kindness to his chosen people, in ordering all things for their good, 12—19. Their confidence and prayer, 20—22.

<sup>a</sup>REJOICE in the LORD, O <sup>b</sup>ye righteous, for <sup>c</sup>praise is comely for the upright.

2 <sup>a</sup>Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings.

3 Sing unto him <sup>a</sup>a new song; <sup>b</sup>play skilfully with a loud noise.

4 For <sup>a</sup>the word of the LORD is right; and <sup>b</sup>all his works are <sup>c</sup>done in truth.

PSALM XXXIII. a xxxiii. 1. xxi. 11. xxi. 12. 1 Cor. i. 30. 31. b xxxiii. 15. Rom. iii. 10. v. 19. c i. 14—16. lxxxviii. 36. 37. cxxxv. 3. cxlviii. 1. Prov. xv. 8. d lxxxii. 2. 3. xlii. 3. xlviii. 4. 5. cxlv. 9. cxli. 3. cl. 3—5. Ex. xv. 20. 2 Sam. vi. 5. 1. Chr. xv. 16. 23. xvi. 3. 6. Rev. v. 8. xlv. 2. e xvi. 1. xlviii. 1. cxli. 1. Is. xlii. 10. Eph. v. 19. Col. 3. 16. Rev. v. 9. xiv. 3. f i. Chr. xlii. 8. xv. 22. xxv. 7. 2 Chr. xxxi. 12. g xlii. 8. xlii. 8. cxix. 75. 128. Prov. xxx. 5. Mic. ii. 7. Rom. vii. 12. h xvi. 10. xxxvi. 5. 6. lxxxv. 10. 11. xvi. 13. Gen. xvi. 27. Deut. xxxiii. 4. Dan. iv. 37. John xiv. 6. Rom. xv. 8. 9. Tit. i. 2.

secure of protection, (like Noah in the ark, during the deluge,) could be approached by no overwhelming troubles, temptations, or enemies; or by those judgments and that vengeance, which overtook the wicked and hurried them into destruction. (Notes, Matt. vii. 24. Luke vi. 46—49.) In this happiness the psalmist rejoiced: and he daily received so many mercies, which he celebrated with songs of deliverance, that he was wholly compassed about with them.

V. 8—11. David, in the name of God, here offered to instruct those, who would regard him; and, by his experience and attention, to shew them the way of happiness, keeping his eye still upon them and counselling them. Or, the Lord himself, by his prophet, promises to be the teacher and watchful guide of all, who desired to walk in his ways. Some understand it, as the word of God to David, inducing him to repentance. When horses or mules prove refractory and mischievous, force and skill are used to subdue and restrain them: and they are exposed to much severe discipline, to render them tractable, and to prevent them from doing mischief, instead of service, to their possessors.—Thus obstinate sinners, in as irrational a manner, render sharp usage necessary, either to preserve them from ruin, or to restrain them from injuring others. So that their sorrows are multiplied, as the deliverances and praises of the righteous are enhanced. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

All men would be happy: but they vainly expect that riches, pleasures, and worldly honours can confer satisfaction; and when disappointed, they change one vanity for another: so that he, and he alone, who attends to the word of God, seeks felicity successfully. His mercy, through the great Redeemer, revealed in the Scriptures, brings the first report of the sinner's happiness; faith receives this report, renounces worldly idols and false confidences, and seeks forgiveness and righteousness in the Saviour's name. But pride and stoutness of heart; aversion to God, and his holy character and spiritual worship; and unbelief, either absolutely, or to a considerable degree, prevailing in the heart; keep back from unreserved submission, ingenuous confession, and fervent prayer, numbers who are deeply distressed with a sense of guilt. They "keep silence," and brood in secret over their terrors and sorrows, which they endeavour to conceal under an assumed and hypocritical cheerfulness; while in solitude they feel, and sometimes mourn over, their misery, with horror and remorse, in the most doleful lamentations and fruitless wishes. In this way many are at length driven to despair and suicide: but far more seek relief from a condemning conscience, by having recourse to infidelity, or some corrupt system, which excuses or explains away the evil of sin; and so enables them to keep up a delusive hope of being happy, or at least of escaping misery, without "repentance, and works meet for repentance." When, however, God is pleased to visit the soul with his special grace, he sends his word, not only by a Nathan to the outward ear, with "Thou art the man;" but by his Holy Spirit to the inmost soul; (Note, 2 Sam. xii. 7.) and then godly sorrow, unfeigned submission, ingenuous confessions, and believing prayers for mercy and forgiveness through the atoning blood of Christ, soon make way for hope, and peace, and joy; and the justified believer tastes a happiness, of which before he had no conception; while he expatiates in praise of his present consolations, as contrasted with his preceding anguish, in a strain not unlike the encomiums on health of one recovering from a dangerous disease. Now he would have all his fellow-sinners hear of his happiness, that they may come and share it: and therefore he freely declares his own sentiments and experiences for their instruction: and his character is equally distant from that of the self-confident Pharisee, and the licentious Antinomian. Yet even this man may relax his vigilance, and fall into grievous sins, and even be led to "keep silence," in the same perverse and foolish manner, which he did before: so deceitful is the heart of man, and so powerful the influence of temptation operating on human depravity!—But lengthened and multiplied miseries here, or eternal ruin hereafter, must be the inevitable consequence of this mad contest of a helpless worm against Omnipotence. Our God is indeed far more ready to forgive, than we are humbly to seek his mercy: but he will continue to frown, to rebuke, and to correct, till his children kiss the rod, confess their sins, and implore forgiveness. Then he will rejoice in pardoning and comforting them; that they may feel, and so

A.M. 2970.

B.C. 1034.

i. xl. 7. xiv. 7. xlix. 4. Heb. i. 9. Rev. xv. 3. 4. k civ. 24. cxix. 64. cxlv. 15. 16. Matt. v. 45. Acts xiv. 17.

l 9. cxlviii. 1—5. Gen. i. 1, 6, 7. John i. 1—3. 2 Pet. iii. 5. m cxlviii. 2. 3. Gen. ii. 1. Deut. iv. 19. Jer. vii. 2. Rom. i. 25.

n civ. 30. Gen. ii. 7. Job xxvi. 13. xxxiii. 4. John xx. 22.

o civ. 6—9. Gen. i. 9, 10. Job xxvi. 10. xxxviii. 8—11. Prov. vii. 29. Jer. v. 22.

p Ex. xv. 8. Josh. iii. 13. 16. Hab. iii. 15. q xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4.

r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

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g xlii. 27. xlv. 12. Dan. vi. 25. 26. Rev. xiv. 6, 7. xv. 4. r lxxvi. 7. Heb. xii. 29. s 6. cxlviii. 4, 6. Gen. i. 3. Heb. xi. 3. t cxlii. 5. cxix. 90, 91. Col. i. 16, 17. Heb. i. 3. Rev. iv. 11. u ii. 1—4. ix. 15. Ex. i. 10—12. 2 Sam. xv. 31. 34. xvii. 14—23. Job v. 12, 13. Prov. xxi. 30. Is. vii. 5—7. viii. 9, 10. xix. 5. 11—14. + Heb. maketh frustrate. Is. xlii. 25. x xli. 11. cxl. 8. y Job xxxiii. 13. Prov. xxi. 21. Is. xiv. 27. xlv. 10. Lam. iii. 37. Ex. xxxviii. 10. &c. Dan. iv. 37. Acts iv. 27, 28. Eph. i. 11. z xli. 5. Is. lv. 3. 9. Jer. xxii. 11. Mic. iv. 12. + Heb. generation and generation. Acts xv. 18. a cxli. 15. cxlviii. 19, 20. Ex. xix. 5, 6. Deut. xxxiii. 29.

5 <sup>a</sup>He loveth righteousness and judgment: <sup>b</sup>the earth is full of the <sup>c</sup>goodness of the LORD.

6 By <sup>a</sup>the word of the LORD were the heavens made; and all <sup>b</sup>the host of them by <sup>c</sup>the breath of his mouth.

7 He <sup>a</sup>gathereth the waters of the sea together <sup>b</sup>as an heap: he layeth up the depth in storehouses.

8 <sup>a</sup>Let all the earth fear the LORD: let all the inhabitants of the world <sup>b</sup>stand in awe of him:

9 For <sup>a</sup>he spake, and it was <sup>b</sup>done; he commanded, and it stood fast.



and <sup>b</sup>the people whom he hath chosen for <sup>c</sup>his own inheritance.

13 The LORD <sup>d</sup>looketh from heaven; <sup>e</sup>he beholdeth all the sons of men.

14 From <sup>f</sup>the place of his habitation he looketh upon all the inhabitants of the earth.

15 He <sup>g</sup>fashioneth their hearts alike; <sup>h</sup>he considereth all their works.

16 There is <sup>i</sup>no king saved by the multitude of an host: <sup>j</sup>a mighty man is not delivered by much strength.

17 <sup>k</sup>An horse is a vain thing for safety: neither shall he deliver <sup>l</sup>any by <sup>m</sup>his great strength.

18 Behold, <sup>n</sup>the eye of the LORD is upon them that fear him: upon them that <sup>o</sup>hope in his mercy;

19 <sup>p</sup>To deliver their soul from death, and to keep them alive in <sup>q</sup>famine.

20 <sup>r</sup>Our soul waiteth for the LORD; <sup>s</sup>he is our help and our shield.

21 <sup>t</sup>For our heart shall rejoice in him, because we have trusted in <sup>u</sup>his holy name.

16. <sup>a</sup> &c. 1 Kings xx. 10, 27-29. 2 Chr. xiv. 9-13. xx. 12, 23. xxxii. 8, 9, 21. 1 Sam. xvii. 4, 45-47. 2 Sam. xxi. 16-22. Jer. ix. 23. 1 xx. 7. Judg. iv. 15. Prov. xxi. 31. Ec. ix. 11. Is. xxx. 16. m cxlvii. 10. Job xxxix. 15-25. n cxlvii. 11. Job xxxvi. 7. 1 Pet. iii. 12. o cxlii. 5. lii. 8. Rom. iv. 4-8. Heb. vi. 18. p xci. 3-7. q cxlvii. 3. 19. Job v. 19-22. Prov. x. 3. Is. xxxiii. 16. Matt. vi. 31-33. r xxxiv. 14. li. 1, 2, 5, 6. cxxx. 5, 6. Is. xl. 31. s cxxx. 9-12. cxlv. 1, 2. 1 Chr. v. 20. t cxlvii. 7. xxx. 10-12. xxxii. 10, 11. Zech. x. 7. John xvi. 22. u 1 Chr. xvi. 10. 35. Luke i. 47-50. Rev. iv. 8.

potence and omniscience, as much as the first creation of the world did. (Notes, Is. xiv. 24-27. xlv. 10, 11. Dan. iv. 34-37. Acts iv. 23-28. Eph. i. 9-12. iii. 9-12.) The 'counsels of states and empires are either directed to the accomplishment of the great counsel of heaven; or, if they attempt to thwart it, are blasted and brought to nothing. History will force all who read it with this view, to acknowledge thus much. And with this view indeed it should always be read.' (Bp. Horne.) The nation, therefore, which was distinguished as the chosen inheritance of this almighty Creator and universal Sovereign, possessed inestimable advantages above the worshippers of idols; and should rejoice in them and improve them. (Notes, cxlvii. 19, 20. Rom. iii. 1, 2.)

V. 13-15. The Lord, who formeth all hearts "as one;" or, he alone who fashions all hearts, and impartially decides concerning the works of all; is the witness as well as the judge of every man's conduct, throughout the whole earth. 'He formed their souls as well as their bodies; and therefore must needs see into their hearts, and be perfectly acquainted with every one of their thoughts.' (Bp. Patrick.) He also made the human species originally of the same nature; all are derived from the same stock; and all receive that nature impaired through the fall. The hearts of men, like their faces, have the same grand outlines, which are diversified through a variety of concurring circumstances; and the one heart, (the same views, judgment, disposition, and affections,) is given to all, who are renewed by the Holy Spirit, with merely circumstantial differences, in things of smaller consequence. (Note, Jer. xxxii. 39-41.)

V. 16-19. (Marg. Ref. Notes, xlv. 5-7. cxlvii. 10, 11. Ex. xiv. 5-9. 26-31. xv. 4, 5. 1 Sam. xiv. 6-10. xvii. 45-51. 1 Kings xx. 13, 20, 21. 27-30. 2 Chr. xiv. 9-14.)—(Notes, iii. 3. xiii. 5, 6. xxxiv. 9, 10. 15-17. xxxvii. 18, 19. 2 Chr. xvi. 9.)—God continues the same, in every age; and effects the same things, by ordinary means, as he did in former times by miracles, both against his powerful and haughty enemies, and for his humble believing children.

#### PRACTICAL OBSERVATIONS.

Rejoicing in the Lord, as our father and friend, is the genuine effect of humiliation and mourning for sin: for being justified by faith, and walking uprightly before him, joy is our privilege and duty. It becomes us to abound in cheerful praises; it is suited to our character, and ornamental to our profession, and honourable to God. But the joy of the hypocrite springs from presumption, and his praises are an offence and affront to the Lord.—Every endowment which we possess, should be employed, with all our skill and earnestness, in the service of the Giver, and we should be avowed in our worship; but well-regulated, and heavenly affections are most harmonious and acceptable. (Notes, Eph. v. 15-20. Col. iii. 16, 17.)—Every part of his word is holy, just, and good, and very useful to the upright. (Note, Mic. ii. 6, 7;) and all his works are done in truth, correspond to the prophecies and promises of the Scripture, and are, in one way or other, a fulfilment of them.—Though the Lord delighteth in righteousness and judgment; yet the earth, which is full of man's wickedness, is filled also with his goodness: yea, his most abundant mercy consists perfectly with his most awful justice. The formation of the earth, and the separation of the waters in the ocean, as a vast reservoir for the use of man, proclaim the wisdom, power, and goodness of the Creator, and, as they encourage the believer to expect the largest blessings from his almighty Friend, they call on all the inhabitants of the earth to stand in awe of him, and to fear his tremendous indignation. For, as "he spake, and it was done," when the world was made; his mandate will be equally efficacious, when he shall command the destruction of his enemies; and such are all, who will not leave the Saviour to reign over them. (Note, Matt. xxv. 41-46. Luke xix. 11-27.) All human power and policy are ineffectual against his omnipotent

A. M. 2942.

B. C. 1062.

b lxx. 4. cxxxv. 4. Deut. vii. 6-8. John xv. 16. Eph. i. 4. 1 Pet. ii. 9. c xxxiii. 9. Jer. cxxxiii. 9. Tit. ii. 14. d xl. 4. xiv. 2. cli. 19. Gen. vi. 12. 2 Chr. xvi. 9. Job xxxviii. 24. Prov. xvi. 3. Lam. iii. 50. e liii. 2. Jer. cxxxiii. 23. 24. Heb. iv. 13. f cxlii. 1. 1 Kings viii. 27. 30. Is. lvi. 15. lvi. 1. Luke xi. 2. 1 Tim. vi. 16. g Prov. xxii. 2. xxvii. 19. Ec. vii. 29. Is. lxvii. 8. Acts xvii. 26. Hos. vii. 2. h xlv. 21. Job xi. 11. xxiv. 21, 22. Prov. xxiv. 12. Jer. xxxii. 19. Hos. vii. 2. i Cor. iv. 5. j xlv. 6. Ex. xiv. 17, 18. Josh. xi. 4-8. Judg. vii. 12, &c. k Sam. xiv. 8-12. 2 Kings xiv. 6, 7. n xxxiv. 15-20. p xci. 3-7. q cxlvii. 3. 19. Job v. 19-22. Prov. x. 3. Is. xxxiii. 16. Matt. vi. 31-33. r xxxiv. 14. li. 1, 2, 5, 6. cxxx. 5, 6. Is. xl. 31. s cxxx. 9-12. cxlv. 1, 2. 1 Chr. v. 20. t cxlvii. 7. xxx. 10-12. xxxii. 10, 11. Zech. x. 7. John xvi. 22. u 1 Chr. xvi. 10. 35. Luke i. 47-50.

x v. 11, 12. xlii. 5. xxxii. 10. cxix. 49, 76. Matt. ix. 29. Ps. XXXIV. \* Or, Achish. Gen. xx. 2. xxvii. 1. 1 Sam. xxi. 13-15. Prov. xxix. 25. a lxxi. 8, 14, 15. cxiv. 1, 2. Is. xxiv. 15, 16. Acts v. 41. xvi. 25. Eph. v. 20. Col. iii. 17. 1 Thes. v. 18. 2 Thes. i. 3. ii. 13. b xlv. 8. cv. 3. Is. xiv. 25. Jer. ix. 31. 1 Cor. i. 31. 2 Cor. x. 17. c xxii. 12-24. xxxii. 5, 6. cxix. 74. cxlii. 1. 1 Tim. i. 15, 16. d xxxv. 27. xl. 16. lxxix. 30. Luke i. 46. Phil. i. 20, 17. e xxxiii. 1, 2. lxxi. 8. ciii. 20. 22. cxlviii. 1. &c. 1 Chr. xxix. 20. 2 Chr. xxix. 30. Rev. xiv. 7. xix. 5, 6. f xlvii. 6. xlii. 24. xxxi. 22. lxxvii. 1, 2. cxvi. 1-6. Jon. ii. 2. Matt. vii. 7. Luke ix. 2. 2 Cor. xii. 8, 9. Heb. v. 7. g xxvii. 1, 2. xlv. 2. Is. xii. 2. 2 Cor. vii. 5, 6. 2 Tim. i. 7. h cxlii. 1, 2. Is. xlv. 22. Heb. xii. 2. i xli. 3. xlviii. 28. cxviii. 11. Esth. viii. 16. Job xxxiii. 30. Mic. vii. 8, 9. John viii. 12. + Or, flowed unto him. k lxxxiii. 16. 2 Sam. xix. 5. l iii. 4. x. 17. xl. 17. lvi. 16-20. m lvi. 17-19. Gen. xlviii. 16. Rev. i. 17. n xli. 11. 2 Kings vi. 17. xix. 35. Dan. vi. 22. Matt. xviii. 10. Luke xvi. 22. Heb. ii. 14. o Gen. xxxii. 1, 2. Zech. ix. 8.

22 \*Let thy mercy, O LORD, be upon us, according as we hope in thee.

#### PSALM XXXIV.

David praises God, and exhorts others, from his own experience, to bless and trust in him, 1-10. He teaches the fear of God; and contrasts the privileges of the righteous with the miseries of the wicked, 11-22.

4 Psalm of David, when he changed his behaviour before <sup>a</sup>Abimelech; who drove him away, and he departed.

I WILL <sup>b</sup>bless the LORD at all times: his praise shall continually be in my mouth.

2 My soul shall <sup>c</sup>make her boast in the LORD: <sup>d</sup>the humble shall hear <sup>e</sup>thereof, and be glad.

3 <sup>f</sup>O magnify the LORD with me, and <sup>g</sup>let us exalt his name together.

4 <sup>h</sup>I sought the LORD, and he heard me, and delivered me <sup>i</sup>from all my fears.

5 <sup>j</sup>They looked unto him, <sup>k</sup>and were <sup>l</sup>lightened; and <sup>m</sup>their faces were not ashamed.

6 <sup>n</sup>This poor man cried, and the LORD heard <sup>o</sup>him, and <sup>p</sup>saved him out of all his troubles.

7 <sup>q</sup>The angel of the LORD <sup>r</sup>encampeth round about them that fear him, and delivereth them.

will: "his counsel shall stand, and he will do all his pleasure;" and his vengeance against the ungodly will be everlasting.—But blessed are his people, who have him for their portion, and are his chosen inheritance; who worship and serve him, live under his protection, and enjoy his favour! We possess the outward means of this blessing: may he visit our souls with salvation, and new-create us unto holiness! For he, who formed man's heart, cannot be imposed upon by any appearances.—All confidence, except in his mercy, is vain. Powerful armies, personal strength and valour, or the force and speed of a horse, are unavailing for outward safety, without his protection. The event of battles, and the fate of kingdoms, are determined by his sovereign will, who considereth the works of men, and acteth with perfect wisdom and justice. All human devices are ineffectual for the salvation of our souls; but the Lord's watchful eye is over those who unite the conscientious fear of his name, with a believing hope in his mercy through the great Redeemer. He will preserve their lives, and supply their temporal wants, as far as is good for them; and he will feed their souls and preserve them from eternal death. May he teach us to say from our hearts, "Our soul waiteth for the LORD, he is our help and shield." Then shall "we rejoice in him, because we have trusted in his holy name." For "his mercy will surely be upon us, according as we hope in him."

#### NOTES.

PSALM XXXIV. Title. (Note, 1 Sam. xxi. 10-15.) Achish was the name of the king of Gath, and "Abimelech," which signifies, *my father, the king*, seems to have been a general title to all the kings of Philistia, as Pharaoh, and afterwards Ptolemy, was of the Egyptian kings.—This psalm is curiously composed, according to the number and order of the letters of the Hebrew alphabet, in the beginning of each verse; which shews that it was contrived when he, (David,) reflected on his escape, in some place of safety. (Bp. Patrick. Notes, Is. xxxviii. 9-13. Jon. ii. 1, 2.)

V. 1, 2. (Notes, cxlv. 1, 2. cxlvi. 2. Phil. iv. 5-7. 3 Col. Col. iii. 16, 17. 1 Thes. v. 15-22. 2 Col. Heb. xiii. 15, 16.) Whilst the psalmist publicly declared the power and goodness of God, in delivering him from extreme danger, and gloried in him as his omnipotent father and friend; he rejoiced to think, that other pious persons in distress, would be raised above discouragement, and filled with cheerful hope, by this record of his experience. The event, during almost three thousand years, has fully verified this expectation.—The word rendered *humble*, is afterwards translated *poor*, (6.) It seems applicable either to poverty and affliction borne with meek submission; or to the lowly sense, which true believers have of their unworthiness; and poverty in spiritual things, which renders them teachable, dependent, and thankful. (Notes, Is. lxvi. 1, 2. Matt. v. 3.)

V. 4-6. When the psalmist understood, that he was considered, in the court of Achish, as the enemy of the Philistines, who was now in their power, his fears were very great; as the method by which he sought to extricate himself clearly shews. He was, however, delivered; and ascribed his escape to a peculiar interposition of God; which eventually still more encouraged his faith and hope. And he realizes to himself the effects of these events on others, who would look to God, in distress and danger, or 'flow unto him,' and find comfort and safety; while they conversed together on the case of David: and he calls on all, to join him in extolling the name and celebrating the praises of his gracious deliverer; as unable to do it adequately himself.

V. 7. (Notes, Gen. xxiv. 2-9.) 'Though God's power be all-sufficient, yet for man's infirmity, he appointeth his angels to watch over us.' (Marg. Ref.) The singular number being here used; many think, with great probability, that Christ, "the great angel of the covenant," was intended. (Notes, Gen. xxxii. 30. xlviii. 16. Ex. iii. 2. Hos. xii. 4-6. Mal. iii. 1-4.)



8 <sup>PO</sup> taste and see that <sup>the</sup> LORD is good: <sup>'blessed</sup> is the man <sup>that</sup> trusteth in him.

9 O <sup>'fear</sup> the LORD, ye his saints: <sup>'for</sup> *there is* no want to them that fear him.

10 <sup>'The</sup> young lions do lack, and suffer hunger: <sup>'but</sup> they that seek the LORD shall not want any good thing.

11 Come, <sup>'ye</sup> children, hearken unto me: <sup>'I</sup> will teach you the fear of the LORD.

12 <sup>'What</sup> man *is he* that desireth life, and loveth many days, <sup>'that</sup> he may see good?

13 <sup>'Keep</sup> thy tongue from evil, and thy lips from <sup>'speaking</sup> guile.

14 <sup>'Depart</sup> from evil, and <sup>'do</sup> good; <sup>'seek</sup> peace, and pursue it.

15 <sup>'The</sup> eyes of the LORD *are* upon the righteous, <sup>'and</sup> his ears *are open* unto their cry.

16 <sup>'The</sup> face of the LORD *is* against them that do evil, <sup>'to</sup> cut off the remembrance of them from the earth.

33. 2 Tim. iii. 15. 32. xxi. 8. exi. 10. Prov. i. 7. ii. 1-9. a xxi. 4. xci. 16. Deut. vi. 2. xxx. 20. 1 Pet. iii. 10. 11. b iv. 6. Job. vii. 7. Ec. ii. 3. xii. 13. c xxxix. 1. Prov. xviii. 21. Matt. xii. 35-37. Jam. i. 19. 26. iii. 2. 5-10. d lv. 11. Prov. xii. 17. 19. 22. xix. 9. Is. lxiii. 8. Col. iii. 9. 1 Pet. ii. 1. 22. Rev. xiv. 4. 5. e xxviii. 27. Job. xxviii. 28. Prov. iii. 7. viii. 13. xiii. 14. xvi. 16, 17. Is. i. 16, 17. Rom. xii. 9. 1 Pet. iii. 11. f Acts x. 38. Gal. vi. 10. Tit. ii. 14. Heb. xiii. 16. 3 John i. 1. v. 9. Rom. xii. 18. xiv. 17. 2 Cor. xii. 1. 1 Thes. iv. 11. Heb. xii. 14. Jam. iii. 17. 18. h xxxiii. 18. Job xxxvii. 7. 1 Pet. iii. 12. i cxix. 2. 2 Chr. vi. 40. Is. xxxvii. 12-21. Ec. Dan. ix. 17-23. k Lev. xvii. 10. xxi. 17. Jer. xlv. 11. Ez. xiv. 8. Am. ix. 4. l x. 16. Job xviii. 17. Prov. x. 7. Ec. viii. 10. Jer. xvii. 13.

V. 8. The apostle applies this expressly to Jesus Christ. (Note, 1 Pet. ii. 1-3.)—The experience, which faith makes way for, of the Lord's faithfulness and goodness, may be compared to the evidence received by the senses concerning their respective objects. The believer *tastes*, and *sees*, that God is good, as he perceives that honey is sweet, the light pleasant, and the landscape beautiful. This is no longer a matter of reasoning or expectation; but of actual enjoyment, in which he cannot be deceived. (Notes, lxiii. 5, 6. cxix. 103. 1 John i. 1-3. v. 9, 10. Marg. Ref.)

V. 9, 10. 'God is never wanting to provide for his servants, what he seeth needful and best, in matters temporal; while tyrants and oppressors, who are in the world what lions are in a forest, are often, by the just judgment of heaven, reduced to want that which they have ravished from others.' (Horne.) (Notes, lxxxiv. 11, 12. Is. xl. 27-31. Matt. vi. 33, 34.)

V. 11-14. The Psalmist, having addressed "the saints," or such as were established in the way of holiness; next exhorts young persons, or new converts, as children, or sons, beloved sons. Though he was a person of high rank, renowned for military valour and success, anointed to be a king, and eminent in music, poetry, and every accomplishment; he was desirous of teaching children; for youth is the learning and remembering season; and what first occupies the mind lasts the longest. He did not, however, attempt to teach them music, poetry, arts, or arms; but "the fear of the Lord," its nature and effects. He had been shewing the blessedness of those who feared God, and he wished his young friends to share these blessings.—Many as his engagements, and great as his difficulties and dangers, were, he would spare time, and find spirits, to teach children the fear of the Lord!—The manner, in which the apostle quotes this passage, demonstrates that such exhortations perfectly coincide with evangelical principles. (Note, 1 Pet. iii. 2-12.)—True religion begins in the fear of God, in dread of his anger, and hope and desire of his favour; and it hath the promise both of this world and the next. Whether men would live long and happy on earth, or for ever in heaven, the tongue must be bridled; profane, licentious, slanderous, flattering, proud, and deceitful language, must be refrained from; all sin must be repented of and renounced; every duty attended to; peace with God, and peace with all men, must be pursued: indeed "the grace of God, that bringeth salvation," effectually teaches men to attend to these things; and the contrary conduct will ensure temporal and eternal misery: without them faith is dead; by them it is evidenced to be living and justifying. (Marg. Ref.)

V. 15-17. The Lord takes special notice of his people's wants, difficulties, and prayers; and watches over them with unremitting vigilance, proportioning the communication of his strength and consolations to their need of them. (Note, 2 Chr. xvi. 7-10.) But he sets himself decidedly against the impenitent; and his frown alone is sufficient to sink them in misery, oblivion, or ignominy. (Note, Lev. xvii. 10-16.)—'The death of martyrs is their deliverance; and the greatest of all deliverances.' (Horne.) This is true of the death of every believer, by whatever means effected: then "the Lord delivers him out of all his troubles."

V. 18. The "broken in heart" and "contrite in spirit," in the language of Scripture, are not those who, being weighed down by sorrows and sufferings, through impatience and despondency, sink under them; but such as are broken-hearted under a sense of their sins, and led to renounce all self-confidence. Their hearts, naturally stout, hard, and unfeeling, are humbled, softened, and made sensibly alive to the feelings of remorse, fear, shame, godly sorrow, and self-abhorrence. Their self-will also is subdued; they submit to God, without plea or hope, save in his mercy and grace. They are prepared to welcome his gospel, and exclusively possess its blessings. (Notes, li. 17. Is. lvii. 15, 16. lxxvi. 1, 2. Ez. xi. 17-20. xxxvi. 25-27.)

V. 19, 20. (Notes, lxxi. 20-21. Prov. xxiv. 15, 16. John xvi. 31-33. 1 Thes. iii. 1-5. 2 Tim. iv. 16-11. 1 Pet. v. 8-11. Rev. vii. 13-17.)—God so preserves the believer, in the most perilous circumstances, that not a bone is broken

A.M. 2943.

B.C. 1061.

p lxiii. 5. cxix. 103. Cant. ii. 3. v. 1. Heb. vi. 4. 5. 1 Pet. ii. 2. 1 John i. 1-3. q xxxvi. 7. 10. lii. 1. Jer. xxxi. 14. Zech. ix. 17. 1 John iv. 7-10. r ii. 12. lxxxiv. 12. s xxii. 23. xxxi. 23. lxxxix. 7. Gen. xii. 12. Is. viii. 13, 14. Hos. iii. 5. Rev. xv. 3. 4. t lxiii. 1. Luke xii. 30-32. Rom. viii. 32. 1 Cor. iii. 22, 23. Phil. iv. 19. u civ. 21. Job iv. 10. li. Luke i. 51-53. x lxxxiv. 11. Matt. vi. 32. y Prov. iv. 1. vii. 24. viii. 17. 32. xxii. 6. Ec. xi. 9, 10. xli. 1. Is. xxviii. 9. Matt. xviii. 2. 4. Mark x. 14. 16. John xiii. 16. 22. xxi. 20. Prov. xviii. 21. Matt. xii. 35-37. q xxxvii. 30-40. xiv. 23. Is. iii. 11. 1 Kings xii. 8. 37. Luke xix. 14. 27. 41-44. John vii. 7. xv. 16-23. 1 Thes. ii. 15, 16. 2 Thes. i. 6-9. \* Or, *guilty*. Ec. xx. 7. a xxxi. 5. lxxi. 23. cii. 4. cxix. 8. Gen. xlviii. 16. 2 Sam. iv. 9. 1 Kings i. 29. Lam. iii. 38. 1 Pet. i. 18, 19. Rev. v. 9. t ix. 9, 10. John x. 27-29. Rom. viii. 31-39. 1 Pet. i. 5. PSALM XXXV. a lxiii. 1. cxix. 154. 1 Sam. xxiv. 15. Prov. xxii. 23. xlii. 11. Jer. li. 36. Lam. iii. 58. Mic. vii. 9. b Ex. xiv. 25. Josh. x. 42. Neh. iv. 20. Acts v. 39. xliii. 9.

17 *The righteous* <sup>'cry</sup>, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD <sup>'is</sup> nigh <sup>'unto</sup> them that are of a broken heart: and saveth <sup>'such</sup> as be of a contrite spirit.

19 <sup>'Many</sup> *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 <sup>'He</sup> keepeth all his bones: not one of them is broken.

21 <sup>'Evil</sup> shall slay the wicked: and they <sup>'that</sup> hate the righteous shall be <sup>'desolate</sup>.

22 The LORD <sup>'redeemeth</sup> the soul of his servants; and <sup>'none</sup> of them that trust in him shall be desolate.

## PSALM XXXV.

David prays that God would fight against his enemies; and anticipates their confusion, and his triumph over them, 1-10. He complains of their calumny, malice, and ingratitude; blending supplications and appeals to God, 11-22. He renews his prayers and predictions, 23-25.

## A Psalm of David.

**P**LEAD *my cause*, O LORD, with them that strive with me; <sup>'fight</sup> against them that fight against me.

without his wise and merciful appointment; nay, "the hairs of his head are all numbered," and not "one falleth to the ground, without God." (Note, Matt. x. 29-31.) Every thing subserves his final good, and both soul and body will be preserved and perfected for glory. (Notes, xxxv. 10. Rom. viii. 28-32. Phil. iii. 20, 21.)—Not a bone of the Saviour was broken at his crucifixion, though it was customary to break the bones of crucified persons, and the two thieves had their legs broken. (Notes, John xix. 31-37.)

V. 21, 22. "Desolation," means *utter destruction*, whether of nations as such, or of individuals. The desolation of the several kingdoms which have persecuted the church, and that of the Jews who crucified the Saviour, "hating that righteous One," with the preservation insured to true Christians, form a striking exposition of these verses. (Marg. Ref. Notes, xxxvii. 10-15. xl. 14-16. Rom. viii. 28-37. 1 Thes. ii. 13-16. 2 Thes. i. 5-12. Rev. v. 8-10. xx. 11-15.)

## PRACTICAL OBSERVATIONS.

It is our duty to bless the Lord at all times—in pain, sickness, poverty, persecution, and even in the agonies of death. He is always worthy of our love and praise; we are always receiving more good from him than we have deserved; and the viler we are, the more cause have we to adore his condescending goodness to us.—It encourages the humble believer, and silences the proud Pharisee, when the servants of God are enabled to rejoice, and make their boast in him, under circumstances of the most extreme danger, and the deepest distress; and if our faith were strong, we might thus call on all around us to magnify and exalt our God with us, extolling his glorious excellencies, and celebrating the praises of his abundant mercy.—Whilst others consider how one poor tempted soul has been comforted and delivered, they, too, are encouraged to look unto the Lord; and their hearts grow cheerful, and their faith gathers strength. But we should especially look to Him, "who, though he was rich, for our sakes became poor;" and remember how he suffered, and how he is glorified, in order to save all that trust in him.—They must be safe and happy, "who fear the Lord." The holy angels minister to them, yea, the great Angel of the covenant encampeth continually around them, to protect and deliver them. Oh, that sinners would but make trial of his love! Their own experience would convince them, that the blessings of salvation are sweeter than all the pleasures upon earth. But even the saints need exhortations to the reverential fear of God; the more humbly and obediently they walk with him, the happier they are; and they who "seek first the kingdom of God, and his righteousness," shall never want any good thing; whilst the covetous and rapacious, who resemble ravenous beasts, shall at length be left utterly destitute. Let, then, all who have themselves "tasted that the Lord is gracious," take delight in leading others, and especially the young, into these happy ways, by no means thinking the instruction even of little children beneath them. Let young persons set out in life with learning the fear of the Lord, if they desire true comfort here, and eternal happiness hereafter; for they are the happiest who begin the soonest to serve so good a master. But let them attend to him, who "speaketh unto them as unto children," that they may learn the true fear of God, and beware of counterfeits. That religion promises best which begins with the conscience, and creates a watchfulness over the heart and tongue; a dread and hatred of hypocrisy and all sin, and a love of peace and universal holiness. Such a state of heart prepares the way for the proper understanding and reception of Divine truths; and they who thus receive, will "adorn the doctrine of God our Saviour;" he will peculiarly regard them, and attend to their prayers; whilst he fights against the evil-doer, whatever be his profession; and oblivion, or infamy, will be his present and eternal portion.—Nothing is more essential to true godliness, than a *contrite heart*, broken off from every kind of self-confidence and self-preference, and crushed down into the dust of self-abasement: in this soil every grace flourishes; and to this contrite person nothing can give encouragement, but the free mercy of the gospel of Jesus Christ. Such characters meet with many afflictions, and



2 'Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and 'stop the way against them that persecute me: 'say unto my soul, I am thy salvation.

4 'Let them be confounded and put to shame 'that seek after my soul: let them be 'turned back and brought to confusion that devise my hurt.

5 Let them be 'as chaff before the wind: 'and let the angel of the LORD chase them.

6 'Let their way be 'dark and slippery: and let the angel of the LORD persecute them.

7 For 'without cause have they 'hid for me their net in a pit, which without cause they have digged for my soul.

8 'Let destruction come upon him at 'unawares: and 'let his net that he hath hid catch himself: 'into that very destruction let him fall.

9 And 'my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 'All my bones shall say, LORD, 'who is like unto thee, 'which deliverest the poor from him that is 'too strong for him, yea, the poor and the needy from him that spoileth him?

n ix. 15. cxix. 95. clxv. Job xviii. 8. o lxiv. 7. lxviii. 18-20. Prov. xxix. 1. Luke xxi. 34. 1 Sam. xxi. 3. 4 Heb. which he knoweth not of. p vii. 15. 16. lvii. 6. cxli. 9. 10. Prov. vi. 22. xlviii. 17. xxii. 2-4. 2 Sam. xvii. 2-4. 23. xlviii. 14. 15. Esth. vii. 10. Matt. xxvii. 3-5. r xlii. 5. xxi. 1. xxxiii. 21. xlviii. 11. lviii. 10. 11. lxxviii. 1-3. 1 Sam. ii. 1. Is. lxi. 10. Hab. iii. 18. Luke i. 46. 47. Gal. v. 22. Phil. iii. 1-3. s xxi. 14. xxxiii. 3. xxv. 20. xxxviii. 3. li. 8. cii. 3. Job xxxviii. 19-25. t lxxi. 19. lxxviii. 8. lxxxi. 6-8. Ex. xxi. 11. Is. xl. 25. Jer. x. 7. u x. 14. xlii. 24. xxxiv. 6. lxxix. 33. cii. 17-20. cix. 31. cal. 12. Job v. 15. 16. Prov. xlii. 22. 23. x lviii. 17.

are harassed by temptations, for their trial and profit; "but the Lord will deliver them out of them all:" whilst the ungodly will sink under one trouble after another, to rise no more; for "evil shall slay the wicked."—He, that accomplished the prophecies concerning the Saviour, so that "not a bone of him was broken" by all his furious enemies; will take equal care of all his faithful servants, and destroy all their persecutors. He will redeem his people from hell and from the grave, and will not forsake those who trust in him, till they possess a happiness large as their capacities, durable as their immortality, and surpassing their most sanguine expectations.

## NOTES.

PSALM XXXV. V. 1-3. 'This psalm, we are sufficiently informed by the matter of it, was penned by David, when he was fiercely persecuted by Saul, whose forces, which were unjustly raised against him, he beseeches the Lord to dissipate; and especially to stop the mouth of his false accusers, such as Doeg and the Ziphites. (Bp. Patrick.) 'So long as Saul was an enemy to David, all that had any authority under him, to flatter their king, (as is the course of the world,) did also most cruelly persecute David.' (Notes, 1 Sam. xxii. xxiii.)—It is likewise evident, that the psalmist was led by the Holy Spirit, to speak of his own case in language, which was more emphatically applicable to the divine Saviour, and to his sufferings.—'Albeit God can with his breath destroy all the wicked; yet the Holy Ghost attributeth to him all these outward weapons, to assure us of his present power.' (Notes, Ex. xv. 3. Num. xxii. 23-27. Josh. v. 13-15.)

Say, &c. (3.) 'Assure me against these temptations, that 'thou art the author of my salvation.'

V. 4-9. All the verbs, in these verses, in the original, are in the future, as a prediction; though they stand in most translations and paraphrases, ancient and modern, in the imperative, as an imprecation. No doubt, there are many instances, in which such denunciations stand in the form of petitions; and, considered as the language of inspired men, respecting the inveterate enemies of God, and Christ, and religion, no reasonable objection can be made against them.—It is not, however, desirable, to understand any passages in this strong sense, which far more obviously express one of more general application. The verses under consideration are simply a prediction, that David's enemies would, by their unprovoked, assiduous, and crafty devices to take away his life, bring on themselves the deepest infamy, along with unexpected and inevitable ruin; and that his trials would terminate in thanksgiving and rejoicing. (Notes, 25-28. v. 10, 11.)—As light chaff cannot resist the force of the wind; so the psalmist's persecutors would not be able to withstand the power and justice of God; whose angel encamped around the righteous to protect them, and would drive their dismayed and bewildered assailants headlong into the pit of destruction. (Notes, i. 4-6. xxxiv. 7. Ex. xiv. 19. 24, 25.) One in particular, (probably Saul,) would perish in that very destruction, which he had, without any cause, nay, contrary to his deserts, intended for David. (Notes, 11, 12. John xv. 22-25.) He took counsel to take off David in battle against the Philistines, and he died in battle against them; which made way for the psalmist's complete deliverance. (Note, vii. 14-16.) In like manner, Ahithophel and Absalom brought ruin on themselves by their counsel against David; (Notes, 2 Sam. xv. 31. xvi. 20-23. xvii. 1-14. 23. xviii. 9-14:) and so did Judas, and the Jewish rulers, and the nation, by opposing Christ; of whom David, in this psalm especially, seems to have spoken, as a type or representative. Indeed, the whole Scripture predicts the final ruin of all the impenitent enemies of God and religion, and that of Satan, their great leader: (Notes, Rev. xxi. 17-21. xx. 1-3. 7-10:) and the intercession of Christ, the prayers of his church, and

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B. C. 1061.

vii. 12. 13. Ex. xvi. 3. Deut. xxxii. 41. 42. Is. xlii. 5. xlii. 13. d xxvii. 2. lxxvi. 10. 1 Sam. xxiii. 26. 27. Job i. 10. Is. viii. 9. 10. x. 12. Acts iv. 28. e li. 12. lxxi. 7. f 26. xxxi. 17, 18. xl. 14. 15. lxx. 2, 3. g xxxviii. 12. 1 Sam. xxiii. 23. 1 Kings xix. 10. Ez. xlii. 19. Matt. xxvii. 1. h cxix. 5. Is. xxxvii. 29. Jer. xlii. 6. John xviii. 6. i li. 4. lxxviii. 13 -17. Job xxi. 18. Is. xvii. 13. xix. 9. Hos. xlii. 3. k Ex. xiv. 19. Is. xxxvii. 36. Acts xii. 23. Heb. xi. 28.

l lxxiii. 18. Prov. iv. 19. Jer. xlii. 16. xlii. 12. \* Heb. darkness and slipperyness. m vii. 3-5. xxv. 3. lxiv. 4. John xv. 25.

n ix. 15. cxix. 95. clxv. Job xviii. 8. o lxiv. 7. lxviii. 18-20. Prov. xxix. 1. Luke xxi. 34. 1 Sam. xxi. 3. 4 Heb. which he knoweth not of. p vii. 15. 16. lvii. 6. cxli. 9. 10. Prov. vi. 22. xlviii. 17. xxii. 2-4. 2 Sam. xvii. 2-4. 23. xlviii. 14. 15. Esth. vii. 10. Matt. xxvii. 3-5. r xlii. 5. xxi. 1. xxxiii. 21. xlviii. 11. lviii. 10. 11. lxxviii. 1-3. 1 Sam. ii. 1. Is. lxi. 10. Hab. iii. 18. Luke i. 46. 47. Gal. v. 22. Phil. iii. 1-3. s xxi. 14. xxxiii. 3. xxv. 20. xxxviii. 3. li. 8. cii. 3. Job xxxviii. 19-25. t lxxi. 19. lxxviii. 8. lxxxi. 6-8. Ex. xxi. 11. Is. xl. 25. Jer. x. 7. u x. 14. xlii. 24. xxxiv. 6. lxxix. 33. cii. 17-20. cix. 31. cal. 12. Job v. 15. 16. Prov. xlii. 22. 23. x lviii. 17.

\* Heb. witnesses of wrong. xxvii. 12. 1 Sam. xxiv. 9. xxv. 10. Matt. xxvi. 59, 60. Acts vi. 13. xxiv. 5, 6. 12. 13. § Heb. asked me. y xxxviii. 20. cix. 4. 5. 1 Sam. xix. 4, 5. 15. xlii. 13. 14. Prov. xvii. 13. Jer. xviii. 20. John x. 32. || Heb. depressing. 1 Sam. xx. 31-33. Luke xxiii. 21-23. z lxxix. 10. 11. Job xxx. 25. Matt. xlv. 49. Rom. xii. 14, 15. \* Or, afflicted. Lev. xvi. 29, 31. 2 Kings xxi. 27 -29. Is. lviii. 3, 5. Matt. ix. 14, 15. a Matt. x. 13. Luke x. 6. b 2 Sam. i. 11. Job xlv. 4. Luke xix. 41. 42. c Gen. xxiv. 67. d 25. 26. xli. 8. lxxi. 10. 11. Job xxxi. 23. Prov. xvii. 5. xxiv. 17, 18. t Heb. halting. xxxviii. 17. Jer. x. 10. 11. xlii. 6. \* Heb. Marg. g vii. 2. lvii. 4. b 1 Sam. xx. 34. c Is. i. 14, 15. John xviii. 28. Acts xvii. 5. i xxxvii. 12. Job xvi. 9. Lam. ii. 16. Acts vii. 54. k vi. 3. xlii. 1, 2. lxxix. 9, 10. lxxxi. 46. xlv. 3. 4. l x. 14. Hab. i. 13. m xxii. 20. 21. lvi. 4. lxx. 14. 15. xlii. 6, 7. § Heb. only one. n xlii. 25. xl. 9. 10. lxx. 30-34. xli. 1. cxvi. 14. 18. Heb. ii. 12. o lxxvi. 1-4. p lxxi. xxxviii. 4. 5. Rom. xv. 9. || Heb. wrong. Is. xxx. 3. p 15. xlii. 4. xxxvii. 16. John xvii. 20-22. Rev. xi. 7-10. \* Heb. falsely. xxxviii. 19. q Job xv. 12. Prov. vi. 13. x. 10. r lxxix. 4. cix. 3. cxi. 16. 1 Sam. xxv. 11. 12. Lam. iii. 52. John xv. 25.

11 'False witnesses did rise up; they 'laid to my charge things that I knew not.

12 'They rewarded me evil for good, to the 'spoiling of my soul.

13 But as for me, 'when they were sick, my clothing was sackcloth: I 'humbled my soul with fasting; and 'my prayer returned into mine own bosom.

14 I 'behaved myself as though he had been my friend or brother: 'I bowed down heavily, 'as one that mourneth for his mother.

15 But 'in mine 'adversity they rejoiced, and gathered themselves together: yea, 'the abjects gathered themselves together against me, and 'I knew it not; 'they did tear me, and ceased not:

16 With 'hypocritical mockers in feasts, they 'gnashed upon me with their teeth.

17 LORD, 'how long wilt thou 'look on? 'rescue my soul from their destructions, my 'darling from the lions.

18 'I will give thee thanks in the great congregation: 'I will praise thee among 'much people.

19 'Let not them that are mine enemies 'wrongfully rejoice over me; 'neither let them 'wink with the eye, 'that hate me without a cause.

xx. 10. 11. xlii. 6. \* Heb. Marg. g vii. 2. lvii. 4. b 1 Sam. xx. 34. c Is. i. 14, 15. John xviii. 28. Acts xvii. 5. i xxxvii. 12. Job xvi. 9. Lam. ii. 16. Acts vii. 54. k vi. 3. xlii. 1, 2. lxxix. 9, 10. lxxxi. 46. xlv. 3. 4. l x. 14. Hab. i. 13. m xxii. 20. 21. lvi. 4. lxx. 14. 15. xlii. 6, 7. § Heb. only one. n xlii. 25. xl. 9. 10. lxx. 30-34. xli. 1. cxvi. 14. 18. Heb. ii. 12. o lxxvi. 1-4. p lxxi. xxxviii. 4. 5. Rom. xv. 9. || Heb. wrong. Is. xxx. 3. p 15. xlii. 4. xxxvii. 16. John xvii. 20-22. Rev. xi. 7-10. \* Heb. falsely. xxxviii. 19. q Job xv. 12. Prov. vi. 13. x. 10. r lxxix. 4. cix. 3. cxi. 16. 1 Sam. xxv. 11. 12. Lam. iii. 52. John xv. 25.

the ministration of angels; while they tend to complete the salvation and joy of his people, concur in accomplishing the prophecies which foretell the destruction of his enemies.—'A traveller, benighted in a bad road, is an expressive emblem of a sinner walking in the slippery and dangerous ways of temptation; whilst an enemy is in pursuit of him, whom he can neither resist nor avoid.' (Horne.)

V. 10. The psalmist frequently complains, under his trials and chastisements, of broken bones, and that his bones waxed old, &c.; (Marg. Ref;) because his whole frame was sensibly affected. In like manner, he considers himself, in body as well as in soul, so revived by his deliverance, that every bone would concur in admiring his deliverer and his unrivalled excellence.—Christ was raised from the dead, so that not one of his bones was broken: every member of his mystical body shall be forthcoming at the general resurrection; and every believer now has, and shall then have, cause to praise the Lord for taking care of his soul and body, in every part, and in all respects. (Notes, xxii. 16-18. xxxiv. 20.)—Saul was too powerful for poor David; Christ was made poor, and a man of sorrows, and had no armed force to oppose to the power of the Jews and Romans; and Satan and other enemies are too strong for the believer.

V. 11, 12. The very persons, whom David had befriended when he was in prosperity, after he had been proscribed by Saul, bare cruel witness against him, and demanded that punishment should be inflicted on him for alleged acts of treason, of which he had not the least consciousness.—This was far more emphatically accomplished in the great antitype. (Marg. Ref.)

V. 13, 14. The psalmist next contrasts his conduct in respect of his persecutors, with that towards him of the very persons to whom he had rendered the most important services.—The nature of fasting, as an occasional voluntary act of self-abasement, submission to God under adverse dispensations, sorrow for sin as the cause of sufferings, and self-discipline in order to self-government, is illustrated by the expression, "I humbled," or afflicted, or chastened, "myself with fasting." (Notes, Lev. xvi. 29-31. Matt. ix. 14, 15. P. O. 9-17.)—The conduct of the psalmist's foes showed, as he feared, that his prayers for them had not been answered; but he was satisfied that at length they would return into his own bosom. The original is future, (shall return;) and as David was still conflicting with trials, and anticipating deliverance; the future best suits his case.—He thus mourned over the afflictions of Saul and of Israel, with fasting and prayer: and Christ wept over Jerusalem, and fasted, prayed, and suffered for sinners, as for a friend, a brother, or a parent; and he prayed for his crucifiers, when about to expire amidst their cruelty and contempt. (Notes, Matt. iv. 1, 2. Luke xix. 41-44. xlii. 32-38.)

V. 15, 16. When David was persecuted by Saul, or when he made any false step, as they supposed, (Marg.) they who had before envied him rejoiced; the most abject persons, from whom he had least expected it, or who were too obscure to be known by him, conspired to do him mischief; (as if the lame should ridicule a man for halting;) his name was torn with incessant reproaches and false accusations; he was their sport at feasts; whilst they, who flattered others, in order to be feasted by them; or who were maintained by diverting the company, and personating and turning to ridicule the character of their neighbours, made him their constant subject; yet their contempt was united with most cruel and desperate rage.—All this was far more emphatically true of Christ, and the treatment with which he met from the hypocritical Jews, and from the most abject persons, not excepting the crucified malefactors who reviled him on the cross. (Notes, Is. liii. 2. 3. Matt. xxvi. 63-68. xxvii. 27-31. 39-44.)—The hypocritical priests and scribes, who mocked Jesus, were at the same time keeping the feast of unleavened bread.



20 For <sup>a</sup>they speak not peace: but <sup>b</sup>they devise deceitful matters against <sup>c</sup>them that are <sup>d</sup>quiet in the land.

21 Yea, <sup>e</sup>they opened their mouth wide against me; and said, <sup>f</sup>Aha, aha, our eye hath seen it.

22 This <sup>g</sup>thou hast seen, O LORD: <sup>h</sup>keep not silence: O LORD, <sup>i</sup>be not far from me.

23 <sup>j</sup>Stir up thyself, and awake to my judgment, even unto my cause, <sup>k</sup>my God, and my LORD.

24 <sup>l</sup>Judge me, O LORD my God, according to thy righteousness; <sup>m</sup>and let them not rejoice over me.

25 Let them not <sup>n</sup>say in their hearts, <sup>o</sup>Ah, <sup>p</sup>so would we have it: let them not say, <sup>q</sup>We have swallowed him up.

26 <sup>r</sup>Let them be ashamed and brought to confusion together, that rejoice at mine hurt: <sup>s</sup>let them be clothed

xliv. 1. 2 Thes. i. 6. f 19 Job xx. 5. g xxviii. 3. lxvii. 8. Job i. 5. Mark ii. 6. 8. h Heb. Ah, ah, our soul. h exl. 8. Ex. xv. 9. Matt. xxvii. 43. i lvi. 1, 2. lvi. 3. xxv. 3. 2 Sam. xix. 19. Lam. ii. 16. 1 Cor. xv. 54. k 4. xl. 14, 15. lxxi. 13. cxxix. 5. Is. xli. 11. lxx. 13-15. l cix 28, 29. cxxxii. 18. Job viii. 21. 2 Pet. v. 5.

A.M. 2943.

B.C. 1061.

a cxx. 5-7. t xxxi. 13. xxxvi. 3. 4. xxxviii. 12. lli. 2. lxiv. 4-6. cxi. 2-5. Jer. xl. 19. Dan. vi. 5. Matt. xxvii. 4. Acts xxiii. 10. xxv. 3.

u Matt. xli. 19. 1 Pet. ii. 22, 23. x xli. 13. Is. ix. 12. Luke xi. 53, 54.

y xl. 15. lxx. 3. z Ex. iii. 7. Acts vii. 34.

a xxviii. 1. xxxix. 12. lxxviii. 1. b x. 1. xli. 11. 19. xxxviii. 21. lxxi. 12.

c vii. 6. xli. 23. lxxx. 2. Is. ii. 9.

d lxxxix. 26. cxli. 5. John xx. 28.

e vii. 8. xviii. 20-24. xxvi. 1.

m xxxviii. 16. lv. 12. Job xix. 5. Jer. xlviii. 26. Dan. xi. 36.

n xl. 16. lxxviii. 3. cxxix. 9. 16. cxlii. 7. Is. lxxvi. 10. 11. John xvi. 22. 1 Cor. xli. 26.

† Heb. righteousness. o lxx. 4.

p cxlix. 4. Jer. xxxv. 40, 41. Zeph. iii. 14. 17.

q 1. 15. li. 14, 15. lxxi. 24. civ. 33. 34. cxlv. 1, 2. 5. 21.

PS. XXXVI. a xviii. x. titles. cxlii. 12. Deut. xxiv. 5. 2 Tim. ii. 2. Tit. i. 1. Jam. i. 1. 2 Pet. i. 1. Jude i. Rev. i. 1.

b 1 Sam. xv. 13, 14. Prov. xx. 11. Matt. vii. 16-20. xii. 33, 34. Tit. i. 16. Prov. viii. 13. xvi. 6. Ec. xii. 13. Rom. iii. 18.

c cxli. 1. Gen. xii. 11.

with shame and dishonour, <sup>n</sup>that magnify themselves against me.

27 <sup>a</sup>Let them shout for joy and be glad, that favour my <sup>b</sup>righteous cause: yea, <sup>c</sup>let them say continually, Let the LORD be magnified, <sup>d</sup>which hath pleasure in the prosperity of his servant.

28 And <sup>e</sup>my tongue shall speak of thy righteousness and of thy praise all the day long.

## PSALM XXXVI.

The corrupt principles and practices of wicked men, 1-4. An admiring view of the mercy and justice of God, and of the felicity of his people, 5-9. David prays for his brethren and himself; and in faith triumphs over the workers of iniquity, 10-12.

To the chief Musician, A Psalm of David, <sup>a</sup>the servant of the LORD.

<sup>b</sup>THE transgression of the wicked saith within my heart, <sup>c</sup>that there is <sup>d</sup>no fear of God before his eyes.

by his almighty power: then all our bones shall, as it were, praise our deliverer, who hath rescued us poor and needy sinners from sin, Satan, and death: enemies far too strong for us.—Whilst in faith we anticipate this glorious event of our trials, let us prepare for the cross in this world. When we consider the ingratitude, contempt, and hatred, with which the holy Jesus was treated, in return for his unspeakable love: when we remember how the multitudes, who had witnessed, or even shared, his benign miracles, rejoiced in his adversity; how the very abjects, collected round his cross, insulted him, and even gnashed their teeth at him; and how the scribes and Pharisees treated his sacred person with blasphemous ridicule and mockery; even whilst they were hypocritically observing the feast of the passover, as if zealous for the honour of God and religion: when we meditate on these scenes, we shall not “marvel if the world hate us;” if we be despised, abused, reviled, falsely accused, and treated with indignity and ingratitude, by those whom we have most loved, and could not have suspected; and who even profess to serve God. Let us then learn to possess our souls in patience and meekness; like the Saviour, let us persevere in praying for our enemies, and attempting to do them good: and acting towards them with compassion and affection, in hopes of overcoming evil with good. If this have not the desired effect, our prayer will bring down blessings on our own souls; and if that mind were in us which was in him, we could not but be grieved to think of the tremendous ruin, that hangs over the heads of our impatient injurers.—He, who hath exalted the once-suffering Redeemer, will in due time appear for all his people: the roaring lion shall not destroy their souls, which they have entrusted to the hands of their Surety; they are one with him, and precious in his sight, and shall be rescued from every peril and destruction; that with him they may give thanks in the great congregation above. Let us then give ourselves unto prayer, and study to be quiet in the land, however injured or deceived. Thus our enemies shall never triumph in our destruction; and their rejoicing over our temporal calamities shall be short-lived, as was that of the Jewish rulers over the crucified Redeemer.—But let us chiefly fear lest they should rejoice at beholding us betrayed into sin, and disgracing our profession. This would please them more, than seeing us cast into a fiery furnace, and they would exclaim, “Aha, aha, our eye hath seen it, so would we have it!” Then indeed they, who hate us without cause, would wink with their eyes, encouraging each other’s blasphemies; and open wide their mouths to proclaim our infamy, to the reproach of our religion. This the Lord knoweth, and as his glory is concerned, let us call upon him, intreating him not to be far from us; but constantly to uphold us, that Satan and his servants may not thus magnify themselves against us. In all things let us act conscientiously, and leave our cause with God. And, whilst we expect to see the opposers of Christ “clothed with shame and dishonour;” let us pray that all, who favour his righteous cause, may rejoice, and be continually praising God: and let us remember, that he hath pleasure in the prosperity of all his servants; that we may be speaking of his righteousness and praise all the day long.

## NOTES.

PSALM XXXVI. V. 1. David was as much convinced by the conduct of wicked men, that they were not habitually possessed by the fear of God, as if it had been immediately spoken to his heart: and his knowledge of the deceitfulness and evil of his own heart, aided him in discovering the source of other men’s wickedness. If the terrors of God for a moment affrighted them, they soon cast them behind their backs, or they could not have gone on in their daring crimes. (Notes, cxii. Neh. v. 14-18. Prov. xvi. 6. Ec. xii. 11-14. Rom. iii. 9-18.)—It is probable, that Saul was especially meant, as the wicked man who persecuted “David, the servant of the LORD,” with persevering enmity; yet he frequently cloaked his malice with professions of friendship, and still kept up an outward regard to religion. The psalm seems to have been written, soon after Saul began to shew his hatred to David.

V. 2. The wicked man not only disguises his crimes or intentions from others: but, through the excess of self-love, he becomes his own flatterer, calls his vices by soft names, or mistakes them for virtues; and deems his conduct justifiable, perhaps meritorious, when in fact it is a hateful compound of impiety, injustice, and malevolence, and will very soon be proved to be so.—Thus Saul’s self-flattery kept him from being aware of the malignity of his conduct, till he became odious in the open view of mankind. (Notes, 1 Sam. xv. 13-28. xxii. 6-19. xxv. 23-31. 1 Chr. x. 13, 14.)

V. 17-19. (Notes, xxii. 6-24.) The exact agreement of the language, used in these verses, with that of the passage referred to, favours the opinion that this psalm also is a direct prophecy of the Messiah. The psalmist, however, seems evidently to have spoken of his own concerns, though carried beyond himself by the Spirit of prophecy, to use language applicable to far more important transactions.—Translating the nineteenth verse in connexion with the context, gives it additional force. “I will praise thee among much people.—Mine enemies shall not wrongfully rejoice over me, or they wink with the eye, who hate me without a cause.” It is the language of assured faith and hope, rather than of either prediction, or imprecation.—The original is future. (Notes, 4-9. 25-28.)

V. 20. “They are men of a turbulent spirit, that give not their sovereign peaceable counsels, but devise false stories, to incense him against such as would gladly serve God quietly, under his government, without doing the least harm to any body.” (Bp. Patrick.)—David would have lived quietly under the government of Saul; our Lord did not aim at temporal government; nor did the primitive Christians intermeddle with the politics of the world: yet all were betrayed, mocked, and persecuted, as rebels and usurpers, and pests of society.” (Horne.)

V. 21, 22. They boldly accuse me as a traitor,—“saying, So, so, we have found him out; his reasonable practices are discovered, we ourselves are eye-witnesses of it.” (Bp. Patrick.)—The appeal of David to God, the ever-present witness of his conduct, and the prayer grounded on it, have a peculiar energy, when viewed in this connexion. (Notes, xl. 14. 17. Matt. xxvi. 63-68.)

V. 23, 24. (Notes, vii. 6-11. xliii. 23-26. Is. li. 9-11. Marg. Ref.)

V. 25-28. All these verses are in the future tense, and, in my opinion, (which I offer with very great diffidence, and hesitation, on such a subject, and in opposition to almost all versions ancient and modern,) are more expressive, and lie less open to objection, when thus translated. No doubt, the other rendering accords to the idiom of the language; yet it is by no means necessary: and what is lost by thus rendering the original, most literally? “Judge me, O LORD, my God, in thy righteousness; and they will not rejoice over me. They will not say in their hearts, So would we have it:” (it is as our souls desired:.) “They will not say, We have swallowed him up. They will be ashamed and confounded together, who rejoice in my shame. They will be clothed with shame and dishonour, that magnify themselves against me. They will shout for joy and be glad, that favour my righteous cause,” &c. The twenty-eighth verse is literally rendered; and the others might, with equal propriety, and with more energy, be translated in the same manner. (Notes 4-9. 17-19.) The clamours against David, as cursing his enemies, when considered as an objection to the Scriptures, is indeed irrational; for it assumes the point in question, and determines that he spake in his own spirit, and not as moved by the Holy Spirit; yet it is not desirable to give occasion even to irrational and impious objections. (Marg. Ref.)—How applicable is the whole passage to the Saviour’s sufferings and triumphs, and to the consequences of them! (Notes, xli. 4-8. lvi. 1, 2.)

## PRACTICAL OBSERVATIONS.

The believer is admitted into a covenant of friendship with his God: and they, who strive with him, fight against his omnipotent ally; whose presence and assistance will more effectually defend his servants, and annoy their persecutors, than the most powerful hosts of well-armed valiant men. If he say to each of our souls, “I am thy salvation;” if he shew us, that our sins, are pardoned and subdued; we have nothing to fear; but may confidently predict the confusion and ruin of every seducer, or persecutor, who seeks to destroy our lives, or souls, or in any way to do us hurt.—We must not desire the ruin of any enemies, except our lusts, and those evil spirits who would compass our destruction: yet we ought fervently and constantly to pray for the desolation of all the inveterate enemies of Christ our anointed King. Assuredly, they will at length be thrown as chaff into the fire; yea, driven in a dark and slippery path, by the angels of God, into the bottomless pit; and their crafty and unwearied enmity, against the holy Jesus and his harmless followers, will involve them in unexpected and inevitable misery. Let then the persecuted and afflicted believer rejoice in the salvation of the Lord. His preservation is insured by the Saviour’s resurrection and exaltation; who will shortly “change our vile bodies, and make them like his own glorious body,”



2 For <sup>a</sup>he flattereth himself in his own eyes, <sup>\*</sup>until his iniquity be found to be hateful.

3 <sup>a</sup>The words of his mouth are iniquity and deceit: <sup>b</sup>he hath left off to be wise, *and* to do good.

4 <sup>a</sup>He deviseth <sup>\*</sup>mischiefs upon his bed; <sup>b</sup>he setteth himself in a way *that is* not good: <sup>c</sup>he <sup>abhorreth</sup> not evil.

5 <sup>a</sup>Thy mercy, O LORD, *is* in the heavens, *and* <sup>b</sup>thy faithfulness *reacheth* unto the clouds.

6 <sup>a</sup>Thy righteousness *is* like the <sup>\*</sup>great mountains: <sup>b</sup>thy judgments *are* a great deep: O LORD, <sup>c</sup>thou preservest man and beast.

7 <sup>a</sup>How <sup>\*</sup>excellent *is* thy lovingkindness, O God! therefore the children of men <sup>b</sup>put their trust under the shadow of thy wings.

8 They shall be <sup>\*</sup>abundantly <sup>b</sup>satisfied with the fatness of thy house; <sup>c</sup>and thou shalt make them drink of the river of thy pleasures.

xxiii. 12. + Or. vanity. h Prov. xxv. 23. Is. lxxv. 2. Jer. vi. 16. viii. 6. ix. 2-9. Mic. vi. 8. i Job xvi. 16. Am. v. 15. Rom. i. 32. xlv. 9. Rev. ii. 2. k lvi. 1. lvi. 10. ciii. 11. cviii. 4. Is. lv. 7-9. l lxxxix. 2. xlii. 2. c. 5. Matt. xxv. 35. Heb. vi. 18-20. m lxxi. 19. xcvii. 2. cxlv. 7. Gen. xlvii. 25. Deut. xxxii. 4. Is. xlv. 19. 24. Rom. iii. 25. + Heb. mountains of God. Ex. ix. 28. i Sam. xiv. 15. marg. n lxxvii. 19. xlii. 5. Job vii. 7-9. xxxvii. 23. Is. xl. 28. Jer. xii. 1. Matt. xi. 25. 26. Rom. xi. 33. o civ. 14. &c. cxlv. 9. cxlvii. 9. Job vii. 20. Jonah iv. 11. Matt. x. 29. 30. i Tim. iv. 1. p xxxi. 10. lxxxvii. 5. 15. cxlv. 7. 2. Ec. xxxv. 6. John iii. 16. i John i. 1. iv. 9. 10. s Heb. precious. cxxxix. 17. i Pet. ii. 6. 7. 2. Ec. xlvii. 8. lvi. 1. lxxii. 7. xci. 4. Ruth. 12. Luke xli. 34. xvi. 11. xviii. 15. lxxii. 5. Cant. v. 1. Is. xxxv. 4. iv. 1. 2. Jer. xxxi. 12-14. Zech. ix. 17. Matt. v. 16. John vi. 35. // Heb. watered. Is. lviii. 11. a xlv. 1. Is. xliii. 20. xlviii. 21. Rev. xxii. 1.

V. 3, 4. Saul, in the beginning of his reign, behaved wisely, and performed good services to his people: but he soon began to act foolishly, and to disobey God; and at length he entirely ceased to use his understanding to do good. (Notes, i Sam. xi. xxviii. 3-10.) He became a treacherous and cruel persecutor of David: and, while he perhaps ascribed his conduct in throwing his javelin at him, to a sudden paroxysm of disease; David was aware that he most deliberately, and in his most retired hours, plotted his destruction; and had no aversion in his heart to any wickedness, however abominable, though he tried to cloke his malice by plausible professions. (Marg. Ref.)

V. 5-9. The psalmist here contrasted the Divine perfections and government, with the conduct of wicked men, especially when in power. The mercy of God is immensely large; and, having filled the earth with its effects, it fills the heavens also, by the admission of redeemed sinners to that blessed state. His faithfulness reaches far above the shifting clouds, and is liable to no mutability or failure. His justice is placed on an immovable basis, and he never varies from it: yet his judgments, or decrees, are unfathomably deep, to be adored and not comprehended by us. (Notes, lvii. 7-11. lxxi. 19. lxxxvii. 19, 20. lxxxix. 1-4. xcii. 2, 3-5. xcvi. 2. c. ciii. 11-15. cxlv. 1-7. 17. Job xxxvii. 23, 24. Rom. xi. 33-36.) The Creator's care sustains, and "preserves," both man and beast: and his immeasurable lovingkindness, in its varied exercises, encourages even the guilty and polluted sons of Adam to trust in his mercy, and to confide in his protection. (Note, Ruth ii. 11, 12. Marg. Ref.) In this refuge, and in his service, believers find abundant consolation, and drink "pleasures as from a river" flowing from the Fountain of life and felicity: and in the knowledge and favour of God, they see light and glory inexpressible. (Notes, xlv. 4. Rev. vii. 13-17. xxi. 22-27. xxii. 1-6.) The word rendered *pleasures*, (8,) is the plural of *Eden*.—In heaven alone the thirst of an immortal soul after happiness can be satisfied. There the streams of Eden will flow again. (Horne.)

V. 10, 11. David was conscious of integrity, and had been favoured with much experience of the Lord's faithful and merciful care; but his dangers and troubles, were multiplied, and all who knew God, and uprightly served him, were in a measure involved in his difficulties. (Note, i Chr. xxviii. 9.) He therefore prayed, that the favour shewn to him and them, might be prolonged according to the faithful promises of God; and that he would judge in righteousness, between his persecuted servants and their unrighteous persecutors. Then, says he, "The foot of pride shall not come against me; and the hand of the wicked shall not cast me down." "I shall be preserved from the scornful oppression, and iniquitous power, of every enemy." (Marg. Ref.)

V. 12. 'Faith calleth things that are not, as though they were; it carries us forward to the end of time; it shews us the Lord sitting on the throne of judgment, the righteous caught up to meet him in the air; the world in flames under his feet, and the empire of sin fallen to rise no more.' (Horne.)

#### PRACTICAL OBSERVATIONS.

To be the servant of the Lord is the highest privilege and honour, to which we can aspire; and they, who are advanced to eminent stations in society, should glory to fill them up, as serving God and his church in them.—All the wickedness of men springs from contempt and forgetfulness of God: their actions speak more plainly than their words: and when they commit atrocious crimes without remorse, or habitually live in the practice of any sin, we may be sure, "that there is no fear of God before their eyes;" and that they habitually despise his favour and defy his wrath. But proud and ignorant men deceive themselves, and verily think their conduct excusable, when it is indeed most hateful; let us then daily beg of God to preserve us from self-flattery, and to bring us acquainted with our own character, that we may judge and condemn ourselves, and not finally be condemned at his tribunal.—When such as have appeared to be religious leave off to behave wisely and to do good, they will soon be drawn into grosser crimes; and the deceitful and corrupt language of their lips will betray the desperate wickedness of their hearts.—If we willingly banish holy meditations, in our solitary hours, Satan will soon occupy our

A.M. 2970.

B.C. 1034.

d x. 3. xlix. 18. Deut. xxi. 19. Jer. li. 23. 34, 35. xlvii. 9. Hos. x. 7, 8. Luke x. 29. xvi. 14, 15. Rom. vii. 9. x. 3. \* Heb. to find an iniquity to hate. i Sam. xv. 18-24. i Chr. x. 13, 14. Rom. iii. 9. v. xii. 2, 3. iv. 21. lviii. 3. cxl. 3. i Sam. xxvii. 21. xix. 6. 7. xxvi. 21. Matt. xxii. 15-18. 35.

f cxv. 5. i Sam. xi. 6-13. xlii. 13, 14. xv. 26. xvi. 14. Jer. iv. 22. Zeph. i. 6. Heb. x. 39. i John ii. 19.

g xxxviii. 12. i Sam. xix. 11. Esth. v. 14. vi. 4. Prov. iv. 16. Hos. vii. 6. 7. Mic. ii. 1. Matt. xxvii. 1. Acts xxi. 1. i Job xvi. 16. Am. v. 15. Rom. i. 32. xlv. 9. Rev. ii. 2. k lvi. 1. lvi. 10. ciii. 11. cviii. 4. Is. lv. 7-9. l lxxxix. 2. xlii. 2. c. 5. Matt. xxv. 35. Heb. vi. 18-20. m lxxi. 19. xcvii. 2. cxlv. 7. Gen. xlvii. 25. Deut. xxxii. 4. Is. xlv. 19. 24. Rom. iii. 25. + Heb. mountains of God. Ex. ix. 28. i Sam. xiv. 15. marg. n lxxvii. 19. xlii. 5. Job vii. 7-9. xxxvii. 23. Is. xl. 28. Jer. xii. 1. Matt. xi. 25. 26. Rom. xi. 33. o civ. 14. &c. cxlv. 9. cxlvii. 9. Job vii. 20. Jonah iv. 11. Matt. x. 29. 30. i Tim. iv. 1. p xxxi. 10. lxxxvii. 5. 15. cxlv. 7. 2. Ec. xxxv. 6. John iii. 16. i John i. 1. iv. 9. 10. s Heb. precious. cxxxix. 17. i Pet. ii. 6. 7. 2. Ec. xlvii. 8. lvi. 1. lxxii. 7. xci. 4. Ruth. 12. Luke xli. 34. xvi. 11. xviii. 15. lxxii. 5. Cant. v. 1. Is. xxxv. 4. iv. 1. 2. Jer. xxxi. 12-14. Zech. ix. 17. Matt. v. 16. John vi. 35. // Heb. watered. Is. lviii. 11. a xlv. 1. Is. xliii. 20. xlviii. 21. Rev. xxii. 1.

t Is. xii. 3. Jer. li. 13. John iv. 10. 14. vi. 37-39. Rev. xxi. 6. xxii. 17. \* xxvii. 1. Job xxix. 3. Prov. iv. 18. Is. ii. 5. lx. i. 2, 19. Mal. ii. 2. John i. 8. v. viii. 12. Jam. i. 17. i Pet. ii. 9. i John i. 7. Rev. xxi. 23.

\* Heb. draw out at length. ciii. 17. Jer. xxxi. 3. Job xxv. 9, 10. xix. 10. Jer. xxii. 16. xxxiv. 7. John xvi. 3. Heb. viii. 11.

y vii. 8-10. xlviii. 24, 25. xciv. 14. lxxvii. 10, 11. cxliii. 1, 2. Is. li. 6-8. 2 Tim. iv. 7, 8. z x. 2. xii. 3-5. cxli. 51. 69. 85. 122. cxliii. 3, 4. Job xi. 11, 12. Is. li. 23. Dan. ix. 37. — lx. xvi. 8. xlvii. 9. — lx. xxi. 7, 8. lxiii. 6. cxv. 1-3. Rom. viii. 35-39. b ix. 16. lv. 23. lviii. 10, 11. lxxiv. 7-9. Judg. v. 31. 2 Thes. i. 8, 9. Rev. xxi. 4. xix. 6. c i. 5. xviii. 38. Jer. li. 64. — PSALM XXXVII. a 7. i Sam. i. 8-9. Prov. xix. 3. xxi. 1. 19. b lxxiii. 3. Prov. iii. 31. xlii. 17. Gal. v. 21. Jam. iv. 5, 6. c 35, 36. lxxiii. 17-20. xc. 5, 6. xcii. 7. cxxxix. 5-7. Job xxx. 6-9. Jam. i. 10, 11. i Pet. i. 24. d iv. 5. xxi. 1. Is. i. 16-19. i Jer. xvii. 7, 8. i Cor. xv. 57, 58. Heb. v. 7. Gen. xxi. 2. i Sam. xxvii. 19. Heb. xi. 18-19. \* Heb. in truth, or, ableness. f xxxii. 19. xxxix. 9, 10. Matt. vi. 31-33. Luke xxii. 35. g xliii. 4. civ. 34. Job xxvii. 10. xxxiv. 9. Cant. ii. 13. Is. lviii. 14. i Pet. i. 8. h xxi. 1. 2. cxlv. 19. John xv. 7. 16. i John v. 14, 15.

9 For <sup>a</sup>with thee *is* the fountain of life: <sup>b</sup>in thy light shall we see light.

10 O <sup>\*</sup>continue thy lovingkindness unto them <sup>\*</sup>that know thee; <sup>b</sup>and thy righteousness to the upright in heart.

11 <sup>\*</sup>Let not the foot of pride come against me, *and* <sup>\*</sup>let not the hand of the wicked remove me.

12 <sup>\*</sup>There are the workers of iniquity fallen: they are cast down, *and* shall not be able to rise.

#### PSALM XXXVII.

Miscellaneous cautions against envy, anger, and discontent; descriptions of the characters, situations, and end of the righteous and the wicked; exhortations to faith, hope, patience, and obedience; and promises to believers under the trials of this evil world, 1-40.

#### A Psalm of David.

<sup>a</sup>FRET not thyself because of evil-doers, <sup>b</sup>neither be thou envious against the workers of iniquity.

2 For <sup>a</sup>they shall soon be cut down like the grass, *and* wither as the green herb.

3 <sup>\*</sup>Trust in the LORD, *and* do good: *so* <sup>\*</sup>shalt thou dwell in the land, *and* <sup>\*</sup>verily <sup>b</sup>thou shalt be fed.

4 <sup>\*</sup>Delight thyself also in the LORD; *and* <sup>b</sup>he shall give thee the desires of thine heart.

xxiii. 12. + Or. vanity. h Prov. xxv. 23. Is. lxxv. 2. Jer. vi. 16. viii. 6. ix. 2-9. Mic. vi. 8. i Job xvi. 16. Am. v. 15. Rom. i. 32. xlv. 9. Rev. ii. 2. k lvi. 1. lvi. 10. ciii. 11. cviii. 4. Is. lv. 7-9. l lxxxix. 2. xlii. 2. c. 5. Matt. xxv. 35. Heb. vi. 18-20. m lxxi. 19. xcvii. 2. cxlv. 7. Gen. xlvii. 25. Deut. xxxii. 4. Is. xlv. 19. 24. Rom. iii. 25. + Heb. mountains of God. Ex. ix. 28. i Sam. xiv. 15. marg. n lxxvii. 19. xlii. 5. Job vii. 7-9. xxxvii. 23. Is. xl. 28. Jer. xii. 1. Matt. xi. 25. 26. Rom. xi. 33. o civ. 14. &c. cxlv. 9. cxlvii. 9. Job vii. 20. Jonah iv. 11. Matt. x. 29. 30. i Tim. iv. 1. p xxxi. 10. lxxxvii. 5. 15. cxlv. 7. 2. Ec. xxxv. 6. John iii. 16. i John i. 1. iv. 9. 10. s Heb. precious. cxxxix. 17. i Pet. ii. 6. 7. 2. Ec. xlvii. 8. lvi. 1. lxxii. 7. xci. 4. Ruth. 12. Luke xli. 34. xvi. 11. xviii. 15. lxxii. 5. Cant. v. 1. Is. xxxv. 4. iv. 1. 2. Jer. xxxi. 12-14. Zech. ix. 17. Matt. v. 16. John vi. 35. // Heb. watered. Is. lviii. 11. a xlv. 1. Is. xliii. 20. xlviii. 21. Rev. xxii. 1.

minids with polluting and mischievous imaginations: and if any yield frequently to sudden temptations, they will at length deliberately "devise mischief upon their beds."—Whatever be a man's outward conduct, if he do not *abhor* evil, he is no true penitent: and if he do not set himself heartily to walk in the ways of godliness, he will soon return to the more direct road to temporal and eternal destruction.—The servants of God must expect much trouble from apostates and wicked men; but they may comfort themselves by contemplating the perfections of their Almighty Friend. His merciful promises engage to every believer the enjoyment of heavenly happiness; his unfailling faithfulness guarantees the engagement; his immovable justice harmonizes with his truth and love; and his most mysterious appointments are the result of his infinite wisdom and goodness. Whilst all his creatures share his bounty and protection; his compassion and mercy, and the provisions of his redeeming love, are so immense, and of such inestimable value, that the chief of sinners may come to him, and receive pardon and peace, and put their trust under the shadow of his wings. Thither the alarmed and penitent flee for *safety*, perhaps imagining that they are thus renouncing all enjoyment in this present world; but they soon find, if decided and diligent, true happiness in the favour and service of God: the provisions of his house are rich and plenteous; and the consolations of his Spirit, communicated through his ordinances, are an earnest of heavenly joys. This "river of the water of life proceedeth from the throne of God and of the Lamb;" and they must be happy, who have access to "the fountain of life." (Note, Rev. xxi. 5-8.) Indeed, God is the source of felicity; but fallen man has forsaken him, and is miserable. In Christ, however, this fountain is accessible; "wells of salvation" are opened for us by the gospel; and sinners, returning to God according to it, see and enjoy light and felicity, in their source and perfection. (Note, Is. xii. 3.)—May we then know, and love, and uprightly serve the Lord! Then shall we be interested in the prayers of all his people, and learn to love and pray for them: and his lovingkindness will be continued to us through the intercession of our heavenly Advocate. Then shall no proud enemy, on earth or from hell, come against us, to trample upon us, or to separate us from his love; but we shall be established in felicity, when all the workers of iniquity are cast down to rise no more for ever.

#### NOTES.

PSALM XXXVII. V. 1, 2. It is probable, that this psalm was written towards the close of David's life, as the result of his long experience and observation, for the instruction and encouragement of others, who might be called to pass through such trying scenes, as he had been conversant with.—Every other verse, in the original, begins with a letter of the Hebrew alphabet, nearly in regular order: and this arrangement, which, with some variations, is frequently adopted, might be intended as a help to those, who desired to commit to memory these sacred poems, for their comfort and benefit in silence and solitude.—The Mosaic dispensation engaged peculiar temporal blessings to the nation of Israel, whilst they were obedient: yet individuals frequently prospered in wickedness, whilst the righteous were afflicted and persecuted. (Notes, Ps. lxxiii. 1-17.) This seemed to imply an inconsistency betwixt the word and the providence of God, and formed a great trial to ancient believers. To this difficulty the psalmist here gives a copious solution, with many excellent cautions and counsels, which, at the same time are equally suited, by varying a few expressions, to the case of Christians in this evil world. (Notes, lxxiii. 18-22. Prov. xxiii. 17, 18. xxiv. 19, 20. Marg. Ref.)

V. 3. This verse may be rendered: "Trust in the LORD, and do good; dwell in the land; and feed thou verily." All the verbs are imperative.—The union between entire dependence on God, and doing good, as the way to be comfortable and happy, is peculiarly to be noticed. The land of Canaan was considered as the sum of earthly, and the type of heavenly felicity: to dwell and be provided for, in the Lord's land, under his protection, near his ordinances, and among his people, was all that the genuine Israelite could desire. But the words may be considered as an exhortation to the people to dwell in the land,



A. M. 2970.

B. C. 1034.

5 \*Commit thy way unto the LORD; and trust also in him, and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 \*Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 \*Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 \*The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The LORD shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 \*Their sword shall enter into their own heart, and their bows shall be broken.

16 \*A little, that a righteous man hath is better than the riches of many wicked.

13. Is. lviii. 14. 1x. 21. Heb. xi. 16. Rev. v. 10. t lxxiii. 18—20. Job xxiv. 24. Heb. x. 37. 1 Pet. iv. 7. Rev. vi. 10. 11. u. 35. 36. xlix. 10. ciii. 16. Job vii. 10. 21. xiv. 10. xx. 8. 9. Luke xii. 20, 21. xvi. 27, 28. x. lii. 5—7. viii. 10. 11. ciii. 42. 43. 1 Sam. xxv. 38, 39. 2 Kings ix. 25, 34—37. Esth. vii. 10. viii. 1. Is. xiv. 16—19. y Matt. v. 5. Gal. v. 22, 23. 1 Tim. vi. 11. Jam. i. 21. iii. 13. s xxviii. 8. lxxii. 7. cxix. 165. 5. 2 Sam. x. xlviii. 18. lvi. 18—21. John xiv. 27. Phil. iv. 7. a 32. 1 Sam. xviii. 21. xxi. 7—9. 2 Sam. x. 10—12. Esth. iii. 6. Matt. xxvi. 4. 16. s Or. praesent. Dan. vii. 12. 24. Mic. ii. 1. b xxv. 16. c ii. 4. Prov. i. 26. d 1 Sam. xxiv. 10. Jer. i. 27. Ez. xxi. 25. 29. Dan. v. 26. f lxxv. 2—6. Acts xii. 2, 3. 11. 23. f Heb. the upright of way. xxix. 10. 27. Hab. i. 13. Matt. xxiii. 30—34. Acts vii. 52. 1 John iii. 12. g vii. 14. 15. xxxv. 8. 1 Sam. xxxi. 4. 2 Sam. xvii. 23. Esth. vii. 9. 10. Is. xxxvii. 38. Matt. xxvii. 4. 5. h xli. 9. lxxvi. 3—6. Jer. li. 56. Hosai. 6. ii. 18. i Prov. iii. 33. xiii. 25. xv. 16. 17. xvi. 8. xxxv. 9. Ec. ii. 26. iv. 6. Matt. vi. 11. 1 Tim. vi. 6.

and not to remove on every difficulty, among the surrounding Gentiles: with a promise that verily God would feed them there. (Notes, Ruth i. 1—10.)

V. 4. To "delight," not in earthly possessions, pleasures, and distinctions, but in God, in knowing, loving, and worshipping him, and enjoying his love; and to delight in contemplation, devotion, and admiring praise, is to be spiritually-minded, like the inhabitants of heaven, and qualified for their felicity.—He that seeks delight in worldly objects very seldom obtains the wishes of his heart: but all the spiritual desires and requests of those who delight in God will be granted, nay, far exceeded. (Marg. Ref. Notes, Is. lviii. 13, 14. Hab. iii. 17—19. Rom. v. 11. vii. 5—9. Phil. iv. 4. Col. iii. 1—4. 1 Pet. i. 8, 9.)

V. 5—8. "When thou hast any difficult business in hand, or when thou knowest not what course to take, for accomplishing thy honest designs: leave all to the Lord, and trust to him, in pious and upright causes, that he will direct and assist thee, and bring things to a good issue." (Bp. Patrick.) (Notes, Prov. iii. 5, 6. Phil. iv. 6, 7.) The original is 'Roll thy way,' &c. (Notes, Prov. xvi. 3. Marg. 1 Pet. v. 5—7.) The Septuagint render it "Reveal thy way," &c.; which is very expressive of the relief which the believer, when burdened with trouble and anxiety, obtains by opening his case, and pouring out his soul before God in fervent prayers. (Notes, 1 Sam. i. 9—16.) This may especially be hoped for under unmerited calamities, which for a while darken the reputation, as mists and clouds obscure the sun: but God will in due time clear up the character of the upright, and make it as bright as the noonday. (Notes, Is. liv. 17. Mic. vii. 8—10. Rom. viii. 32—34.) Silent waiting on God, in patience and confidence, is therefore recommended; without giving way to that uneasiness and agitation, which are generally felt, when the ungodly for a while prosper, and run down the conscientious: or to eagerness in self-vindication: and especially a caution is given against anger and bitterness, and an imitation of the vile tempers and unjust measures of those who are the objects of indignation and of envy. (Notes, 11. v. 9. Marg. Ref.)

V. 9. (Note, xxxvi. 12.) The earth. Or "the land." He has all that the earth itself can supply, who has food and raiment, and things suited to his station, with peace, contentment, and a thankful heart. (Notes, 10, 11, 21, 22. Matt. v. 5.)

V. 10, 11. "The whole duration of the world itself is but "a little while," in the sight of him whose hope is full of immortality. But the calamities and deaths of princes, the tragical fate of empires "swept with the besom of destruction;" the overthrow of cities, whose place is nowhere to be found, by the most curious and diligent enquirer; and the desolations of the chosen city Jerusalem,—are sufficient to draw forth the tear of commiseration, and to extinguish the kindling spark of envy, in every considerate mind.—The meek bear their own adversities, and the prosperity of their enemies, without envy, anger, or complaint. They, and they only, possess the earth, as they go towards the kingdom of heaven, by being humble and cheerful, and content with what their good God has allotted them.—They have no turbulent repining thoughts that they deserve better; but they possess such a quietness, as makes their very dreams pleasing." (Horne, and Walton in Horne.) (Notes, clix. 4. P. O. Is. xxix. 17—19. lvi. 15, 16.)—The meek, here spoken of, are not

† Heb. Roll thy way upon. iv. 22. Prov. xvi. 3. marg. Matt. vi. 25. Luke xii. 29. 30. Phil. iv. 6. 7. 1 Pet. v. 7. 1 Job xxii. 28. Ec. ix. 1. Lam. iii. 37. Jam. iv. 15. k xxxi. 20. Is. liv. 17. Mic. vii. 8, 9. 1 Cor. iv. 5. l Job xl. 17. Mal. iii. 18. Matt. xiii. 43. m Heb. be silent to. Isai. i. Jos. 12. 12. Jonah. i. 11. n xxvii. 14. xl. 1. Is. viii. 17. xxx. 15. Lam. iii. 25. Hab. ii. 8. Gal. vi. 9. Heb. x. 36, 37. Jam. v. 7—11. n 1. 8. lxxiii. 3. 14. Jer. xli. 1. o Job xxi. 7. &c. Ec. v. 8. Is. x. 13. 14. Dan. xi. 36. Rev. xiii. 3. p Job v. 2. xviii. 4. Prov. xiv. 29. xvi. 32. Eph. iv. 26. 31. Jam. i. 19, 20. iii. 14—18. q xxxd. 22. lxxii. 15. cxvi. 11. 1 Sam. xxv. 21. 22. 33. Jer. x. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k x. 15. Job xxxviii. 15. Ez. xxx. 21—25. l 24. xli. 12. 11. 12. lxxii. 8. cxix. 116, 117. cxlv. 14. 15. xlii. 10. xlii. 1. Jude 24. m i. 6. xxxi. 7. Matt. vi. 32. 2 Tim. iii. 10. n 13. xxxi. 15. xlix. 5. Deut. xxxiii. 25. Matt. xxiv. 21—24. 2 Tim. iii. 10. o xvi. 2—4. Rev. xi. 3—6. o xvi. 11. xxi. 4. lxxii. 24. ciii. 16. 17. 18. 19. 20. Rom. v. 21. vi. 23. 1 Pet. i. 4. 5. 1 John ii. 25. p Ec. xi. 12. Am. v. 13. Mic. ii. 3. Eph. v. 16. q xxxiii. 19. Job v. 20—22. Prov. x. 3. Is. xxxii. 19. r lxxvii. 2. xcii. 9. Judg. v. 31. Luke xiii. 3. 5. 2 Pet. ii. 12. s 10. Heb. preciousness. Deut. xxxiii. 14—16. s cii. 3. Gen. xix. 28. Lev. iii. 3. —1. 16. Deut. xxxix. 20. Heb. xii. 29. t Deut. xxviii. 12. 43. 44. 2 Kings iv. 1. 2. Neh. v. 1—5. Prov. xxii. 7. u cii. 5. 9. Deut. x. 9—11. Job xxx. 16—20. Is. xlii. 8. lvi. 7—10. Luke vi. 30. Acts xi. 29. 35. 2 Cor. viii. 9. ix. 6. &c. Heb. vi. 10. xiii. 16. x. 11. 18. xxxii. 1. cxv. 15. cxviii. 1. y cxix. 21. Matt. xxv. 41. 1 Cor. xvi. 22. Gal. iii. 10. 13. z 9. 28. Zech. v. 3. 4. a xvii. 5. lxxv. 13. cxix. 133. cxix. 3. 8. 1 Sam. ii. 9. Job xxiii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k x. 15. Job xxxviii. 15. Ez. xxx. 21—25. l 24. xli. 12. 11. 12. lxxii. 8. cxix. 116, 117. cxlv. 14. 15. xlii. 10. xlii. 1. Jude 24. m i. 6. xxxi. 7. Matt. vi. 32. 2 Tim. iii. 10. n 13. xxxi. 15. xlix. 5. Deut. xxxiii. 25. Matt. xxiv. 21—24. 2 Tim. iii. 10. o xvi. 2—4. Rev. xi. 3—6. o xvi. 11. xxi. 4. lxxii. 24. ciii. 16. 17. 18. 19. 20. Rom. v. 21. vi. 23. 1 Pet. i. 4. 5. 1 John ii. 25. p Ec. xi. 12. Am. v. 13. Mic. ii. 3. Eph. v. 16. q xxxiii. 19. Job v. 20—22. Prov. x. 3. Is. xxxii. 19. r lxxvii. 2. xcii. 9. Judg. v. 31. Luke xiii. 3. 5. 2 Pet. ii. 12. s 10. Heb. preciousness. Deut. xxxiii. 14—16. s cii. 3. Gen. xix. 28. Lev. iii. 3. —1. 16. Deut. xxxix. 20. Heb. xii. 29. t Deut. xxviii. 12. 43. 44. 2 Kings iv. 1. 2. Neh. v. 1—5. Prov. xxii. 7. u cii. 5. 9. Deut. x. 9—11. Job xxx. 16—20. Is. xlii. 8. lvi. 7—10. Luke vi. 30. Acts xi. 29. 35. 2 Cor. viii. 9. ix. 6. &c. Heb. vi. 10. xiii. 16. x. 11. 18. xxxii. 1. cxv. 15. cxviii. 1. y cxix. 21. Matt. xxv. 41. 1 Cor. xvi. 22. Gal. iii. 10. 13. z 9. 28. Zech. v. 3. 4. a xvii. 5. lxxv. 13. cxix. 133. cxix. 3. 8. 1 Sam. ii. 9. Job xxiii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful, and lendeth; and his seed is blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

those of naturally easy, quiet, and indolent tempers; but such as are rendered humble, teachable, submissive, and gentle, by the special grace of God: and the abundant inward peace which he bestows, and which passes all understanding, fills their souls with vast delight. (Marg. Ref.)

V. 12—15. The holiness and happiness of the righteous, and the special favour which God shews them, excite the enmity and envy of the wicked. Thus Cain hated, and envied, and murdered Abel, (Notes, Gen. iv. 1—12;) thus Saul, from a similar spirit, plotted against David, and gnashed on him with his teeth; and thus the Jewish rulers persecuted the holy Jesus and his disciples. (Notes, xxxv. 15, 16.) For a while they seem to prosper; but the Lord despises their impotent malice, and foresees the day, when they will suffer the just punishment of their crimes; and when all their policy and violence will only serve to enhance their own misery. (Notes, ii. 1—6. vii. 12—16.) This is the certain doom of all impenitent persecutors, in proportion to their deliberate enmity to the cause of God, and his image in his humble, afflicted, and upright servants.

V. 16, 17. The little, which is allotted to the righteous, comes from special covenanted love, and is secured by faithful promises; it is given in answer to their prayers, and in the use of lawful means; it is received with thankfulness, and used with temperance and charity; and being attended with a blessing, it subserves the salvation of their souls: and in all these, and many other respects, it is far more comfortable and profitable, than the ill-gotten or abused riches of ungodly men; (Notes, Prov. xxx. 7—9. Matt. vi. 11. 1 Tim. vi. 6—10.) for their prosperity and power will soon become useless as a broken bow; while God himself protects and supports the righteous.—The great question then is, whether He be with us, or against us; and the great misfortune is, that this question is so seldom asked. (Horne.)

V. 18, 19. God knoweth what things his children need, what dangers and enemies await them, and what sorrows they endure; he is omnipotent and all-sufficient; and it is "his good pleasure to give them the kingdom," the eternal inheritance; so that he will never leave them to want any thing really good for them by the way, however distressing the times may be in which they live; or to be ashamed of their confidence in him. (Notes, i. 4—6. Matt. vi. 25—32. Luke xii. 22—34.)

V. 20. Fat of lambs, &c. As the fat of the sacrifices was consumed on the altar by the fire, (which was a type of God's righteous vengeance upon sinners,) till it vanished into smoke; so the wicked will be the sacrifices to God's justice, and be destroyed by the fire of his indignation. (Note, Gen. iv. 3—5.)

V. 21, 22. The wicked, though for a while prosperous, would soon be reduced, by the secret curse of God on his affairs, to borrow; and be disabled from paying, as well as careless about it: but the righteous would be rendered able to gratify his inclination in acts of liberal mercy, through the Divine blessing, and the promise which secured to him the inheritance of the land.—This more especially referred to the Israelites in Canaan; yet the same blessing and curse, even in temporal things, are still often experienced and observed. (Notes, Deut. xxviii. 3—14. 43, 44. Prov. xxii. 7.)



29<sup>p</sup> The righteous shall inherit the land, and dwell therein for ever.

30<sup>a</sup> The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31<sup>t</sup> The law of his God is in his heart; \*none of his \*steps shall slide.

32 The wicked \*watcheth the righteous, and seeketh to slay him.

33 The LORD \*will not leave him in his hand, \*nor condemn him when he is judged.

34<sup>v</sup> Wait on the LORD, and \*keep his way, and he shall \*exalt thee to inherit the land : \*when the wicked are cut off, thou shalt see it.

A. M. 3463.

B. C. 541.

p. 9, 11, 18, 27.  
Deut. xxx. 20.  
Prov. ii. 21.  
2 Pet. iii. 13.  
Rev. xxi. 3, 4.  
7.  
q. lxxi. 15, 24.  
Deut. vi. 7-9.  
Prov. x. 21, 31.  
xv. 7, xxv. 11-13.  
Matt. xii. 35.  
Eph. iv. 29.  
Col. iv. 6.  
r. i. 2, xl. 3, cxix.  
11. Deut. xi. 18  
-20. Prov. iv.  
4. Is. li. 7. Jer.  
Heb. xxxi. 33.  
viii. 10.  
23. cxli. 3.  
s. Or, goings. xl.  
2.

e. lxxiii. 3-11.  
Esth. v. 11. Job  
v. 3. xxi. 7-17.  
2 Or, a green  
tree that grow-  
eth in his own  
soil. Job viii. 13  
-19. Ez. xxxi.  
6-10, 18. Dan.  
ix. 10, &c.  
d. See on 10-  
Ex. xv. 9, 10.  
19. Is. x. 16-  
19, 33, 34. Acts  
xii. 22, 23.  
e. Job i. 1. xlii.  
12-17. Is. lxxii.  
17. lvi. 2. Luke  
ii. 25-29. Acts  
vii. 39, 60. 2 Tim.  
iv. 6-8. 2 Pet.  
i. 14.

35<sup>i</sup> I have seen the wicked in great power, and spreading himself like a green bay-tree.

36 Yet<sup>d</sup> he passed away, and, lo, he was not : yea, I sought him, but he could not be found.

37<sup>e</sup> Mark the perfect man, and behold the upright : for the end of that man is peace.

38 But<sup>t</sup> the transgressors shall be destroyed together ; the end of the wicked shall be cut off.

39 But<sup>t</sup> the salvation of the righteous is of the LORD : he is<sup>h</sup> their strength in the time of trouble.

40 And<sup>t</sup> the LORD shall help them, and deliver them : he shall deliver them<sup>k</sup> from the wicked, and save them, \*because they trust in him.

f. l. 4-6. ix. 17. lli. 5. Prov. xiv. 32. Matt. xiii. 49, 50. xxv. 46. 2 Thes. i. 8, 9. ■ iif. 8. Is. xii. 2. Jonah ii. 9. Eph. ii. 8. h. ix. 3. xlvii. 1. xci. 15. Is. xxxiii. 2. Col. i. 11. 2 Tim. iv. 17. i. Is. xxxi. 5. xlvii. 4. k. xvii. 13. xxvii. 2. 1 John ii. 13, 14. v. 18. 1 xxii. 4, 5. 1 Chr. v. 20.

V. 23, 24. Our translators here insert the word *good* ; and no doubt the pious man, the true believer, is exclusively meant.—God directs, counsels, and supports his steps ; and he *delights* in his holy conversation, and the fruits of his own Spirit, which are through Christ well-pleasing to him. (Notes, cxlvii. 10, 11. 1 Sam. ii. 9. Jer. ix. 23, 24. Zeph. iii. 14-20. Phil. iv. 14-20. Heb. xiii. 15, 16.)—A good man may fall through temptation, as David had done in a most deplorable manner ; but he shall not be cast down to rise no more, as hypocrites are, or be a castaway, one finally rejected by God ; because God himself upholds him by his mighty power. (Marg. Ref.)

V. 25, 26. There is not an absolute promise in Scripture that no righteous man shall ever want bread, or his seed become beggars ; but the psalmist had never, during a long course of observation, known an instance of the kind. It is, indeed, a very rare case in any age, but was peculiarly so under the Mosaic dispensation.—Yet times of persecution seem excepted from general rules concerning temporal things, having so many particular promises relating to them ; and we cannot tell how it may please our wise and righteous God, for our good, to try our faith and patience, or to remove us out of this world, or how he may see good to dispose of our posterity. But, in general, the godly man will best secure himself and his children from want ; and that genuine liberality to the poor, in giving or lending, according as circumstances may require, which men think will impoverish their families, is, in fact, the best way of laying up a provision for them. (Notes, cxii. 5-10. Prov. xi. 24-26. xiii. 22, 23. xix. 17. Ec. xi. 1-6.)

V. 27, 28. This general counsel for present and future happiness is here again inculcated, (Note, xxvii. 11-14.) in a manner which shews that none but the *saints*, the regenerate and believing, who have obtained mercy, do thus “depart from evil, and do good ;” and the final perseverance of the saints is most expressly maintained, and grounded on the Lord’s love of judgment, and faithfulness to his promises.—Some think this doctrine is to be found nowhere, except in St. Paul’s epistles, and then they endeavour to explain away his language ; but not one sentence in his writings is more explicit than this declaration of the inspired psalmist. (Note, 1 Pet. i. 3-5.)

V. 29-31. (Notes, 9-11.)—The righteous man, “whose mouth speaketh wisdom, whose tongue talketh of judgment, and in whose heart is the law of his God, shall not slide in any of his steps.” Thus some render these verses, which strongly mark the character of those saints, “who are preserved for ever.” (Notes, xl. 6-8. Jer. xxxi. 33, 34. Rom. vii. 22-25.)—Wise and pious conversation, when it comes from the abundance of the heart, and is enforced by a holy example, is one grand means of communicating the savour of divine truth around in families and neighbourhoods and of transmitting it to posterity. (Notes, lxxi. 13-15. 22-24. Prov. x. 20, 21. xv. 7. xxv. 11-13. Matt. xii. 33-37. Jam. iii. 3-12. P. O. 1-12.)

V. 32, 33. In general, God will defend his servants against the designs of wicked men, when, under colour of law, they seek to murder them by a judicial process, and in those cases in which he, for wise reasons, allows persecutors to prosper, he will finally rescue the persecuted from their malice, and openly reverse their unrighteous decisions.—The wicked one, “the accuser of the brethren,” will, in like manner, be baffled and silenced. (Notes, 5-8. 12-15. Rom. viii. 33-39.)

V. 34. ‘The apostle, writing to the Hebrew converts, under affliction and persecution, thus expresseth the sentiment contained in this verse ; “Cast not away your confidence, which hath great recompense of reward : for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry.”’ Horne. (Notes, Job xvii. 8, 9. xxiii. 8-12. Prov. iv. 23-27.)

V. 35, 36. Our translation gives, as the emblem of a wicked man’s prosperity, an *evergreen*, flourishing and beautiful to look upon, but bearing no fruit, or only such as is poisonous. But most expositors suppose that a tree, growing in its native soil, and never transplanted, is meant ; and, in these circumstances, trees acquire their largest and most luxuriant growth. (Marg.)—Thus Saul, Doeg, and Ahithophel, in David’s time, had flourished ; and thus they had vanished.—The vision of Nebuchadnezzar, and Daniel’s interpretation, form a striking illustration of these verses. (Notes, Dan. iv. 1-33.) ‘I looked to see what was become of him, and whether he was not removed (as a tree sometimes is) to another place, but there was no such man to be found.’ (Bp. Patrick.) (Notes, Job v. 3-5. xviii. 5-21.)

V. 37, 38. He that patiently and accurately observes the dealings of God with his upright, consistent, and faithful servants, will find, that, whatever trials and disquietudes they have during a great part of their lives, their closing scene is tranquil and comfortable, and that there are very few exceptions to this

general rule. But a contrary and dreadful end, sooner or later, awaits all the ungodly. (Marg. Ref.)

V. 39, 40. (Marg. Ref. Eph. ii. 8-10. 2 Tim. ii. 16-18. Tit. ii. 11-14.)

## PRACTICAL OBSERVATIONS.

It is of vast importance to understand the present and future condition of the righteous and the wicked, that we may know what to choose and to expect. The workers of iniquity, who cast off the fear of God to follow their own corrupt inclinations, and who are fraudulent, covetous, sensual, or profane ; who “plot against the righteous, gnashing upon them with their teeth,” and using their power and subtlety to oppress, ruin, and murder the poor ; even such monsters of wickedness often prosper for a time, succeed in their projects, flourish in wealth, pomp, and mirth, and seem to enjoy happiness. (Note, Job xxi. 7-16.) But their flourishing resembles that of the grass, and they will be soon cut down, and wither ; shortly they will be no more found on earth ; into heaven they cannot enter ; hell alone remains for them, where they will for ever be sacrifices to the righteous vengeance of their offended God. Then their power of doing mischief will be at an end, and their injurious swords will pierce their own souls with inexpressible anguish. As they are *now* under the wrath and curse of the Almighty, their plenty and prosperity only pamper them for destruction ; and the wealth which they leave behind them proves a snare, and often a curse, to their posterity ; whilst terrors of conscience, dread of death, and furious passions, mar their precarious enjoyments, and give them a sad foretaste of the wrath to come. Who, that believes these things, can envy them, or fret themselves at beholding their success and magnificence ; whilst, like the heathen sacrifices, they are led to the slaughter, adorned with gaudy ribands, and accompanied with the viol, the song, and the dance.—But the righteous bear another character, meet with other treatment, have other supports, and will experience a contrary end. They “trust in the LORD,” walk in his ordinances and commandments, and imitate him who went about doing good to the bodies and souls of men. They delight in the favour and service of God, and expect their happiness from him ; the leading desires of their hearts are after communion with him, and conformity to him, and to be instrumental to his glory ; they follow after meekness, humility, and a blameless conversation ; they are upright and sincere, and though often poor and needy, they spare from other expenses a portion to lend and give, as occasion requires. Their mouth will be speaking of wisdom, and their tongue will be talking of judgment ; and this springs from the abundance of the heart, in which the law of God is written, and comports with the actions of their lives, which are ordered in his ways. Their salvation is from the Lord, and reigns within ; and it appears that they are accepted through the merits, because they are partakers of the Spirit of Christ, and bring forth the fruits of the Spirit.—Yet must such Christians expect tribulation in the world. They are not exempted from the common afflictions of life, or pampered with worldly prosperity ; their heavenly Father does not withhold from them salutary correction ; the world hates and despises them ; calumnies, reproaches, and persecutions are their usual portion ; whilst some have been constrained to wander in dens and caves, others (“of whom the world was not worthy,”) have been immured in prisons, and tortured to death. In general they are a poor and afflicted people, and Satan distresses, as much as he can, those whom he is not able to deceive, defile, or destroy ; their endeavours to do good are often unsuccessful, and ingratitude proves their only recompense. They therefore have need of faith and patience, of hope and love ; but, observing the directions, and pleading the promises of God, they find inward comfort to counterbalance their outward trials. He will maintain their lot, and supply their wants ; whatever they lose for conscience’ sake, “verily they shall be fed ;” and food and raiment here, with heaven at last, is a goodly portion.—The Lord will also vindicate their characters, and give them peace of conscience ; when he sees good, their enemies shall be at peace with them ; and they shall enjoy more content than if they actually inherited the earth, and delight themselves in the abundance of peace ; for their little shall be better than the riches of many wicked. The Lord himself will uphold and protect them ; he knows their days, and will proportion their strength and comfort, and in no evil time shall they be ashamed of their confidence ; for “they are the blessed of the LORD, and their children with them.” He ordereth their steps, and delighteth in their way ; if they fall under temptation, they shall not be utterly cast down ; if into trouble, he will not leave them to sink under it. Their work of faith, and labour and liberality of love, instead of impoverishing them, shall lay up an inheritance for their children ; and few accurate observers of mankind have known the consistent believer, or his children, reduced to abject friendless penury. In short, the Lord, having separated his people from the world, and taught them to love righteousness and



## PSALM XXXVIII.

The psalmist deprecates the wrath of God, and describes the sufferings to which his sins had exposed him, 1-10. He complains that his friends deserted him, while persecuted by his foes, 11, 12. He resigns to God, and hopes in him; while he confesses his sins, shews the character of his enemies, and pleads for deliverance, 13-22.

A Psalm of David, \*to bring to remembrance.

**O** LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2 For <sup>a</sup>thine arrows stick fast in me, and <sup>a</sup>thy hand presseth me sore.

3 There is <sup>a</sup>no soundness in my flesh, because of thine anger; <sup>a</sup>neither is there any <sup>a</sup>rest in my bones, <sup>a</sup>because of my sin.

4 For <sup>a</sup>mine iniquities are gone over mine head: <sup>a</sup>as an heavy burden they are too heavy for me.

5 <sup>a</sup>My wounds stink and are corrupt because of my foolishness.

6 I am <sup>a</sup>troubled; <sup>a</sup>I am bowed down greatly; <sup>a</sup>I go mourning all the day long.

7 For <sup>a</sup>my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8 I am feeble and sore broken: <sup>a</sup>I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and <sup>a</sup>my groaning is not hid from thee.

10 <sup>a</sup>My heart panteth, my strength faileth me: as for <sup>a</sup>the light of mine eyes, it also is <sup>a</sup>gone from me.

p xxii. 1, 2. xxxii. 3. Job iii. 24. xxx. 28. Is. lix. 11. q cil. 5. 20. Rom. vii. 22, 23, 26, 27. 2 Cor. v. 2. r xlii. 1. cxix. 81-83. cxliii. 4-7. Is. xxi. 4. s vi. 7. lxxix. 3. cxix. 128. 1 Sam. xiv. 27-29. Lam. ii. 11. t Heb. not with me.

judgment, will preserve them for ever; and, however they may be slandered, tempted, or persecuted, by the way, their end shall be serene and happy: they shall have hope in their death, and be better spoken of afterwards, than during their lives; and, whilst they enjoy their everlasting inheritance, they will witness the destruction of all impenitent transgressors. Even in this world, it is evident that the afflicted righteous man is far happier than the most prosperous of the wicked.—Let sinners, then, be counselled to “depart from evil, and to do good;” to repent and forsake sin, to trust in the mercy of God through Jesus Christ, and take his yoke upon them, and learn of him, that they may dwell for evermore in heaven. Let us all watch against impatience, envy, and despondency, and look more to the wretched end, than to the present state, of wicked men; committing all we are, and have, and do, to the Lord’s disposal, and he will order that which is best for us. Let us cease from wrath and contention, which are sure inlets to evil-doing, and wait for and on the Lord, and keep his way, without wearying or turning aside. Let us endeavour to give energy to edifying conversation, by holy living; let us mark the closing scenes of different characters; and thus keeping our eyes fixed on eternal things, and our dependence on God’s mercy, we may pass safely and comfortably through this dangerous and miserable life, meet death with composure, and have “an entrance ministered to us abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.”

## NOTES.

PSALM XXXVIII. *Title.* Either the psalmist, under his affliction, composed this psalm to assist him in recollecting his sins, or in calling upon God to remember his distress: or he desired to remember as long as he lived, and wished to remind others, how he had suffered for his sins, and what his sentiments and sensations had been whilst enduring correction.—It is the third of those which are called penitential psalms; and describes among the psalmist’s other trials some grievous diseases, with which he was visited for his sins; or, as some think, his inward trials were represented, by language taken from enfeebling and loathsome sickness. It is probable, that the calamities which befell David, after his sin in respect of Bathsheba and Uriah, gave occasion to the doleful complaints contained in it. (Notes, vi. xxxii.)

V. 1, 2. (Note, vi. 1.)—*Arrows.* (2.) Acute pains, anguish of spirit, and sharp sufferings of any kind, are spoken of under the figure of barbed arrows, which fasten and rankle in the flesh, and cannot be extracted without the most exquisite torture. (Marg. Ref.)

V. 3. *Soundness.* Some understand this clause to mean, that disease had so altered the psalmist, as scarcely to have left him the form or appearance of a human being. (Notes, xxx. 2. xli. 4-8. Job ii. 7, 8. xix. 5-22. xxx. 15-19. Is. i. 5, 6.) Whatever allusion may, in this passage, be made, either to the depravity of human nature, the prevalence of sin, or the anguish of the soul under a sense of Divine wrath; it seems evident, that the writer was visited with some dire malady, which affected his whole frame in the most distressing manner; and that he considered this, as the chastisement of God, for some special sins, of which his conscience accused him.

V. 4. David’s iniquities, like the numberless drops which form a deluge, had been so multiplied, that they overwhelmed him; as waters which rise above a man’s head, so that he can no longer stand against, or escape, them. And as he felt, that the temporal consequences of his crimes were so distressing, and oppressed him beyond endurance; so he seems to have been convinced, that the burden or guilt of them was far too heavy for him to endure, without finally sinking under it.—What then was that load of guilt and punishment, which Christ sustained, when “the LORD caused to meet on him the iniquities of us

A.M. 2970.

B.C. 1034.

a lxx. title.

b vi. 1. lxxxviii. 7, 15, 16. Is. xxvii. 8. lxx. 8. Jer. x. 24. xxx. 11. Hab. iii. 2. Heb. xli. 5-11. c Deut. ix. 19.

d xli. 12. lxxiv. 7. Job vi. 4. Lam. iii. 12. e xxxii. 4. xxxix. 10, 11. Deut. ii. 15. Ruth i. 13. 1 Sam. v. 6. li. vi. 9.

f xxxii. 9. 2 Chr. xxvii. 19. Job ii. 7, 8. xxxiii. 19.—22. Is. i. 5, 6. g vi. 2. li. 8. cil. 3, 5.

\* Heb. peace, or health. h xc. 7, 8. Lam. iii. 40-42. i xli. 12. Ezra ix. 6.

k Lev. vii. 18. Is. liii. 11. Lam. i. 14. Matt. xii. 28. 1 Pet. ii. 24. l 7. xxxii. 3. Is. i. 5, 6. Jer. vii. 22.

+ Heb. weared. m xxxv. 14. xlii. 5. Marg. lxxv. 6. cxlv. 14. n vi. 6. xxxi. 10. xlii. 9. xliii. 12. lxxxviii. 9. Job xxx. 28. Is. xxxviii. 14.

o xli. 8. 2 Chr. xxi. 18. 19. Job vii. 5. xxx. 18. Acts xii. 23.

q cil. 5. 20. Rom. vii. 22, 23, 26, 27.

s vi. 7. lxxix. 3. cxix. 128. 1 Sam.

t xxxi. 11. Job vi. 21-23. xix. 13-17. John xvi. 32.

u Luke x. 31, 32. s Heb. stroke. || Or, neighbours. x Luke xlii. 54. xxiii. 49.

y x. 9. lxxiv. 2-6. cxix. 110. cxl. 5. cxli. 9. 2 Sam. xvii. 1-3. Luke xx. 19, 20.

z xxxv. 20. lxii. 3, 4. 2 Sam. xvi. 7, 9. Luke xx. 21.

a xxxix. 2, 9. 2 Sam. xvi. 10.—12. Is. liii. 7. 1 Pet. ii. 23.

b xxv. 13. Mic. vii. 5. Mark xv. 3-5. John viii. 6.

\* Or, thee do I seek for. c xxxix. 7. cxliii. 1-3.

+ Or, answer. d xlii. 3, 4. xxxv. 24-26. e cxlv. 18. Deut. xxxii. 35.

f Heb. for halt-ing. xxxv. 15. Marg. Mic. iv. 6, 7. g vi. 6. lxxvii. 2, 3. Is. liii. 4, 5.

h xxxii. 5. li. 3. Job xxxi. 33. xxxiii. 27. Prov. xxviii. 13.

i h cor. vii. 9.—11. i lii. 1. xxv. 19. lvi. 1, 2. lix. 1-3.

j vii. 4. xxxv. 12. cix. 3-5. 1 Sam. xix. 4-6. xxiii. 5. 12. xxv. 16. 21. Jer. xviii. 20. m Matt. v. 10. John x. 32. 1 Pet. iii. 17. 18. iv. 14-16. 1 John ii. 12. m xlii. 1, 11. 19. 24. xxxv. 21, 22.

o xli. 13, 17. lxx. 1, 5. lxxi. 12. cxli. 1. || Heb. for my help. p xxxvii. 1. lxxii. 2, 6. Is. xli. 2.

11 <sup>a</sup>My lovers and my friends <sup>a</sup>stand aloof from my <sup>a</sup>sore; and my <sup>a</sup>kinsmen stand <sup>a</sup>afar off.

12 They also that seek after my life <sup>a</sup>lay snares for me; and they that seek my hurt <sup>a</sup>speak mischievous things, and imagine deceits all the day long.

13 But <sup>a</sup>I, as a deaf <sup>a</sup>man, heard not; and <sup>a</sup>I was as a dumb man that openeth not his mouth.

14 Thus I was as a man <sup>a</sup>that heareth not, and in whose mouth <sup>a</sup>are no reproofs.

15 For <sup>a</sup>in thee, O LORD, <sup>a</sup>do I hope: thou wilt <sup>a</sup>hear, O LORD my God.

16 <sup>a</sup>For I said, <sup>a</sup>Hear me, lest otherwise they should rejoice over me: when <sup>a</sup>my foot slippeth, they magnify themselves against me.

17 For I am ready <sup>a</sup>to halt, and <sup>a</sup>my sorrow is continually before me.

18 For <sup>a</sup>I will declare mine iniquity; <sup>a</sup>I will be sorry for my sin.

19 But <sup>a</sup>mine enemies <sup>a</sup>are <sup>a</sup>lively, and they are strong: and <sup>a</sup>they that hate me wrongfully are multiplied.

20 They also <sup>a</sup>that render evil for good are mine adversaries; <sup>a</sup>because I follow the thing that good is.

21 Forsake me not, O LORD: <sup>a</sup>O my God, be not far from me.

22 <sup>a</sup>Make haste <sup>a</sup>to help me, <sup>a</sup>O LORD my salvation.

all;” and when “He bare our sins, in his own body, on the tree!” Yet he, as Emmanuel, was able to endure the burden, and to remove it for ever from his people! (Notes, xl. 11, 12. Is. liii. 4-12. 1 Pet. ii. 18-25.)

V. 5. Some accommodate this verse to the case of those who, having been wounded in their conflict with sin and Satan, foolishly delay submission, repentance, and application to the atoning blood of Christ, through pride and unbelief; while their souls in the mean time are growing more and more diseased and wretched, and their case more and more deplorable and disgraceful. (Notes, xxxii. 3-5. Jer. viii. 21, 22.)

V. 6-10. (Notes, 3, 5. vi. 6, 7. xxii. 1, 2. xxxi. 10-13. lxxxviii. 1-9. cii. 3-11. cvii. 17-20. Is. ix. 9-15. Matt. xxvi. 36-39.)—“But why do I make such a particular enumeration of my sufferings? Thou, Lord, understandest what I want, and what I would have. Though I should say never a word, all my miseries, and all the sighs they cost me, are not unknown to thee. Thou knowest the agitation of my spirit, which wanders up and down in restless thought, but all to no purpose; for my strength has forsaken me: the light of my eyes is so weak, that I can scarce make any use of them.” (Bp. Patrick.) (Notes, Ps. lxxix. 1-3. cxix. 81, 82. Is. xxxviii. 14, 15.)

V. 11, 12. Cowardice, pride, and selfishness caused David’s friends and acquaintance to keep at a distance, during his afflictions; lest they should share his disgrace and danger, or be put to expense or inconvenience: but his enemies were emboldened in forming plans to accomplish his destruction.—These particulars were still more emphatically verified, in the sufferings of the Son of David. (Notes, xxxi. 10-13. xli. 9. lxxix. 8, 9. lxxxviii. 6-9. Job vi. 16-23. Luke x. 30-37. John xvi. 31-33. Marg. Ref.)

V. 13, 14. David, in the patience and meekness with which he endured his complicated sufferings, was a type of him, “who, when he was reviled, reviled not again:” but David’s troubles were the chastisement, and part of them seem to have been the consequences, of his transgressions; whereas Christ suffered for our sins, and ours alone. (Notes, Is. liii. 4-7. Matt. xxvii. 11-18. 1 Pet. ii. 18-25.)

V. 15. The translation of one clause in this verse, in the common prayer-book, contains an important instruction, “Thou shalt answer for me, O LORD, my God.” (Marg.) Thus Christ was silent before his false accusers and unjust judges, and “committed himself to Him that judgeth righteously.”

V. 16-18. It was evident, that the enemies of David were ungodly men, who would rejoice in his falls and calamities, from dislike, not to his sins, but to his religion: the honour of God was therefore concerned, to confound and silence them; and consequently to uphold his servant, notwithstanding that he was conscious of his weakness and unworthiness. (Notes, xlii. 1-4. xxxv. 15, 16. Jer. xx. 10-13.) This consciousness, and fear of the Lord, presented a most gloomy prospect before his eyes: except as he trusted in God to keep him from falling, for the honour of his own name! and as he ingenuously confessed his past sins, and was grieved and distressed on account of them. (Notes, xxxii. 3-5. li. 3-5. 2 Cor. vii. 9-11.)—*Sorrow is, &c.* (17.) (Notes, lxxxvii. 2-12. Is. liii. 2, 3.)

V. 19, 20. The humble spirit of a penitent pleading guilty before God; and the consciousness, at the same time, of being wrongfully hated, and ungratefully and basely used, by men; not for the sins into which he had fallen in particular instances, but for the general tenour of a holy and useful life, are strongly marked in this passage; which shews, that the most decided rejoicing in the testimony of a man’s conscience, respecting his conduct towards men, in those things of which he has been unjustly condemned, is perfectly consistent



## PSALM XXXIX.

A. M. 2970.

B. C. 1031.

David purposes not to offend with his tongue; and describes his inward commotion, 1-3. His prayers and meditations on the shortness of life, and the vanity of human pursuits, 4-6. His hope in God, with prayer for pardon and comfort before his death, 7-13.

To the chief Musician, *even to* Jeduthun, A Psalm of David.

**I** SAID, 'I will take heed to my ways, 'that I sin not with my tongue: I will keep 'my mouth with a bridle, 'while the wicked is before me.

2 'I was dumb with silence, I held my peace, 'even from good; and 'my sorrow was 'stirred.

3 'My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, 'make me to know mine end, and the measure of my days, what it is; 'that I may know 'how frail I am.

5 Behold, 'thou hast made my days as an handbreadth; and mine age is 'as nothing before thee:

'verily every man 'at his best state is altogether vanity. Selah.

Jam. iv. 14. 1 lxxxix. 47. 2 Pet. iii. 8. m 11. lxii. 9. xlv. 4. Ec. i. 2. ii. 11. Is. xl. 17. \* Heb. settled.

a lxii. lxxvii. title, 1 Chr. xvii. 41. xxv. 1-6. b cxxxix. 9. Kings ii. 4. 2 Kings x. 31. Prov. iv. 20, 27. Heb. ii. 1. c xli. 4. lxxiii. 8. 9. xlii. 3. Prov. xviii. 21. \* Heb. a bridle, or, a muzzle for my mouth. Jam. i. 26. iii. 2-8. d Am. v. 13. Mic. vii. 5. 6. Col. iv. 5. e xxxviii. 13, 14. Is. lxxv. 7. Matt. xxviii. 12-14. f Matt. vii. 6. g Job xxxi. 19, 20. Acts v. 20. \* Heb. troubled. h Jer. xx. 9. Ez. iii. 14. Luke xxiv. 32. i x. 12. cxxxix. 13. Job xiv. 3. \* Or, what time I have here. k x. 4. 5. 9, 10. Gen. xlvii. 9. Job vii. 6. ix. 25, 26. xiv. 1. \* Heb. xl. 17. \* Heb.

+ Heb. an image. 1 Cor. vii. 31. \* Ec. i. 14. ii. 17. 20, 21. iv. 7, 8. vi. 11. xii. xii. 8. 13. Is. lv. 2. Luke x. 40, 41. xii. 29. 1 Pet. v. 7. o xlix. 10. 11. Job xxvii. 16. 17. Prov. xlii. 22. xxiii. 5. xxvii. 24. Ec. ii. 18. 19. 21. v. 14. Luke xii. 20, 21. Jam. v. 3. p cxxxix. 5, 6. Gen. xlix. 18. Luke ii. 25. q xxxviii. 15. cxxxix. 81. 169. Job xlii. 15. Rom. xv. 13. r xxv. 11. 18. li. 7-10. 14. lxxv. 3. cxxxix. 81. Mic. vii. 15. Matt. i. 12. Tit. ii. 14. ii. 17. 19. Rom. ii. 23, 24. s xxxviii. 13. Lev. x. 3. 1 Sam. iii. 18. 2 Sam. xvi. 10. Job i. 21. ii. 10. xl. 4. 5. Dan. iv. 35. u xxv. 16, 17. 1 Sam. vi. 5. Job ix. 34. xlii. 21. x xxxviii. 1-8. xc. 7-10. 1 Cor. v. 5. xi. 30-32. Heb. xii. 6. Rev. iii. 19. s Heb. that which is to be desired in him to melt away. cii. 10, 11. z Job iv. 19. xii. 28. xxx. 30. Is. i. 9. Hos. v. 12. a 5. b lvi. 8. c xvi. 8. 2 Sam. xvi. 12. Marg. 2 Kings xx. 5. Job xvi. 12. Heb. 7. c cxxxix. 19. Lev. xxv. 23. 1 Chr. xxix. 15. 2 Cor. v. 6. Heb. xi. 13. 1 Pet. i. 17. ii. 11.

6 Surely every man walketh in 'a vain shew: 'surely they are disquieted in vain: 'he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, 'what wait I for? 'my hope is in thee.

8 'Deliver me from all my transgressions: 'make me not the reproach of the foolish.

9 'I was dumb, I opened not my mouth; 'because thou didst it.

10 'Remove thy stroke away from me: 'I am consumed by the 'blow of thine hand.

11 When 'thou with rebukes dost correct man for iniquity, thou makest 'his beauty 'to consume away like a moth: 'a surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; 'hold not thy peace at my tears: 'for I am a

s xxxv. 21. xlv. 13. lvii. 3. lxxix. 4. cxxxix. 39. 2 Sam. xvi. 7. 8. Joel i. 17. 19. Rom. ii. 23, 24. s xxxviii. 13. Lev. x. 3. 1 Sam. iii. 18. 2 Sam. xvi. 10. Job i. 21. ii. 10. xl. 4. 5. Dan. iv. 35. u xxv. 16, 17. 1 Sam. vi. 5. Job ix. 34. xlii. 21. x xxxviii. 1-8. xc. 7-10. 1 Cor. v. 5. xi. 30-32. Heb. xii. 6. Rev. iii. 19. s Heb. that which is to be desired in him to melt away. cii. 10, 11. z Job iv. 19. xii. 28. xxx. 30. Is. i. 9. Hos. v. 12. a 5. b lvi. 8. c xvi. 8. 2 Sam. xvi. 12. Marg. 2 Kings xx. 5. Job xvi. 12. Heb. 7. c cxxxix. 19. Lev. xxv. 23. 1 Chr. xxix. 15. 2 Cor. v. 6. Heb. xi. 13. 1 Pet. i. 17. ii. 11.

with the deepest humiliation as a sinner in the sight of God. (Notes, vii. 3-5. xxxv. 11, 12. lxxxix. 4. Jer. xlvii. 18-20. John xv. 22-25. 2 Cor. i. 12-14.)

V. 21. "Thou wilt not forsake me, O LORD; O my God, thou wilt not be far from me: make haste for my help," &c.—"I know thou wilt deliver me; but do not longer delay." (Note, lxxi. 12. Marg. Ref.)

## PRACTICAL OBSERVATIONS

Under the temporal effects of the Lord's abhorrence of sin, and the anguish of his correcting rod, the believer is most troubled with the apprehension of his vindictive wrath, and lest he should share the doom of the ungodly; and he can bear any thing when assured that this shall never be his case. Yet God often sees good, in order to warn others, to silence the reproaches of scoffers, to vindicate the honour of religion, and for his own glory, to make the afflictions of his offending children very sharp, complicated, and permanent; and to extort from them many doleful groans and lamentations. In such circumstances, when the correction begins to produce its salutary effects; they readily trace their sorrows to the fatherly displeasure of the Lord, whose "arrows stick fast in them, and whose hand presseth them sore;" and they humbly acknowledge their sins to be the cause of his anger. Their own iniquities form that deluge which goeth over their heads; and their sense of guilt is the heaviest burden which is laid upon them: "it is indeed too heavy for them to bear;" and would sink them into despair and ruin, unless removed by the pardoning mercy of God. The prevalence of sin, and the successful force of temptations, form their worst diseases, and most offensive and dangerous wounds: and, whilst "there is no soundness in their flesh," and no rest in their bones, they are led to consider their souls, in which 'there is no health.' For pride, covetousness, envy, malice, and lust, are diseases of the soul, of far greater malignity than fevers, dropsies, palsies, gout, or stone, are of the body: yet numbers feel not their sickness, till it be too late to apply the remedy. But, when we perceive our true condition, the good Physician is valued, resorted to, and obeyed; (Note, Matt. ix. 10-13:) though even they, who are in this sure way of an effectual cure, often retard it, and experience grievous relapses, through their foolishness; and their wounds rankle and corrupt, because they delay to go to their merciful friend, and to apply the healing balm which he hath prepared. Would we not prolong our own miseries, when we are conscious of having offended, we should immediately approach the mercy-seat with penitent confessions and believing prayers; that without delay our sins may be pardoned, our strength renewed, and our enemy prevented from rejoicing over us. Yet, the feeling and effects of the Divine displeasure, must needs trouble him who loves God, and "bow him down greatly, and cause him to go mourning all the day long;" and even enfeeble him, and cause him to "roar for the very disquietness of his heart;" for "a wounded spirit, who can bear?" (Note, Prov. xviii. 14.) and this uneasiness will be in proportion to the degree in which he values the favour of God, and delights in communion with him. But, while the hypocrite takes encouragement from David's sins to transgress, he is a perfect stranger to David's ingenuous anguish of spirit under the consciousness of his guilt.—In the true believer's case, however, all this trouble will be useful: he will wait for and on his God, and not seek relief from the world, or from himself: he will bring his whole desire before his heavenly Father, and be encouraged, because "his groaning is not hid from him;" even, though like one expiring "his heart panteth, his strength faileth, and the sight of his eyes is gone from him," and he knows not what to say or do. Nay, should all this be attended with the unkindness and inconstancy of lovers, friends, and relatives, who stand aloof from his affliction; whilst treacherous and cruel foes are "laying snares for his life, and seeking his hurt, and speaking mischievous things, and imagining deceits all the day long;" that consciousness of guilt which forms his heaviest load, will keep down indignation, silence murmurs and reproaches, and produce meek and quiet submission. For, if the holy Jesus bore all this, without a complaint or a reproof, what reason can an humble sinner think he has, to yield to impatience or anger, when mercifully corrected for his sins, whatever rod the Lord is pleased to employ? He will therefore be as one deaf and dumb, respecting the calumnies and scoffs of the wicked, when he feels himself to be under the Divine rebuke for his sins, (Note, Ez. xvi. 60-63;) he will "commit himself unto him that judgeth righteously;" and be thankful that he may yet hope and pray to him with the prospect of being heard and helped.—When the wicked are ready to rejoice at our calamities, or to magnify themselves

against us; when our feet slip; when we feel ourselves feeble, and ready to halt or stumble, and are grieved continually, that we have given, or lest we should give, them cause to triumph over us; we have good arguments to urge in prayer, why the Lord should help and uphold us. Let us then declare before him our iniquity, and be sorry for our sins; and seek earnestly the destruction of our inward foes, which are so lively and so strong. And if, notwithstanding our offences against God, our enemies hate us, not for our sins, but because we follow the thing that is good; let us not be discouraged by their wrongful and ungrateful enmity; seeing we are in this conformed to our Saviour: but, after his example, let us still persevere in endeavouring to "overcome evil with good." (Note, Rom. xii. 17-21.) Let us also continue in prayer, that the Lord may pardon and subdue our iniquities; then will he never forsake us, or be far from us; for he will surely hasten to the help of all those, who trust in him as their salvation.

## NOTES.

PSALM XXXIX. V. 14. It is thought that David wrote this psalm during Absalom's rebellion; and it is evident that the writer's mind was greatly discomposed, by injuries and temptations, when he began his meditation. He, however, resolved to practise the rules which he gave to others, (Notes, xxxvii. 1-9;) and not only to walk with peculiar circumspection, but especially to watch over his words, and stop his mouth, as the mouths of animals are confined by a muzzle; for so the word signifies. (Marg.) Aware of the baseness of his enemies, he determined on a total silence before them: he would neither speak anything in his own vindication, or complain of them; nor utter any pious discourse, which would have been like throwing pearls before swine. Yet, the treatment which he received, his indignation at the crimes which he witnessed, his zeal for the honour of God, and the restraint imposed on him, excited in his mind a vehement and painful commotion; and the thoughts which wrought within, proved, like the blowing of embers, which produces an intense heat, and bursts forth into a flame. (Jer. xx. 7-2. Ez. iii. 22-27.) He did not indeed break his resolution by speaking before the wicked: but, with vehemency, and some tincture of impatience, he prayed to the Lord, that he might know his end, and the measure and limits of his days, and how near he was to the closing scene, that, being suitably affected with the shortness of life, and his own frailty, he might be the more engaged to prepare for death and eternity, and less concerned about his temporal interests. (Notes, xc. 7-12. 1 Cor. vii. 29-31. Jam. iv. 13-17. v. 7-11. 1 Pet. iv. 7.) David, in his entire silence, was a type of Christ, when he answered nothing before Caiaphas, Herod, and Pilate. (Notes, Matt. xxvi. 63-68. xxvii. 11-18. Luke xxiii. 6-12. John xix. 8-12.)

V. 5. *At his best state, Selah;* Or, "when settled or established most firmly."—Some things decay after a certain time, but generally last that time; others endure long, barring accidents, yet are easily broken: but the life of man not only wears out speedily as a garment, but it is also brittle like glass. (Notes, xc. 3-6. ciii. 15-18. Job xiv. 1-6. Ec. i. 2.)

V. 6. *A vain shew.* Or, shadow, unsubstantial, and vanishing; or image, (Marg. Notes, lxxiii. 18-22.) Such are all the interests, pursuits, and distinctions of this world; about which men are constantly disquieting themselves and others, till death stops their career, and they leave their acquisitions without knowing who will at length possess them, and remove to a state of important and eternal realities. (Notes, xlix. 6-20. Esth. v. 11-14. viii. 1, 2. Prov. xiii. 22. Luke xii. 15-20. xvi. 27-31.)

V. 7, 8. Meditation, on the vanity of all outward things, led the psalmist to fix more entirely his expectation on God alone, as the fountain of happiness: but recollecting his heinous transgressions, and his proneness to sin, he earnestly prayed for deliverance from guilt and depravity; and that he might not, by subsequent misconduct, disgrace the cause of God, and expose himself to the reproach of any foolish and wicked man. The original is *Nabal*. (Notes, 1 Sam. xxv. 10-17. 23-31. Marg. Ref.)

V. 9, 10. "I was dumb, I will not open my mouth," &c. The consideration, that his afflictions were appointed by his heavenly Father, silenced the psalmist's complaints; (Notes, xxxviii. 13, 14. Lev. x. 3. 1 Sam. iii. 16-18. 2 Kings xx. 19. Job i. 20-22;) and yet pleaded for a mitigation of them, because he was ready to sink under them. Thus Christ, when entering on the last scene of his unknown sufferings, prayed, "Father, if it be possible, let this cup pass



stranger with thee, and a sojourner, <sup>d</sup>as all my fathers were.

13 O <sup>e</sup>spare me, that I may recover strength, before I go hence, and <sup>f</sup>be no more.

## PSALM XL.

David praises God for deliverance out of deep distress, and shews the benefit which would thence be derived to numbers; and the happiness of such as trust in God. 1-3. As a type of Christ, (or, Christ speaking by him,) he states the inefficiency of legal sacrifices, and the efficacy of the Redeemer's obedience, 4-8. He declares that he had published God's righteousness and salvation; and pleads for deliverance from urgent troubles, and the confusion of his enemies, with the triumphing of the righteous. 9-17.

To the chief Musician, A Psalm of David.

I <sup>a</sup>WAITED patiently for the LORD: and <sup>b</sup>he inclined unto me, and heard my cry.

2 <sup>c</sup>He brought me up also out of an <sup>d</sup>horrible pit, out of <sup>e</sup>the miry clay, and <sup>f</sup>set my feet upon a rock, and <sup>g</sup>established my goings.

d Ps. lxxix. 2, 14, 15. Jer. xxxviii. 6-12. Lam. iii. 53-55. e xxvii. 5. lxi. 2. f xvii. 5. xviii. 36. xxviii. 23. cxix. 133.

A.M. 2971.

B.C. 1033.

d Gen. xlviii. 9. e Job x. 20, 21. xiv. 5, 6. f Gen. v. 24. xlii. 36. Job xvi. 10-12.

PSALM XL.

\* Heb. in waiting I waited.

a xxvii. 13, 14.

xxvii. 7. Jam. v. 7-11.

b cxvi. 2. cxxx.

2. Dan. ix. 18.

c xviii. 16, 17.

lxxi. 20. lxxxvi.

13. cxix. 5. cxlii.

6, 7. cxlii. 3.

14. xxiv. 22.

Jonah ii. 5, 6.

Zech. ix. 11.

Acts ii. 24. 27-31.

† Heb. pit of noise. Matt. xlii. 50.

d Ps. lxxix. 2, 14, 15. Jer. xxxviii. 6-12. Lam. iii. 53-55. e xxvii. 5. lxi. 2. f xvii. 5. xviii. 36. xxviii. 23. cxix. 133.

g xxxiii. 3. xlv. 9. Rev. v. 9, 10. xiv. 3, 21. h ciii. 1-5. Is. xii. 1-4.

i xxxiv. 1-6.

xxxv. 27. lli. 6.

lxix. 9, 10. cxlii.

7. Hos. iii. 5.

Acts ii. 31-40.

iii. 4.

i. 12.

8. lxxxv. 11, 12.

cxviii. 8, 9. Jer.

xvii. 7, 8. Rom.

xv. 12, 13.

1. xv. 4. ei. 3-7.

11.

m Is. xlv. 18.

20. Jer. x. 14.

15. Jonah ii. 8.

2. Thes. ii. 9-11.

n cxxxvi. 4. Ex.

xv. 11. Job v. 9.

ix. 10. xxvi. 14.

ord. then unto thee.

Job xxxviii. 19, 20.

p l. 8. li. 16.

1. Sam. xv. 22.

Is. i. 11. lxxvi. 3.

Jer. vii. 21-23. Hos. vi. 6.

Matt. ix. 13. xli. 7.

Heb. x. 5-12.

q Ex. xxi. 6.

Job xxxiii. 16.

Is. i. 4, 5.

§ Heb. digged.

3 And <sup>a</sup>he hath put a new song in my mouth, <sup>b</sup>even <sup>c</sup>praise unto our God: <sup>d</sup>many shall see it, and fear, and shall trust in the LORD.

4 <sup>e</sup>Blessed is that man that maketh the LORD his trust, and <sup>f</sup>respecteth not the proud, nor such <sup>g</sup>as turn aside to lies.

5 <sup>a</sup>Many, O LORD my God, <sup>b</sup>are thy wonderful works <sup>c</sup>which thou hast done, and <sup>d</sup>thy thoughts <sup>e</sup>which are to us-ward: <sup>f</sup>they cannot be reckoned up in order unto thee: <sup>g</sup>if I would declare and speak of them, they are more than can be numbered.

6 <sup>a</sup>Sacrifice and offering thou didst not desire; <sup>b</sup>mine ears hast thou <sup>c</sup>opened: <sup>d</sup>burnt-offering and sin-offering hast thou not required.

from me: nevertheless, not my will, but thine be done." (Note, Matt. xxvi. 36-39.)

V. 11. 'The word, (rendered *beauty*), 'signifieth all that man desireth, as health, force, strength, beauty, and in whatsoever he hath delight: so that the rod of God taketh away all that is desired in this world.' (Notes. xxxviii. 3-10. cii. 3-11. Job ii. 7, 8. xlii. 24-28.)

A moth, &c. 'The body is as a garment to the soul, in which sin hath lodged a moth, which by degrees fretteth away, first the beauty, then the strength, and finally the contexture of the parts.' (Horne.)—Thus the greatest, as well as the meanest, of men, is but mere vanity. (Notes. 5, 6. Ec. xii. 8-14.)

V. 12. The patriarchs lived in Canaan, as in a foreign country, by the allowance of the possessors, moving their tents from place to place; and they confessed themselves to be strangers and pilgrims in the land: but David ruled, as a powerful monarch and a renowned conqueror, over the people of Israel, now fully settled in their promised inheritance. When, however, he considered the shortness and vanity of life, and looked forward to a future and permanent state; he too owned, that he was a stranger and pilgrim on earth, even as they also had been. (Notes. cxix. 19-21. Gen. xlviii. 9. Heb. xi. 8-16. 1 Pet. i. 1, 2. ii. 11.)

V. 13. If this psalm was composed during Absalom's usurpation, David might mean, that he was desirous, before he left the world, to recover his peace of mind, to be reinstated in his authority, and to retrieve his character. He, however, prayed that his faith, hope, and love might recover strength; that he might be enabled to do some further service to his people, before his death; and have inward comfort, when about to depart hence, and be no more seen. His prayer in all these respects was completely answered. (Notes, 1 Chr. xxix.)

## PRACTICAL OBSERVATIONS.

The presence of the wicked, especially if powerful and prosperous, exposes us to many temptations, either by enticing or terrifying us into improper compliances, or by exciting our indignation, or envy. When we are not able wholly to separate from them, we should double our watchfulness, and especially impose a strict restraint upon our tongues; lest we should be betrayed into boasting, reviling, slandering, flattering, or trifling conversation: remembering that they will criticize every expression, and turn it, if they can, to our disadvantage and the discredit of religion. Sometimes it may be necessary to keep silence even from good words, when they are likely to excite profane contempt or rage: yet in general we run into an extreme, when we are backward to engage in edifying discourse. But even if we be enabled to bridle our tongues, we shall often find ourselves incapable of repressing our passions. When zeal, anger, impatience, compassion, grief, and other conflicting affections, are excited in the heart, confinement increases their force, and reflection excites more disquietude, till a fire seems to be kindled within, which must in some way break forth. In this case, it is our wisdom to retire, and pour out our hearts before God, and to utter our complaints, sorrows, and desires to him alone. It is also very composing to the believer's mind, under sore trials and temptations, to know and consider his end, and the measure of his days: but we are never suitably affected with such subjects, except we pray over them, and are inwardly taught by the Spirit of God. It would be in vain for us to enquire the precise time which we have to live, nor would the information, could it be had, be desirable; (Note, 2 Kings xx. 6;) it will answer every good purpose attentively to consider the shortness and uncertainty of life. Our days are but an handbreadth, or as nothing, before God, and in comparison of his eternity: and in our greatest prosperity, and in the vigour of youth and health, verily every man is altogether vanity. He cannot live long; he may die soon, and suddenly; his busy cares are useless, his acquisitions are a shadow; he is disquieted in vain; and if he succeed in heaping up riches, he must shortly leave them, not knowing who shall gather them. How absurd then are the perplexing anxieties, and the incessant fatigues, of the most successful worldling, who pursues such shadows, to the marring of his present comforts, and the ruin of his immortal soul! Indeed the believer's disquietude about the difficulties of his path, and the treatment he meets with, are not much more rational.—We are happy in exact proportion as we despair of happiness from this changing sinful world; and wait and hope for it, from the mercy and all-sufficient love of God our Saviour. Instead of being much concerned about temporal things: let us earnestly pray to be "delivered from all our transgressions;" and that we may not be made a reproach to those, who, being foolish at all times, never so much expose their folly, as when they deride the hopes, or insult over the falls, of the righteous. We should look above instruments, and view the hand of God in all our afflictions: and then faith in his wisdom, justice, truth and

love, and consciousness that he rebukes us for our iniquity, will render us silent and submissive, because *he* hath done it. Then our prayers for the removal of his stroke, even when we "are consumed with the blow of his hand," will be offered with resignation to his will, and hope in his mercy.—But if his fatherly chastisements of his children for their offences consume their strength and comeliness, as a moth fretteth away a garment; what will be the effect of his avenging wrath against his enemies! And as every man is vanity, it behoves sinners to make haste to seek forgiveness, before they go hence and be no more seen.—The Christian's sorrows are all sanctified; the gracious Lord will wipe away his tears, and answer all his prayers: he cannot but feel his afflictions; yet, as a stranger and a pilgrim on earth, he hopes for a better and more enduring habitation in heaven, where his heart and his treasure are already. He expects weariness and ill-treatment by the way: but his stay here will not be long; and, walking with God by faith, he goes forward on his journey, undiverted from his course, and not much cast down, by the ill accommodation or difficulties with which he meets. He only desires to be spared, till his measure of service on earth be finished, and his title to heaven clear; and that he may depart in that vigorous exercise of faith and grace, which may be honourable to God, encouraging to his brethren, and comfortable to himself. Then going hence, and being no more on earth, he enters upon his perfect and eternal rest; and leaves his pious friends consoled with the joyful hope of a blessed reunion; and instructed by his words and actions, how to live, to suffer, and to die. (Notes, Prov. xiv. 32. 1 Thes. iv. 13-18.)

## NOTES.

PSALM XL. V. 1-5. In this psalm, David seems to have intended to speak of his own case and experience; but the Holy Spirit led him to use language, which, in its full meaning, can be applied to none but the Lord Jesus himself. The whole, indeed, may be accommodated to him, yet some passages are more suited to the case of the type, than to that of the antitype.—These verses may be interpreted of the Redeemer's deep and dreadful sufferings, and the happy effects which followed his deliverance from them. Exposed to the cruelty and malice of men, the horrid assaults of Satan, and the wrath of the Father, when bearing our sins; he was as one sinking in a dark and noisome pit, where dreadful noises are heard, (Marg;) and he was ready to be covered and suffocated with the miry clay: but under all these sufferings, "in waiting he waited for the LORD;" (Marg;) and his earnest prayers were heard; at his resurrection he was brought forth from the grave, and the state of the dead: and in his exaltation he was placed as on an immovable rock; his goings were established, his remaining work became most delightful, and his full success was ensured. (Notes, Is. liii. 9-12. Acts ii. 22-32.) Thus "a new song" was put into his mouth, which he teaches his people: for no such redemption could before be celebrated; and multitudes, by faith beholding his sufferings and the glory which followed, have learned to fear the justice, and trust in the mercy of God, through him. Such persons are made happy; whilst they do not so regard the rich and great as to trust in them, or proud tyrants and persecutors so as to dread their rage; and while they renounce all connection with those, who turn aside to idolatrous and superstitious delusions, or the deceitful interests and pleasures of sin. Many wonderful works the Lord had done for sinful man and for Israel; but this would exceed them all: nor could the number or value of his thoughts and contrivances of love and mercy be ever numbered, or estimated. (Notes, Eph. ii. 4-10. iii. 9-11. 1 Pet. i. 10-12. Rev. v. 11-14.)—Yet the passage may also be explained of David; and answers to some parts of the believer's experience.—David had been in many troubles, and seemed ready to sink in them, as in an horrible pit; but faith, patience, and prayer supported him, and carried him through all. (Notes, cxvi. 3-5. cxxx. 1-6. cxli. Title. 7. 2 Sam. xxii. 5, 6, 17, 18. Jer. xxxviii. 1-13. Lam. iii. 52-66. Jon. ii.) in due time he was rescued, advanced, and established; his way was made plain and prosperous; a new song was put into his mouth; (Note, xxxiii. 2, 3;) his example became useful to many; and his life was spent in attempting to reckon up, and celebrate, the wonders and counsels of the love of God to him and to his people, yet he could not at all do justice to the delightful subject. (Notes, lxxi. 13-24. cxxxix. 17, 18. cxlv. 5-7.)—The third and fourth verses may be connected as follows: "Many shall see it, and fear, and shall trust in the LORD: Saying, Blessed is the man," &c. (Marg. Ref.)

V. 6-8. It is uncertain, whether David had in these verses any intention of declaring, that cheerful and prompt obedience to the precepts of the moral law, proceeding from faith and love, was more acceptable to God than any legal sacrifices; (Note, 1. 7-15. 1 Sam. xv. 22;) but it is evident that the Holy Spirit foretold the obedience of the promised Messiah. Sacrifices, though



7 Then said I, 'Lo, I come: 'in the volume of the book it is written of me:

8 'I delight to do thy will, O my God: yea, 'thy law is 'within my heart.

9 'I have preached righteousness in the great congregation: lo, 'I have not refrained my lips, O LORD, 'thou knowest.

10 'I have not hid 'thy righteousness within my heart; I have declared 'thy faithfulness and 'thy salvation: I have not concealed 'thy lovingkindness and thy truth from the great congregation.

11 'Withhold not thou thy tender mercies from me, O LORD: 'let thy lovingkindness and thy truth continually preserve me.

12 For 'innumerable evils have compassed me about: 'mine iniquities have taken hold upon me, so

z cxxxix. 2. Heb. xxi. 17. a Ez. ii. 7. iii. 17. 18. Acts xx. 20. 21. 26, 27. Rom. x. 9, 10. 1 Thes. i. 8. Rev. xxi. 17. b Rom. i. 16, 17. iii. 22—26. x. 3. Phil. iii. 9. c Acts xiii. 32, 33. Rom. xv. 8, 9. d Is. xlix. 6. Luke ii. 30—33. iii. 6. 1 Tim. i. 15. e xxv. 10. xxxiv. 6. Mic. vii. 20. John. 17. iii. 16, 17. f Is. xli. 13. 16. g xxiii. 6. xliii. 3. lvii. 3. lxi. 7. Heb. v. 7. h xlii. 11—19. i xxxviii. 4. Is. liii. 6. 1 Pet. iii. 18.

appointed by God himself, were of no intrinsic value: he neither delighted in them, or required them for their own sake, nor could they take away sin. (Notes, Gen. viii. 20—22. Heb. ix. 18—26. x. 1—4. 11—18.) But the incarnation and obedience of the Son of God, which they shadowed forth, were previously appointed for that purpose. His ears were opened, to receive and obey the command of the Father; or pierced as those of servants were, who chose to continue perpetually with their masters. (Note, Ex. xxi. 3—6.) When the legal sacrifices were declared inefficient, the Redeemer promptly answered, "Lo, I come," &c. According to the eternal purpose of JEHOVAH, and as it was written in the Scriptures from the beginning, or "the opening of the roll," concerning him, he was prepared to appear in human nature, to magnify the law of God by his perfect and divine obedience even unto the death of the cross: (Notes, Gen. iii. 14, 15. 21. iv. 3—5: yea, his cordial love to the holy commandment, and his zeal for the honour of the Divine government and perfections, and his compassion for the souls of men, were so powerful, that he delighted in thus performing the will of his heavenly Father. (Notes, John iv. 31—38. Heb. x. 5—10.)—In quoting this passage, the apostle follows the translation of the Septuagint, which gives an interpretation, rather than a translation, of the words rendered, "Mine ears hast thou opened." But, as this variation did not at all affect his argument, or alter the meaning of the passage, it was not necessary that he should interrupt his subject by noticing it.

V. 9, 10. When David avowed the earnestness and boldness, with which he had celebrated the works and ways of God, he typified Christ in the performance of his prophetic office.—Neither reproach nor persecution had caused David to refrain his lips, from declaring before the congregation of Israel, the righteousness, faithfulness, lovingkindness, and salvation of the Lord. He had not been contented with treasuring up these subjects in his heart, for his private use: but had openly published them for the edification of the people, and the honour of God. Thus Christ, personally before his sufferings, and by his ministers afterwards, published to innumerable multitudes, the justice, truth, and mercy of God; his method of justifying and sanctifying sinners, as well as the ways of righteousness in which he guides them. (Notes, 1—5. xxii. 22—25. xxxv. 17—19. Heb. ii. 10—13.)—The connection of the term, "thy righteousness," with lovingkindness, mercy, faithfulness, and salvation; and the subject evidently intended, warrants this interpretation; and shews, that "the righteousness of God, which is unto all, and upon all, that believe," was primarily meant. (Note, Rom. iii. 21—26.)—The Hebrew word, rendered "preached," in the Old Testament, seemed precisely to signify *preaching the gospel*, proclaiming glad tidings, as a similar word, *bashera*, does in the Arabic.

V. 11, 12. David might be here pleading for an interest in those mercies and that salvation, which he proclaimed to others; when he was struggling with those complicated evils, which were consequent to his iniquities in the matter of Uriah. These called his other sins to his remembrance, which took such hold upon him, and so discouraged him, that he should not have dared to look up, if it had not been for his belief of the infinite mercies of God. But some think, that Christ may be supposed to speak, in the depth of his humiliation, when our innumerable iniquities met upon him, in his agony in the garden, and his sufferings on the cross. (Notes, Is. ix. 4. Is. liii. 4—7. Matt. xxvi. 36—39. xvii. 46.)—"Thou wilt not withhold," &c.

V. 13—15. The first of these verses is imperative, in which the psalmist simply prays for deliverance: the others are throughout in the future tense, and naturally express the language of lively faith and hope, rather than that of wishing or desiring the destruction foreseen and predicted; and the transition is worthy our notice. An undue regard to the Septuagint, and other ancient versions, seems to have induced our venerable translators generally to have put such passages in the imperative, which, at first view at least, gives them an appearance of harshness, not so congenial to the spirit of devotion. The two verses, however, viewed as predictions of the destruction, which awaits the obstinate enemies of Christ and his church, have been wonderfully accomplished in the dire end of many traitors and persecutors, and in the condition of the Jews to this day. (Notes, Is. ix. 22—28. ch. 6—20.)

V. 16. "All those, who seek thee, shall be glad and rejoice in thee; such as love thy salvation, shall say continually, The LORD be magnified." "I am confident, that this eventually will be the case; notwithstanding present temptations and sufferings." The clause, "love thy salvation," exactly discriminates a true believer from all other men. (Note, Ps. lxx. 1—5. Marg. Ref.)

V. 17. (Marg. Ref.)

A. M. 2971.

B. C. 1033.

r Heb. x. 7—9.

s Gen. iii. 15.

t cxxii. i. cxxix. 16.

u xxvii. 30, 31.

v Prov. iii. 1. Jer. xxxi. 33. 2 Cor. iii. 3.

w Heb. in the midst of my bowels.

x xxii. 22. 25.

y xxxv. 18. lxxi. 15—18.

z lxxv. 15, 16. Heb. ii. 12.

a cxxix. 13. 171. 172.

b Rom. x. 9, 10. 1 Thes. i. 8.

c Acts xiii. 32, 33.

d Rom. xv. 8, 9.

e xxv. 10. xxxiv. 6.

f Is. xli. 13. 16.

g xxiii. 6. xliii. 3.

h xlii. 11—19.

i xxxviii. 4. Is. liii. 6.

k xix. 12. lxxiv. 4.

l lxxii. 26. Gen. xlii. 28. Luke xxi. 26.

m xxv. 17, 18.

n xxxviii. 22. lxx. 44.

o xxi. 17, 18.

p xxxv. 4. 26. lxx. 2.

q ix. 3. John xviii. 6. Acts iv. 4—6. xli. 23, 24.

r lxxix. 24. 25.

s xxxv. 21. 25. lxx. 3, 4.

t xxii. 26. xxxv. 27. lxxvii. 3. cv. 3.

u cxxix. 13, 14.

v cxxix. 13, 14.

w lxxix. 24. 25.

x xxxv. 27. Luke i. 46, 47.

y xxxiv. 6.

z 1 Pet. ii. 23. v. 7.

a liv. 4.

b xliii. 7, 8. Rev. xxii. 20.

that I am not able to look up; 'they are more than the hairs of mine head: therefore 'my heart 'faileth me.

13 'Be pleased, O LORD, to deliver me: O LORD, 'make haste to help me.

14 'Let them be ashamed and confounded together, 'that seek after my soul to destroy it; let them be 'driven backward, and put to shame, that wish me evil.

15 Let them be 'desolate for a reward of their shame, that 'say unto me, Aha, aha!

16 'Let all those that seek thee rejoice and be glad in thee: let such as 'love thy salvation 'say continually, The LORD be magnified.

17 But 'I am poor and needy; yet 'the LORD thinketh upon me: thou art 'my help and my deliverer; 'make no tarrying, O my God.

## PRACTICAL OBSERVATIONS.

We are here again called upon to contemplate the intense sufferings, into which our sins plunged the divine Saviour, when he willingly gave himself for us a sacrifice to God: and we should also mark his patient confidence in the Father under all; and observe how his prayers were heard, his soul delivered, and his body raised; and how, in human nature, he was exalted to be a Prince and a Saviour. In his exaltation all his people should rejoice: the new song, which was put into his mouth, was intended for our use, that we may render praises unto our God: (Note, Rev. v. 8—10: ) and the whole interesting scene, and all the mediatorial power and grace of our exalted Saviour, were designed to warn sinners to flee from the wrath to come, and to put their trust in the mercy of the Lord. Happy are all they, who renounce every lying vanity and carnal confidence, thus to depend upon the living God: they shall continually experience the faithfulness of his promises; and contemplate with admiring gratitude all the counsels of his love, and his wonderful works in behalf of his redeemed people: nor will they be able to eternity to exhaust the subject, or to recount all the particular instances of his mercy to them. Yet the incarnation and suretyship, the obedience and sufferings, of the Son of God, are the centre and the means of all other mercies to us. Thus is God glorified, and sinners saved: no costly sacrifices, or even moral righteousness, can be acceptable from sinners to a holy God; except as they stand in relation to the person and atonement of his beloved Son. In his obedience unto death the eternal purposes of JEHOVAH were accomplished; the types and prophecies of the old dispensation were fulfilled; the law of God was magnified, and the demands of justice were satisfied. Humiliating and painful as this obedience was, the loving Saviour delighted to perform it: the law of God possessed his heart, and he was bent upon honouring its precepts and its awful sanction; that all might learn the excellency of the command, and the evil of transgression, in connexion with the infinite love of God to sinners. Now, his redemption is completed, and the proclamation is sent forth to call upon us to come and accept of it. May we believe his testimony, trust his promise, and submit to his authority! For all, who thus seek the Lord, shall rejoice in him; and all "who love his salvation will say continually, The Lord be magnified:" whilst the shame and ruin of impenitent sinners, especially of those who oppose his cause, or seek to destroy his people, and rejoice in their calamities, are ensured by the predictions and denunciations of the word of God, and even by his intercession for his church.—But if the holy Jesus, "the beloved Son, in whom the Father was well pleased," endured such innumerable evils, and became so poor and needy for our sake; shall we, whose "iniquities are more in number than the hairs of our head," complain when we meet with pain and poverty! Had it not been for his voluntary and vicarious sufferings, "our sins" would "have taken such hold on us, that we should never have been able to look up;" "our hearts must indeed have failed," and in the horrible pit, whence there is no escape, our hopes would for ever have expired. Of this, believers are fully convinced; and this should teach them patient submission under every trial. And if any are struggling with remorse of conscience, and fears of wrath, and, to their own apprehension, sinking in a deep and horrible pit; let them wait patiently for God, and cry humbly unto him; and he will hear and help them, and turn their fears and sorrows into joyful praises. If we are thus rescued, let us continue to pray that "our goings may be established" in holiness, as a proof that we are fixed upon the Rock of salvation. And in order that our praises may be honourable to God and profitable to man, we should endeavour to unite humble dependence on Christ with obedient imitation of him. For those, who are really *his*, are taught to delight in doing his will, and have his law written in their hearts. Let us not then be ashamed of him or of his word: but declare his righteousness, truth, and salvation, according to our place in the church, to all around us. Let us put our whole trust in his mercy under every trial, and seek to him to make haste to help and deliver us; and to disappoint Satan and every foe, who seeketh after our souls to destroy them. Though despised and obscure, let it suffice us, that the Lord thinketh of us: and if he be our help and deliverer, he will make no long tarrying; but will soon remove us out of the reach of sin and sorrow: and at length raise our bodies from the grave, that we may be with him, and behold and share his glory for ever. (Note, Phil. iii. 20, 21.)



## B. C. 1033

g li. 1—3. ciii. 3. h vi. 2—4. cxlviii. 3. 2 Chr. xxx. 18—20. Jam. v. 15, 16. i  
g Job xviii. 17. xx. 7. Prov. x. 5. l xii. 2. Neh. vi. 1—14. Prov. xxvi. 24—  
Mic. vi. 5—7. Luke xi. 53. 54. xx. 20—23. 2 Cor. xi. 26. m Jer. xxi. 10.  
xxvi. 20. marg. Rom. i. 29. 2 Cor. xii. 20. o xxxi. 13, lvi. 6, 6. Matt. xxi.  
|| Heb. *evil to me.*

xx. 5, 6. 2 Cor.  
iv. 16, 17. Phil.  
ii. 26, 27.  
s Heb. *turn*.

z xvi. 11. xvii. 15.  
lxxiii. 23, 24.  
Job xxxvi. 7.  
John xvii. 24. ♀

PSALM XLII.

2 My soul <sup>c</sup>thirsteth for God, for <sup>d</sup>the living God:  
<sup>e</sup>when shall I come and appear before God?

-14. vii. 12. xi. 17.      b Num. v. 22.      Deut. xxvii. 15, &c.      1 Kings i. 36.      1 Chr. xiii. 6.      Matt. vi. 13.      1 Cor. xiv. 16.      Rev. xxii. 20. — PSALM XLII. \* Or, a destruction of the, &c.      a xlv. xlvii. xlviii. xlix. lxxxix. lxxxv. lxxxvi. Num. i. 1 Chr. vi. 33—37.      xxv. 1—5.      † Heb. *bayeth*.      b lxiii. I, 2. lxxxiv. 2. cxliii. 9.      c xxxvi. 8, 9.      John vii. 37.      Rev. xxii. 1.      d Jer. ii. 13. x. 10.      John v. 26, xxvii. 4. lxxxix. 4. 10.

V. 11—13. The psalmist, amidst his complicated trials, concluded with lively actings of faith and adoring praises. Had not God "favoured," or *delighted* in him, his enemy would certainly before that time have triumphed over him. (Notes, xxii. 7, 8. Is. xlii. 1—4. Matt. iii. 16, 17. xvii. 5—8. xxvii. 39—44.) He was still upheld in an upright and conscientious adherence to the cause of God and religion; and in assured hope of future felicity: and therefore he praised the LORD God of Israel, calling on all the people, by repeating earnestly "Amen," (or *Let it be even so*), to his zealous adorations, to make them their own. (Notes, lxxiii. 17—19. lxxxix. 52. cv. 47, 48. Matt. vi. 13.

PRACTICAL OBSERVATIONS.

The people of God are not exempted from poverty, sickness, or any external affliction: but he considers their case and wants, and vouchsafes them relief proportioned to the exigency; he delivers them from trouble, preserves their lives, and gives them blessings on earth, as long as this is really good for them: he does not give them over unto the will of their enemies; and even upon the bed of languishing sickness, which is so depressing to nature, he communicates such strength and consolation, as render them calm and easy. After the Lord's example of kindness and compassion, the believer has also learned to consider his poor and afflicted brethren. In them he sees the once suffering Saviour; and gratitude to him unites with love to his people, in disposing him to alleviate their sorrows, and supply their wants, according to his opportunity and ability: nor does he exclude any other sufferers from his deep compassion, and such relief as he can afford them. Thus he evidences the reality of his faith, and obtains the assurances of gracious supports from God, when afflictions fall to his share.—But nothing is so distressing to the contrite believer, as a sense of the Divine displeasure, guilt on his conscience, and the prevalence of sin in his heart: pain and sickness will remind him to pray especially for pardoning mercy; and for the healing of his soul, which is wounded and diseased, because he hath sinned against the Lord.—The most humble and upright may well expect to meet with enmity, contempt, treachery, and ingratitude from the wicked; when the holy Jesus was not only despised and rejected of men, but was betrayed and sold by one of his own apostles, whom he had treated with the utmost kindness, and distinguished by the most valuable external privileges. Let us continually look unto Jesus, that we may not be stumbled or discouraged, if, without cause, many calumniate or injure us, and wish for, and even seek to compass, our death, or rejoice and insult over our distresses and disgrace. Should any profess religion, and profess friendship to us, court our acquaintance, and insinuate themselves into our confidence and affection, on purpose to slander and betray us, let us still remember that Christ met with far baser treatment in all these respects, than we can do; and if we in any measure walk in his steps, we must expect a proportionate share of enmity, contempt, and ingratitude. (*Notes, John xv. 17—21. 1 Pet. iv. 12—16.*) He, being risen from the dead, and constituted judge of all, will requite all his obstinate enemies: but in our private capacity we must not desire to avenge ourselves, but copy his example, when he prayed for the forgiveness of his murderers. However we may be tempted and afflicted, it is a token for good, if Satan our enemy be not permitted to triumph over us: and if the Lord be merciful to us, and favour us, and uphold us in our integrity, “he will set us before his face for ever;” and then our enemies will finally be subdued, and all our sorrows terminated. In the anticipation of faith and hope, let us then on earth solace ourselves, under our conflicts and sorrows, by beginning the work of heaven: and give our cordial assent to those praises, which the redeemed are continually rendering to their God and Saviour; saying, “Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and amen.”

NOTES.

V. 1—3. The disconsolate state of the psalmist's mind is illustrated by one of the most expressive comparisons that can be imagined. The hart, or deer,



3 My <sup>1</sup>tears have been my meat day and night, <sup>2</sup>while they continually say unto me, Where is thy God?

4 <sup>1</sup>When I remember these things, <sup>2</sup>I pour out my soul in me: <sup>3</sup>for I had gone with the multitude, I went with them to the house of God, <sup>4</sup>with the voice of joy and praise, with the multitude that kept holyday.

5 <sup>1</sup>Why art thou <sup>2</sup>cast down, O my soul? and <sup>3</sup>why art thou disquieted in me? <sup>4</sup>hope thou in God: for I shall yet <sup>5</sup>praise him <sup>6</sup>for <sup>7</sup>the help of his countenance.

6 O <sup>1</sup>my God, my soul is cast down within me: <sup>2</sup>therefore will I remember thee <sup>3</sup>from the land of Jordan, and of <sup>4</sup>the Hermonites, from <sup>5</sup>the hill Mizar.

7 <sup>1</sup>Deep calleth unto deep, at the noise of thy waterspouts: <sup>2</sup>all thy waves and thy billows are gone over me.

8 <sup>1</sup>Yet the LORD will <sup>2</sup>command his lovingkindness

Job xlii. 15. Is. i. 10. Lam. iii. 24, 26. Rom. iv. 19-20. Heb. x. 36, 37. Or xlv. 3. Num. vi. 26. Or, his presence is salvation. xci. 15, 16. Matt. i. 23. lxxvii. 46. p xxii. i. xliii. 4. lxxxviii. 1-3. Matt. xvi. 29. xxvii. 46. 2 Sam. xvii. 22, 27. Deut. iii. 8. 9. iv. 47, 48. \* Or, the little hill. t Job i. 14-19. x. 17. Jer. iv. 20. Ez. vii. 26. u lxxix. 14, 15. lxxxviii. 7. 15-17. Lam. iii. 53-55. Jon. ii. 8. x. xlv. 4. cxxiii. 3. Lev. xxv. 21. Deut. xxviii. 8. Matt. viii. 8.

A. M. 2963.

B. C. 1021.

f lxxx. 5. cil. 9. 2 Sam. xvi. 12. marg. g lxxix. 10, 12. h Ruth i. 21. Job xxxix. 2, 3. c. xxx. 1. &c. Lam. xvi. 25. i lxxi. 8. 1 Sam. i. 15, 16. Job xxx. 16. k 1 Chr. xvi. 13-28. xvi. 1 lxxxi. 1-3. cxxii. 1. Deut. xvi. 11, 14, 15. 2 Cor. vii. 10. xxx. 23-26. Is. xxx. 29. Nah. i. 15. m 1. xliii. 5. lv. 4, 5. lxi. 2. cxli. 2, 3. cxliii. 3, 4. 1 Sam. xxx. 6. Mark xiv. 33, 34. n Heb. bowed down. xxxv. 14. n xxvii. 13, 14. cxxvii. 7. lvi. 3. li. lxxii. 14. Or, give thanks. s lxxvii. 6-11. Jon. ii. 7. r lxi. 2. t Job i. 14-19. x. 17. u lxxix. 14, 15. lxxxviii. 7. 15-17. Lam. iii. 53-55. Jon. ii. 8. x. xlv. 4. cxxiii. 3. Lev. xxv. 21. Deut. xxviii. 8. Matt. viii. 8.

y lxxii. 6. cxlix. 5. Job xxxv. 10. Is. xxx. 29. Acts xvi. 25. z xxvii. 1. Col. iii. 3. a xviii. 2. xxviii. 1. lxxi. 2, 6, 7. lxxii. 33. b xlii. 1. xli. 1. 2. xlv. 23, 24. lxxvii. 9. Is. xl. 27. xli. 15. c xxviii. 6. xliii. 2. lxxxviii. 9. Job xxx. 26-31. d iv. 3. Ec. iv. 1. 1. Lam. v. 1-16. e 3. Prov. xii. 18. Luke ii. 35. f Or, killing. g Joel ii. 17. Mic. vi. 10. h Jer. xxx. 17. xxxii. 6. Matt. ix. 12. PS. XLIII.

a vii. 8. xxvi. 1. xxxv. 24. lxxxv. 7. 1 Cor. iv. 4. 1 Pet. ii. 23. b xxxv. 1. 1 Sam. xiv. 15. Prov. xxii. 23. xliii. 11. Mic. vii. 9. \* Or, unmerciful. t Heb. a man of deceit and iniquity. lxxi. 4. 2 Sam. xv. 31. xvi. 29-23. xlvii. 1-4. c xxviii. 7. ex. xv. 2. Is. xl. 31. xlv. 24. Zech. x. 12. Eph. vi. 10. Phil. iv. 13. d lxxi. 9. lxxvii. 7. xlv. 14. 1 Chr. xxviii. 9. = xliii. 9.

in the daytime, and <sup>2</sup>in the night his song shall be with me, <sup>3</sup>and my prayer unto <sup>4</sup>the God of my life.

9 I will say unto <sup>2</sup>God my rock, <sup>3</sup>Why hast thou forgotten me? <sup>4</sup>why go I mourning <sup>5</sup>because of the oppression of the enemy?

10 <sup>1</sup>As with <sup>2</sup>a sword in my bones, mine enemies reproach me; <sup>3</sup>while they say daily unto me, <sup>4</sup>Where is thy God?

11 <sup>1</sup>Why art thou cast down, O my soul? and <sup>2</sup>why art thou disquieted within me? <sup>3</sup>hope thou in God; for I shall yet praise him, <sup>4</sup>who is <sup>5</sup>the health of my countenance, and my God.

## PSALM XLIII.

The psalmist prays that God would judge his cause, and restore him to his sanctuary, 1-3. He anticipates his joy and praise on that occasion, and encourages himself to hope in God, 4, 5.

**J**UDGE me, O God, and <sup>2</sup>plead my cause against <sup>3</sup>an <sup>4</sup>ungodly nation. O deliver me from <sup>5</sup>the deceitful and unjust man.

2 For thou art <sup>2</sup>the God of my strength: <sup>3</sup>why dost thou cast me off? <sup>4</sup>why go I mourning because of the oppression of the enemy?

## PRACTICAL OBSERVATIONS.

The believer, in proportion to the degree in which he is spiritually-minded, will either be rejoicing in the living God, or mourning after him. The thirsty hart does not more eagerly pant and bray for the refreshing stream, than the lively Christian desires the consolations of the Holy Spirit, and the tokens of the love and presence of God: nothing else can afford him satisfaction; and temptations, afflictions, and discouraging delays increase the spiritual appetite, and make him the more to thirst for these living waters. He therefore values public ordinances, and delights in attending on them; so that it is indeed a great affliction to him to be banished, or confined at a distance. Yet, unless he meet his God, and enjoy communion with him, he returns even from his courts disappointed and dissatisfied; and looks especially with longing expectation for that season, when he shall appear before him in the temple above, and be forever satisfied in his favour, and that joy with which his manifested glory fills every enraptured beholder. But the comfort of his hope is often abated, and even turned into mourning, in this evil world, by the insults and blasphemies of those, who deride his confidence in God, as presumption or delusion; especially when he is under divine rebukes, or bereft of external advantages. In such seasons of distress and prevailing iniquity, he recollects more pleasant and prosperous days, when he assembled with the people of God, and joined in his worship with the voice of joy and praise: and, comparing them with present trials, he is apt to yield to impatience and despondency. It behoves us, however under every distress, to call ourselves to account; and to enquire why we are so cast down and disquieted. We may have great cause to mourn for sin, and to pray against prevailing impiety: but our extreme dejection, even under the severest afflictions, or inward trials, springs from unbelief and a rebellious will: we should therefore strive and pray against it, and endeavour to hope in God, persuaded that we shall "yet praise him for the salvation of his countenance." Our enemies may indeed drive us from public ordinances, deprive us of our Bibles, banish us into deserts, or immure us in prisons; but they cannot bereave us of the favour of our God, or preclude our approach to the throne of grace. Let us then complain of ourselves unto him, and remember his mercy and power, under every disconsolation. And if one trouble follow hard after another; if divine rebukes from above, the assaults of hell from beneath, and the insults of men, like floods, waves, and waterspouts, seem to combine for our ruin: let us remember that they all are appointed and overruled by the Lord; and that we deserve more than all we endure on earth: let us recollect how Jesus said, "My soul is exceeding sorrowful, even unto death;" and how he suffered both from the cruelty of man, the rage of Satan, and the justice of the Father; yet was he heard and delivered. In his name, let us hope and pray: one word from him will calm every storm, turn the midnight darkness into the light of noon, and the bitterest complaints into joyful praises. We should then employ our time, under tedious and discouraging trials, in praising God for his mercies to his church and to us, and in prayer for deliverance. Ere long our night of sorrow will finally terminate, and eternal day will succeed. Let us then never think that "the God of our life," and "the Rock of our salvation hath forgotten us;" if we have indeed made his mercy, truth, and power our refuge. Even though we cannot but "go mourning, because of the oppression of the enemy;" and though the reproaches of the ungodly are painful as "a sword in our bones;" yet we should struggle against despondency; and still hope in God, and praise him: his favour will be the health and help of our souls, and he will be "our shield, and exceeding great reward."

## NOTES.

PSALM XLIII. V. 1. This is evidently a continuation of the preceding psalm, and was written before David had obtained deliverance. Every day brought him fresh intelligence, concerning the ungodly, ungrateful, and unmerciful conduct of Israel in general; the bulk of the nation having joined the conspirators, and being ready to proceed to all lengths against the life of their aged king, which the deceit and iniquity of Absalom, or Ahithophel, could suggest against him. But these reports, instead of dismaying him, seem to have raised his hope; as they confirmed his confidence in the justice of his

when covered with dust and sweat, having been long chased on a sultry day, is ready to faint and die, and pants, or brays, to quench his extreme thirst from the brooks of water. (Joel i. 20. Heb.) Thus David longed and mourned after the courts of God: but still more for the living God himself; for his presence and favour, and those pleasures which he had enjoyed in communion with him. (Notes, lxxii. 1-4. lxxxiv. 1, 2. cxliii. 6. Matt. v. 6. Rev. vii. 13-17.) The want of these consolations was the more grievous; because his former confidence was now openly derided, and it was thought that God had deserted him, and would not, or could not, afford him any relief. (Notes, 9, 10. iii. 1, 2. xxii. 7, 8.) These taunts and reproaches so distressed him, that he lost his appetite for his food, and tears were as his meat continually, his only solace and relief, day and night.

V. 4, 5. In this distressing situation, the psalmist recollected former times, till his soul was even "poured out," or melted, within him. He had been used to accompany the multitude to the house of God, upon their solemn feast-days; and he counted it his chief honour and happiness, to join in their sacred songs of joy and praise: (Notes, 2 Sam. vi. 12-15. 1 Chr. xv. xvi.) but now he was driven as an exile far from that sacred scene; and Jerusalem itself was profaned by the wickedness of his adversaries. Yet still he knew that he ought not to yield to despondency: he would therefore call his soul to account, for being thus cast down and disquieted; enquiring what adequate cause could be assigned for it. Past experience and express repeated promises combined to encourage his hope, that God would yet favour, comfort, and help him, which would be done effectually with a look or a smile; for "his presence is salvation." (Marg.) (Notes, 11. 1 Sam. xxx. 6.)

V. 6-8. As the psalmist's dejection continued, notwithstanding his struggles against it, he next complains of it to his God; being resolved to remember him with faith, and hope, and prayer, though he was apparently turned to be his enemy; and though he was banished from mount Zion, into a remote part of the land beyond Jordan, to some little hill in the land of Hermon; for the word Mizar is justly rendered, in other places, small, or little. (Marg. 2 Chr. xxiv. 24. Is. lxiii. 18. Heb.) His sorrows were so complicated, and his outward calamities and inward anguish so combined, that he was like a ship in a violent storm, when assailed by one billow after another, as if they called upon each other to concur in its destruction: while the waterspouts, rushing with impetuous force into the ocean with a dreadful noise, also called upon it to unite in overwhelming the astonished mariners, who sink into the deep, where all the waves and billows go over them. Thus David seemed ready to be swallowed up by his enemies; who, along with his inward distresses, were as waterspouts, waves, and billows, with which God seemed ready to overwhelm him for his sins. (Notes, lxxix. 14, 15. 2 Sam. xxii. 5, 6. Jon. ii. 3, 4.) Yet he trusted that he would command these storms into a calm: (Notes, cvii. 23-30. Matt. viii. 23-27.) In due season he hoped that God would discover his lovingkindness to him, which would be as the return of the day to his soul; and therefore he would praise him for the past, and make his prayer unto him, as the God of his life, even in the darkest night of sorrow and trouble. Or, he resolved to make the mercies of every day the subject of his praise, and the encouragement of his hope and prayer during the night-season, when pain or uneasiness prevented his sleep. (Job xxxv. 9-13. Is. xxx. 29-32. Acts xvi. 25-28.)

V. 9, 10. The psalmist was sensible, that God was chastening him for his sins; but he was also conscious of being truly penitent. He likewise knew that his cause was that of God and righteousness, and that his enemies hated him for his religion. So that he could not but wonder, on what account God, his rock, (Note, 2 Sam. xxii. 2, 3.) so long forgot his servant, and left his oppressors to prosper; while they put him to extreme torture, by their impious sarcasms and reproaches. (Note, 1-3.)

V. 11. "This repetition doth declare, that David did not overcome at once; to teach us to be constant, for as much as God will certainly deliver his." The concluding words are rather varied: "The salvations of my countenance, and my God." (Note, 4, 5.) The deliverances and consolations of God, his salvation, had often made the psalmist lift up his face with joy and gladness; and he trusted he should again praise him for similar mercies.



P 2



17 "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 "Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 "If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 "Shall not God search this out? for he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 "Awake, why sleepest thou, O LORD? arise, cast us not off for ever.

t xxiii. 4. Job iii. 5. x. 21. 22. Matt. iv. 16. u 17. vii. 3-5. Job xxxi. 5, &c. v xxxix. 1, &c. Job xxxi. 4. 14. xxxiv. 21, 22. Jer. xvi. 29. 1 Kings viii. 22. Job xi. 13. v xxxix. 14. Rom. ii. 16. 1 Cor. iv. 5. Heb. iv. 12. 13. Rev. ii. 23. a Josh. xxii. 22, 23. b 11. lxxix. 2, 3. 1 Sam. xxii. 17-19. 1 Kings xii. 10. Matt. v. 10-12. John xv. 21. xvi. 2, 3. 1 Cor. iv. 9. xv. 30, 31. Rev. xi. 3-9. xvii. 6. c vii. 6. xii. 5. xxxv. 23. lxx. 4, 5. lxxviii. 65. Is. li. 9. Mark iv. 38. d 9. lxxiv. 1. lxxviii. 14.

A. M. 2562.

B. C. 1042.

m Dan. ix. 13. n 20. ix. 17. Deut. vi. 12. viii. 14. Is. xvii. 10. Jer. ii. 32. o Jer. xxxi. 32. p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

e x. i. 11. xliii. 1. f lxxix. 19, 23. Ex. ii. 23, 24. Is. xl. 27, 28. Rev. vi. 9, 10.

g lxxvi. 11, 12. cxix. 25. Is. li. 3. Lam. iv. 5. h xxvi. 11. cxxx. 7, 8.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

p lxxviii. 57. q cxix. 51. 157. r xxxviii. 8. lx. 1-3. Jer. xiv. 17. s lxxiv. 13, 14. Is. xxvii. 1, 2. xxxiv. 13, 14. xxxv. 7. Ez. xlii. 3. Rev. xii. 9, xiii. 2, 11-13. xvi. 10.

24 "Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise for our help, and redeem us for thy mercies' sake.

## PSALM XLV.

The excellency, dignity, and deity of the Messiah, with his victories and dominion, 1-3. The Church, as espoused to him; her attendants and ornaments; with coincident exhortations and promises, 9-17.

To the chief Musician upon "Shoshannim, for the sons of Korah, "Maschil, "A song of loves.

MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

3 Prov. viii. 6-9. d ii. 6. xxiv. 7-10. ex. i. 2. Cant. i. 12. Is. xxxii. 1, 2. Matt. xxv. 34. e 2 Sam. xxiii. 2. 2 Pet. i. 21. f Cant. ii. 3. v. 10-16. Zech. ix. 17. Matt. xvii. 2. John i. 14. Col. i. 15-18. Heb. i. 3, 4. vii. 26. Rev. i. 13-18. g Prov. xxii. 11. Is. i. 4. Luke iv. 22. John vii. 46. h xxi. 6. lxxii. 17-19. Phil. ii. 9-11.

doleful conclusions as to the event. (Notes, lx. 1-3. lxxiv. 1, 2. lxxix 1-5. lxxxix. 38-45. Josh. vi. 6-9. Is. i. 1-3. Marg. Ref.)

V. 17-22.—Certainly we have deserved them all, (those calamities;) though this comfort is still remaining, that we are not so wicked as to be moved by all this, to desert thee, and violate that covenant, whereby we are engaged to worship thee alone. (Bp. Patrick.) The formalist commonly escapes persecution, by turning with the stream, and purchasing security with sinful compliances, or open apostasy: but the true church of God cannot be prevailed on, by menaces, sufferings, or promises, to forget God, or deal falsely in his covenant: and as the believer's heart doth not turn back from God, so his feet do not decline from his way. Neither the malice, subtlety, nor poison of the old serpent, and of his progeny, even when permitted to torment him grievously, can induce him to turn aside to idolatry, or to renounce his God and Saviour. This hath been proved in ten thousand instances, whilst the disciples of Christ have been covered as with the shadow of death, in their constant expectation of it; and they have seen their brethren killed, by every tedious excruciating method, "all the day long, and accounted as sheep for the slaughter." (Notes, John xvi. 1-3. Rom. viii. 35-39.) Their regard to the authority of their holy heart-searching God effectually preserves them even from secret wickedness; and they make their appeal to him concerning their integrity. And indeed so far from suffering for their iniquities, they are hated and killed for the Lord's sake; because they bear his image, profess his truths, adhere to his commandments, and seek his glory. "The place of dragons," or serpents, or monsters, gives the idea of man cast into a situation in which every hateful and dreadful creature surrounded him. Such are persecutors, and such are evil spirits who employ them. (Marg. Ref.)

V. 23-26. In this trying situation, the church earnestly cries for help to God, by whose permission these afflictions come upon her, and who alone can remove them. (Notes, xii. 5, 6. xxxv. 21, 22. lxxiv. 10-12. lxxix. 8-13. Is. li. 9-11. Matt. viii. 23-27.) The company of believers plead their great misery; through oppression, and inward dejection, they are thrown prostrate, and trampled in the dust, and even cleave to the ground, as utterly unable to arise; and as God had sold them, so they pray him to redeem them by his power, and through the appointed ransom, that his mercies may be glorified in their help and deliverance. (Marg. Ref.)—There is a time, when the triumphs of the enemy, and the afflictions of the church, tempt men to think, that the eye of Providence is closed, or turned away; or that the Almighty had ceased to remember their sad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency; and waiteth, till, by fervent and importunate prayer, they solicit his help. For so the holy Jesus slept, while the ship was covered with the waves; until, awakened by the cries of his disciples, he arose to their assistance, and spoke the tempest into a perfect calm. (Horne.)

## PRACTICAL OBSERVATIONS.

The church of God is one incorporated body, from the beginning to the end of the world: and the benefits conferred on it in every age, will be acknowledged with gratitude by believers, through all generations, and even to eternity.—"Whatsoever things were written of old time, were written for our instruction," and encouragement; and parents should declare the work of God to their children, that they may learn to hope in him. (Notes, lxxviii. 3-8. Is. xxxviii. 17-20.) When we hear of the wonderful works wrought for Israel, in bringing them out of Egypt, and settling them in Canaan; or of the still more glorious interpositions of God, in the first promulgation of his gospel; we should learn to hope, and pray, for displays of his power and love, equally efficacious, though not miraculous.—The prosperity of the church has always been attended with the ruin of her enemies; therefore the most prosperous despisers and persecutors have cause to tremble, on account of the prayers of God's afflicted and despised people.—As human policy, power, and authority could never prevail against the cause of God; so they have been very little employed in promoting it: but, whatever instruments have been used, all real advantages have been gained by "his right hand, his arm, and the light of his countenance, because he had a favour" to his people. They therefore give him the whole glory of the past, and entirely confide in him for the future; and they prosper in their spiritual warfare, when they depend on his grace, and go forth in his name. "Where the word of this King is, there is power;" when he commands deliverances for Jacob, they will take place: and we may "push down all our enemies," and

"tread them under that rise up against us;" when, like the servants of God of old, we disclaim all self-confidence, to trust in him alone. The Lord hath always hitherto saved his people: they may now "boast in him all the day long;" and they will praise his name for ever, for not having made them ashamed of their confidence. Yet, the believer must have seasons of temptations, afflictions, and humiliating discouragements; and the church must have seasons of persecution, when her remaining witnesses prophesy in sackcloth. (Note, Rev. xi. 3-6.) At such times the people of God will be trampled on, put to shame, plundered, murdered, banished, enslaved, despised, and reproached: and they will be ready to think that he hath cast them off, and to fear that his name and truth will be eventually dishonoured; whilst they continually hear the blasphemies and triumphs of his enemies. But in all our afflictions, especially in our sufferings for the sake of scriptural Christianity, we should complain unto the Lord, and "exercise ourselves to have a conscience void of offence;" we should be careful not to seek relief by sinful compliances; and should continually meditate on the power, truth, purity, and knowledge of our heart-searching God. If our heart turn back from him, or our steps decline from his way; he knows it, and will discover it to others. But if we are faithful to our engagements, and are persecuted for righteousness' sake, we are and shall be safe and happy. Even if we should be given up into the hands of enemies, formidable and venomous as dragons, and thrown into dungeons hideous as their holes; be sore broken with every torture which malice can invent, and live in the continual expectation of a violent death: yet nothing can "separate us from the love of our God;" none can go beyond his purpose and permission; and in all these things we shall be more than conquerors; (Notes, Rom. viii. 28-39;) for though he seems to hide his face, and to forget the affliction and oppression of his people, whilst they are trampled in the dust by antichristian persecutors; yet he is waiting for our more fervent prayers, which will cause him, as it were, to awake, and arise, and help, and redeem us for his mercies' sake. We have reason to be thankful, considering our frailty, for exemption from the more violent species of persecution; but let us be careful, that prosperity and ease do not render us careless and lukewarm. We should remember that persecution may come on us speedily, and that we ought to prepare for it; and we should not forget the state of the church, not yet delivered from her bondage and captivity. But in answer to the Redeemer's intercession and the prayers of his people, all that hate his cause shall be put to shame; truth and righteousness shall every where triumph; and none that belong to Christ shall be cast off for ever, but every one of them shall be completely and eternally saved.

## NOTES.

PSALM XLV. Title. The word "Shoshannim" signifies lilies, and is several times so rendered in Canticles: as used, however, in the titles of a few psalms, it is generally understood to mean an instrument of six strings.—This psalm is entitled "A song of loves;" and it evidently describes the mutual love, which subsists between Christ and his church. In many respects it resembles the Song of Solomon; and it treats of this spiritual union under the allusion of a marriage. Most expositors maintain that it was written on Solomon's marriage with Pharaoh's daughter; but a great part of it is wholly inapplicable to that transaction: nor is there sufficient ground to support the decided opinion, that this was so much as the occasion of its being written, or that David composed it. The latter is indeed probable; but it is entirely a prophecy of Christ, and is quoted at such by the apostle. (Heb. i. 9.)

V. 1. The inspiration of the Holy Spirit stirred up in the prophet's heart this meditation, on a most excellent and important subject, as water bubbles up in a fountain: so that he spake freely of "the things, which he had been considering, and had composed concerning the King," the promised Messiah; and his tongue was guided by the Spirit of God, as entirely, as the pen is by the hand of a ready writer, to express promptly and fully "the mind of the Spirit," and nothing more. This seems the genuine meaning: for as the tongue utters more rapidly than the readiest writer can note down the words; the clause, in the common interpretation, conveys no distinct idea. (Notes, 2 Sam. xxiii. 1, 2. John xvi. 14, 15. 1 Cor. 10-13. 1 Pet. i. 10-12. 2 Pet. i. 19-21.)

V. 2. In speaking "concerning the King," the prophet was led abruptly to address him, as one in a rapture whilst he contemplated his glorious excellencies: for he unspeakably surpassed all, who ever were admired or extolled on earth,



3 'Gird thy sword upon *thy* thigh, 'O most mighty, with *thy* glory and *thy* majesty.

4 And in *thy* majesty *ride* prosperously, "because of truth and meekness and righteousness; and *thy* right hand shall teach thee terrible things.

5 'Thine arrows are 'sharp in the heart of the king's enemies: *whereby* the people fall under thee.

6 'Thy throne, 'O God, *is* for ever and ever: 'the sceptre of *thy* kingdom *is* a right sceptre.

7 'Thou lovest righteousness, and 'hatest wickedness: therefore 'God, 'thy God, 'hath anointed thee with 'the oil of gladness *above* thy fellows.

8 'All *thy* garments *smell* of myrrh, and aloes, and 'cassia, out of 'the ivory palaces, 'whereby they have made thee glad.

9 'Kings' daughters *were* among *thy* honourable women: 'upon *thy* right hand did stand 'the queen in 'gold of Ophir.

q xxi. 12. Num. xxiv. 8. Zech. ix. 13, 14. r ii. 1-9. Luke xix. 42-44. s xxi. 27. lxxvi. 3, 4. Acts iv. 4. v. 14. vi. 7. Rom. xv. 18, 19. t lxxxi. 29, 36, 37. xciii. 2. cxlv. 13. Dan ii. 44. Luke i. 32, 33. Heb. i. 8. u ix. 6, 7. Jer. xxiii. 5, 6. John i. 1. 1 Tim. iii. 16. x lxxii. 1, &c. 2 Sam. xxiii. 3, 4. Jer. xxiii. 15, 16. Rev. xxi. 11. y xciii. 5. xcix. 4. Matt. iii. 9. vii. 26. z el. 3, 4, 8. Matt. vii. 23. Luke xiii. 27. Rev. xxi. 27. s Or. O God. a lxxxi. 36. John xx. 17. Eph. i. 3. b lxxxi. 20. Lev. viii. 12. 1 Sam. xvi. 13. 1 Kings i. 39, 40. xix. 16. Is. lxi. 1-3. Luke iii. 22. iv. 18-21. John iii. 34. c xxi. 6. Acts ii. 28. d John i. 16. Rom. viii. 29. Col. i. 18, 19. Heb. iii. 14. e Cant. i. 3, 13. iii. 6. iv. 6, 13, 14. v. 1, 5, 13. Matt. ii. 11. John xiv. 39. 2 Cor. ii. 14-16. f Ex. xxx. 23, 24. g Is. i. 3. 1 Kings i. 39. Am. iii. 15. John xiv. 2. h xvi. 11. Heb. xii. 2. i lxxxi. 10. Cant. vi. 8, 9. vii. 1. Is. xix. 23. lx. 10, 11. Rev. xxi. 24. k 1 Kings ii. 19. l Cant. iv. 8-11. John iii. 29. Eph. v. 26, 27. Rev. xix. 7. xxi. 2, 9. m 1 Kings x. 11. Job xxii. 24.

A. M. 2962.

B. C. 1049.

i Is. xlix. 2. lxxii. 1-6. Heb. iv. 12. Rev. i. 16. xix. 15, 21. k Is. ix. 6, 7. Acts x. 36. Rom. xiv. 9. l xxi. 5. xcvi. 8. civ. x. cxlv. 6. 12. Heb. i. 3. viii. 1. Jude 25. m Heb. prosper thou. ride thou. Rev. vi. 2. xix. 11. n cx. 2, 3. 1 Thes. i. 5. ii. 13. 2 Thes. i. 11. o lx. 4. John i. 17. xiv. 6. p Zech. ix. 9. Matt. xi. 29. xii. 19, 20. 2 Cor. x. 1. q ii. 9. xxi. 8, 9. cx. 5, 6. Is. lix. 17, 18. lxxii. 1-6. Luke xix. 27. 2 Thes. i. 8, 9. Rev. vi. 16, 17. xi. 18. xix. 17-21. xx. 15.

n Cant. ii. 10-13. Is. lv. 1-3. 2 Cor. vi. 17, 18. vii. 1. o Gen. ii. 24. xii. 1. Deut. xxi. 13. Matt. x. 37. xxi. 29. Luke xiv. 26. 2 Cor. v. 16. p Cant. i. 8, 12-16. ii. 2, 14. iv. 1-5. 7, 9, 10. vi. 1-5. 7, 11-13. 10. Is. lxii. 4, 5. Zeph. iii. 17. Eph. v. 26, 27. q Is. lix. 5. Jer. xxiii. 5, 6. John xx. 28. Acts x. 36. Rom. xiv. 9. Phil. ii. 10, 11. iii. 7. r ii. 12. xcv. 6. Luke xxiv. 52. John iv. 21, 22. Rev. v. 8-14. s Is. lxii. 17, 18. Acts xxi. 3-6. t lxxii. 10. Is. lx. 6, 7. Matt. ii. 11. u xxii. 29. Is. xlix. 23. lx. 3, 10, 11. x Heb. face. v Cant. vii. 1. 1 Pet. ii. 9. Rev. xix. 7, 8. y 1 Sam. xvi. 7. Luke xl. 40. Rom. ii. 29. 2 Cor. v. 17. 1 Pet. iii. 4. Rev. iii. 18. z 9. Matt. v. 16. xxii. 11, 12. Rom. iii. 22. xiii. 14. Rev. iii. 18. a Cant. i. 4. John xvii. 24. 2 Cor. xi. 2. b Ex. xxviii. 39. Judg. v. 30. c Cant. i. 3, 5. ii. 7. v. 8, 9. vi. 1. 8, 13. viii. 13. Rev. xiv. 1-4. d Is. xxxv. 10. li. 11. lv. 11, 12. lx. 19, 20. lxi. 10. Rev. vii. 15-17. e Is. lvi. 5. John xiv. 3. Rev. iii. 12, 21. f Matt. ix. 29. Mark x. 29, 30. Phil. iii. 7, 8. g Is. xlix. 21, 22. lv. 1-3. lx. 1-5. Gal. iv. 26, 27. h 1 Pet. ii. 7. Rev. i. 6. v. 10. xvi. 6. i lxxii. 30, 31. lxxii. 17, 19. cxi. 4-7. Is. li. 21. Mal. i. 11. Matt. xxvi. 13. 1 Cor. xi. 26. k lxxii. 17. Cant. vi. 9. Is. lxi. 9. lxxii. 3.

10 'Hearken, O daughter, and consider, and incline thine ear; 'forget also thine own people, and thy father's house;

11 'So shall the king greatly desire thy beauty: for he is 'thy Lord; and 'worship thou him.

12 And 'the daughter of Tyre *shall be there* 'with a gift; *even* 'the rich among the people shall intreat *thy* 'favour.

13 'The king's daughter *is* 'all glorious within: her clothing *is* of wrought gold.

14 'She shall be brought unto the king in 'rayment of needle-work; 'the virgins her companions that follow her shall be brought unto thee.

15 'With gladness and rejoicing shall they be brought: 'they shall enter into the king's palace.

16 'Instead of thy fathers shall be 'thy children, whom thou mayest make 'princes in all the earth.

17 'I will make thy name to be remembered in all generations: 'therefore shall the people praise thee for ever and ever.

for wisdom, justice, truth, and love; without having any intermixture of infirmity or defect. His word reveals the unsearchable riches of his grace: and, being authorized to speak to sinners, as their Prophet, in the Father's name, "grace is poured into his lips," and his words are full of energy, instruction, persuasion, and consolation: and being in every respect fully qualified for his mediatorial work, God hath exalted and blessed him for ever, in order to the completion of it.—His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements, and raised the dead.' (Horne.) (Notes, Cant. v. 10-16. Is. i. 4. Luke iv. 16-22. John vii. 40-53.)

V. 3-5. The prophet here joyfully foretels the progress and success of the Messiah, in setting up his kingdom and overcoming his enemies. Girt with the word of truth, rendered effectual by the power of the Holy Spirit, as with a sharp sword, let him ride forth as a mighty conqueror, in unrivalled might, glory, and majesty, to spread truth, meekness, and righteousness on earth: (Notes, Is. lxxii. 1-6. Lev. vi. 1, 2. xix. 11-16:) bringing his people into a state of acceptance and peace with God; and teaching them to live in humble meekness, peace, and equity with each other. For his right hand, expert in this warfare, would readily execute his purposes, whether of mercy or of vengeance. (Notes, ii. 7-9. cx. 3-6.) His arrows of conviction are very sharp, and the effects of them very terrible, for a time, in the hearts of sinners, till they are humbled, subjected, and reconciled: but the arrows of his righteous vengeance are unspeakably more sharp and dreadful to his obstinate enemies, when they fall under that power to which they refused to submit. (Notes, xxi. 8-13. lxxvi. 1-3. lxxvii. 17-23.)

V. 6, 7. The victorious Conqueror is here introduced as placed on his royal throne; and the prophet not only celebrates him as far superior to all the sons of men, but as being himself "God over all." His everlasting kingdom, which he possesses for the benefit of his church, is administered with perfect wisdom and equity; his character, doctrine, precepts, and, above all, his atoning sacrifice, shew that he loveth righteousness and hateth iniquity." Therefore God the Father, as "his God," in respect of his human nature and mediatorial offices, (Note, John xx. 11-17,) hath given him the Holy Spirit, without measure; that, being thus anointed to be our Prophet, Priest, and King, he might have the pre-eminency in the gladdening gifts and graces of the Holy Spirit, the Comforter; and from his fulness might communicate them to his fellows, his brethren in the human nature. (Notes, Is. lix. 20, 21. John i. 16. iii. 27-36. Eph. iv. 7-13.) Various attempts have, in different ages, been made to explain away this decisive testimony to the deity of Christ; but the manner in which the apostle quotes it, rather varied from the Septuagint and made more energetic, is conclusive to all who admit his authority.—Some would render the words, "God is thy throne for ever and ever." Heaven is the throne of God; but who ever heard of God being the throne of any of his creatures? (Note, Heb. i. 8, 9. Marg. Ref.)

V. 8. The garments of princes were generally imbued with costly perfumes; those of the high priests were anointed with the holy ointment, composed of the spices here mentioned, with several others. (Note, cxxiii. 2. Ex. xxx. 22-33.) Thus the Messiah is represented as clothed with garments, which diffuse a refreshing fragrance through his royal palace, his church on earth, and in heaven, in which he more rejoices, than magnificent princes do in palaces inlaid with ivory. (Marg. Ref. Note, xxi. 1-7.) 'From the glorious vestments of our High Priest and King is diffused the sweet savour of his heavenly graces, filling those happy regions of joy and gladness, where he keeps his residence above; and, by the communications of his Spirit refreshing the faithful on earth, with their odours. (Horne.)

V. 9-11. The King, now seated in majesty and glory on his throne, is next represented as surrounded with a splendid train. Among other honourable women, the daughters of kings are mentioned, who may be supposed to have submitted to his authority, and put themselves under his protection; and who would deem it an honour for their daughters to wait, in his court, around

his queen; whilst she, arrayed in the costliest robes, stood at his right hand, as a bride adorned for her nuptials. By "the queen," the collective body of believers seems to be intended, who, clothed in the righteousness enriched by the bounty, and adorned by the graces of the Spirit of Christ, adhered to him in singleness of affection and fidelity, and are admitted to the most endeared union and communion. The other attendants are either introduced, according to the customs of the times on such occasions, to keep up the allegory; or they may mean distinct churches or individuals who in succession seek to be admitted into this sacred relation. (Notes, 12-15. Cant. i. 5, 6, v. 9.) The royal consort is next exhorted, as it seems, by the Father himself, to hearken, consider, and consent to, the terms of this union; and, in order to enter into it, and act properly in it, she must forget her own people, and her father's house. The whole church, composed of Jews and Gentiles, consists of such as were born in sin; and separation from all idolatry, iniquity, and self-dependence; and from all the carnal interests, pleasures, and attachments of an unconverted state, must make way for receiving Christ as their whole portion and salvation. (Note, Gen. xii. 1-3.) When grace hath thus prepared the heart, there is a spiritual beauty, with which the Redeemer is greatly delighted; and the soul is ready to submit to him as Lord, and to worship him as God, with unreserved obedience and humble adoration; as well as to cleave to him in love, and trust in him as a Saviour. (Notes, Cant. iv. 8-14. Is. liv. 4, 5. lxxii. 1-5. John iii. 27-36. 2 Cor. xi. 1-6. Eph. v. 22-27. Rev. xix. 7, 8.)

V. 12. The accession of the Gentiles to the church may be here predicted, under the name of Tyre, a neighbouring city, and at that time the mart of the world: for even the richest among the nations will in due time submit, and consecrate their wealth, to the Messiah; and court the friendship, and desire the prayers of his church. (Notes, Is. lx. 3-14. Zech. viii. 18-23. Rev. iii. 8, 9.)

V. 13-15. The relation, in which the believer stands to the Lord, comprises in it every tie and affection; and the church is called spouse, sister, or daughter, indiscriminately: or the title "spouse," or "bride," may refer to the Son of God, that of "daughter" to the Father. Her glory and beauty are inward and spiritual: and her adorning is most precious; as she is arrayed with the righteousness which Christ wrought out in human nature for her justification, and with the beauties of a holy conversation by the operation of the Spirit of God; who works by the labours of ministers, and by all the means, which others diligently use, to promote the sanctification of themselves and of their brethren. (Notes, 1 Pet. iii. 1-6. Rev. xix. 7, 8.) When the church is thus prepared, this union is begun on earth, which will be completed and avowed in the King's palace above: whilst every individual, whose affection and dependence have been singly placed on Christ, shall be admitted as a guest at these nuptials, and likewise share for ever in the joy and honour of this sacred union. (Matt. xxv. 1-13. Marg. Ref.)

V. 16. While the church forgets and renounces all worldly connections interests, and affections, in order to her espousal to Christ, a spiritual progeny, a numerous succession of converts, arises from this new and sacred relation. (Notes, xxii. 30, 31. Gen. xii. 1-3. Matt. xix. 29, 30. 2 Cor. vi. 14-18. Phil. iii. 8-11.) These are "kings and priests to our God, and reign even on earth," as in reality the most honourable persons in every land. (Notes, 1 Pet. ii. 4-6. 9, 10. Rev. i. 4-6. v. 8-10.) Many of them have been raised to great authority and possessed great influence in their several countries: and, however the church hath hitherto been generally despised and persecuted; the time is coming when her sons shall be made kings and rulers through all nations, as well as heirs of an eternal kingdom in heaven. (Notes, Is. xlix. 18-23. liv. 1-5. lx. 1-5. lxx. 13-16. Gal. iv. 21-31.)—Instead of Jewish ancestors, or kindred, an illustrious race of gentle believers, 'of whom were to be chosen Christian kings to govern the world, and Christian bishops to govern the church.' (Ep. Hare.)—But the church renounces none of the Jewish race, but unbelievers, in exactly the same way as she renounces unbelieving gentiles.

V. 17. This verse shews, that Christ and the church were, immediately and expressly, intended throughout the psalm. The language is peculiarly



## PSALM XLVI.

A. M. 3486.

B. C. 519.

The church exults in the assurance of protection, and consolation from God, 1-5: recounts his wondrous works in her behalf, 6-9; and, while God demands submission from all the earth, she declares her confidence in him, 10, 11.

To the chief Musician \*for 'the sons of Korah, 'A Song upon 'Alamoth.

**G**OD is 'our refuge and strength, 'a very present help in trouble.

2 Therefore 'will not we fear, 'though the earth be removed, and though 'the mountains be carried into the 'midst of the sea;

3 'Though 'the waters thereof roar and be troubled, though 'the mountains shake with the swelling thereof. Selah.

4 'There is 'a river, the streams whereof shall make glad 'the city of God, 'the holy place of the tabernacles of 'the Most High.

5 'God is in the midst of her: 'she shall not  
xvii. 12. Jer. v. 22. Matt. vii. 25. Rev. xvii. 15. k xiv. 4-7. Judg. v. 4, 5. 1 Kings xix. 11. Job ix. 3, 6. Jer. iv. 24. Mic. i. 4. Nah. i. 5. Rev. xvi. 20. l xxvii. 2. xxviii. 1. 2 Chr. vi. 6. Is. xxxvii. 35, 36. lx. 14. Heb. xii. 22. Rev. xxi. 2, 3, 10. n Deut. xii. 11, 12. o xci. 1. xcii. 1, 8. Ec. v. 8. Mic. vi. 6. p lxviii. 18. Deut. xxiii. 14. Is. xii. 6. Ex. xliii. 7, 9. Hos. xi. 9. Joel ii. 27. Zeph. iii. 15. Zech. ii. 5, 10, 11. viii. 3. Matt. xviii. 20. Rev. ii. 1. q lxii. 2, 6. cxii. 6. xxv. 1.

emphatical; and can mean nothing less, than all successive generations to the end of the world, and likewise eternal ages in heaven. Either the Father himself thus declared his purpose of glorifying his beloved Son, and his people with him, for ever: or, as many explain it, the psalmist foresaw, that this sacred poem would be by the church through all generations, in celebrating the honour of the Redeemer, and in calling on others to do the same; and that it would thus be useful in preparing the redeemed people of God, for the exalted adorations of the eternal world.—There can be no doubt, but that this will be verified by the event. (Notes, lxxi. 17, 18. lxxii. 17—19.)

## PRACTICAL OBSERVATIONS.

V. 1—9. The difference of men's characters, before God, greatly consists in the thoughts which habitually occupy their minds. The lively believer has his memory, imagination, and affections, so stored with heavenly things, that he has commonly some good matter to meditate on, in those hours of solitude and leisure, which others waste in vanity, or employ in wicked and polluting speculations. (Note, cxix. 113.) But no subject is so congenial to the heaven-born soul, or so replete with comfort and instruction, as the contemplation of the excellencies of Christ our King. Lively thoughts of his person, character, and grace, springing up in the heart, inspire a heavenly savour into the discourse: and without the gift of prophecy, our tongues in this case become as the pen of a ready writer, simply and promptly declaring to all around us the truths originally revealed by the Spirit of God.—In the Redeemer, the enlightened soul perceives unutterable goodness and beauty, which eclipse all the dim excellencies, that it was wont to admire in the children of men. The gracious words which he speaks to sinners, are replete with divine harmony, and excite ineffable comfort in the broken heart; and Christ himself rejoices in his exaltation, and in the power and glory which the Father hath conferred on him; because he delights in bestowing on his people the blessings, which he purchased for them on the cross.—All, who have seen his glory and tasted his grace, greatly desire to promote his cause: they rejoice in his former victories, and long to see him "ride forth in his majesty" to extend his conquests; and by his word and Spirit, to reduce enemies and strangers to a willing submission to his truth, and righteousness, and gentle dominion. But, whilst he delighteth in salvation, his powerful right hand will teach him to execute dreadful vengeance on all impenitent opposers: his sharp arrows will penetrate their souls; and all must either yield to this almighty King, or be crushed by him. For his throne is established for ever; his name is Emmanuel; his sceptre is swayed in justice and mercy; "he loveth righteousness and hateth iniquity;" and whilst his Spirit leads believers to look unto him, as "bearing our sins in his own body on the cross," and to rest all their hopes on his atonement; the views which they receive of this great transaction, especially impress them with a sense of the odiousness and desert of every transgression, of the reasonableness of obedience, and teach them the beauty of holiness; so that, not one of them can possibly abuse his grace for an encouragement to continue in sin.—In proportion as we are conformed to his holy image, we may expect the gladdening influence of the Comforter, which is communicated from his fulness: and whilst his name is to us, "as ointment poured forth;" the fragrant of heavenly affections will recommend our conversation to the spiritually minded, and render us meet for his palace above.

V. 10—17. Next to the Redeemer's excellencies, those of his espoused church are most worthy to be celebrated: not for what she was in itself; but for what he hath made her, in consequence of his love and choice. (Notes, Cant. iv. 1—15. vi. 4—10. vii. 7—9. Ez. xvi. 9—14.) If we desire to share these blessings, we must hearken to his word, consider his proposals, and incline our ears and our hearts to seek an union with him: we must renounce, and even forget, our carnal and sinful attachments, pursuits, and connections, if we would be pleasing in his eyes, or admitted into this honourable relation. Other lords must be disavowed; for he must be our Lord, as well as our Saviour: and all idols must be thrown away, that we may give him our whole heart, and render him unreserved worship, as well as seek all our happiness from him alone. (Note, Gen. ii. 24. xxiv. P. O. 33—67.) Indeed, the true believer's privileges, as well as the most estimable parts of his character, are internal, and undiscerned by an ungodly world: yet the holiness of his conversation proves the inward adorning of his soul, and that he is arrayed with "the robe of righteousness and salvation."—No wonder that the prosperity

be moved: God shall help her, \*and that right early.

6 'The heathen raged, 'the kingdoms were moved: he uttered his voice, 'the earth melted.

7 'The LORD of hosts is with us; the God of Jacob is 'our refuge. Selah.

8 'Come, behold the works of the LORD, 'what desolations he hath made in the earth.

9 'He maketh wars to cease unto the end of the earth; 'he breaketh the bow, and cutteth the spear in sunder; 'he burneth the chariot in the fire.

10 'Be still, and 'know that I am God: 'I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; 'the God of Jacob is our refuge. Selah.

S Heb. an high place for us, ix. 9. x lxxvi. 9. xxi. 4—6. cxi. 2, 3. Num. xxiii. 23. y Ex. x. 7. xii. 30. xiv. 30. d1. Josh. xi. 20. 2 Chr. xx. 23, 24. Is. xxiv. 1. xxvii. 2. Ec. 2. Is. ii. 4. xi. 9. lx. 18. Mic. iv. 3, 4. a lxxvi. 3—6. Ez. xxxix. 9, 10. b Josh. ii. 6, 9. Mic. v. 10. c Hab. ii. 20. Zech. ii. 13. d lxxviii. 18. c. 3. Ex. xviii. 11. 1 Sam. xvii. 46. 1 Kings xvii. 36. 2 Kings xix. 19. e xxi. 13. lxxv. 5. 1 Chr. xxx. 11. Is. ii. 11. 17. v. 16. Ez. xxxviii. 23. Rev. xv. 3, 4. f 1. 7. xlviii. 3. Deut. xxxiii. 27. Jer. xvi. 19.

of the Redeemer's cause, and the conversion of sinners to him, delight all those on earth, who are pure and upright in heart; seeing, angels who never sinned, "rejoice over one sinner that repenteth:" what then will be the joy, and mutual congratulations, and harmonious praises, which shall attend the final admission of all the redeemed to the full possession of their purchased inheritance!—They who are taught of God, however great in the world, will count it their honour to attend on Christ our King, and to employ their wealth and influence for the good of his church. And they, who leave all for him, shall be abundantly compensated even in this world, in new and spiritual relations, friends, and honours. To be a child of God, to be espoused to Christ, and made an heir of heaven, are the highest of all possible distinctions: this honourable race shall be continued and multiplied until the end of time; and at length possess and fill the earth: and thus shall the name of the Redeemer be remembered in all generations, and his people praise him for ever and ever. Amen, and amen.

## NOTES.

PSALM XLVI. Title. As the sons of Korah were principal singers in the sanctuary through successive generations, the title alone does not determine the date of this psalm. It is not known by whom, or when, it was written: but the ancient opinion, that it was composed on occasion of the deliverance of Jerusalem from Sennacherib's invasion is very probable; though some think it was composed by David, after his victories over the Ammonites and Syrians. (Notes, xlviii. 1.) It is, however, well adapted to the use of the church, especially in great emergencies, in every age.—When Luther received any discouraging news, he used to say, "Come, let us sing the forty-sixth psalm."

Alamoth. (Note, 1 Chr. xv. 20, 21.) 'Alamoth is thought to be either some tune in common use, or some kind of musical instrument, unknown to us; in which young virgins, as some fancy, took a peculiar delight, and were wont to learn to play upon it, which they make the reason and original of its name.' (Bp. Patrick.)—"Alamoth" signifies virgins.

V. 1—3. (Note, xxvii. 1—3.) The clause, "a very present help in trouble," may be rendered more literally, "found exceedingly a help in troubles;" or, "a help most readily to be found in troubles." The psalmist's experience, and that of all believers from the beginning, evinced it; and this encouraged his present unshaken confidence: whereas all, who call on idols, or any creature, to help them in trouble, are invoking the absent, as well as helpless.—Earthquakes, and other terrible convulsions in nature, are often made emblems of the raging of nations, the fall of empires, revolutions, and other public calamities. But if imagination should be employed to conceive of such desolations, as are not likely to be realized, in the full literal import of the terms here used, till the consummation of all things; still the presence and power of an almighty protector and upholder would suffice to secure the church and every true member of it: and strong faith would exclude terror even in the prospect of such tremendous scenes. (Notes, Is. xxv. 9. xxvi. 3, 4, 20, 21. xxxii. 14—19. Luke xii. 25—28. 2 Pet. iii. 10—13.)

V. 4. Perhaps the gentle streams which watered Jerusalem may be alluded to: but "the river of the water of life," the graces and consolations of the Holy Spirit, which pervade every part of the church, the city of our God; and through which his sacred ordinances revive and rejoice the hearts of afflicted believers, are particularly intended. (Notes, Ez. xlvii. 5, 6. Is. vii. 6—8. Ez. xlvi. 1—10. John iv. 10—15. vii. 37—39. Rev. xxii. 1—5.)

V. 5. (Notes, Is. xii. 4—6. Zeph. iii. 14—17. Zech. ii. 10—13. Matt. xxviii. 19, 20. Marg. Ref.)—Right early. Or, "When the morning appeareth:" that is, 'In good time, when the help shall be most honourable to God, and profitable to his people.'

V. 6. Nothing can be more concise, energetic, and sublime than this verse. (Note, Ez. x. 9, 10.)—Many deliverances afforded to Israel answer the description, especially that under Hezekiah: but the success of the gospel, notwithstanding all opposition, which melted away before the blessing of God on the preaching of the apostles and evangelists, was a singular accomplishment of it; (Notes, ii. 1—6. Marg. Ref.); and it shall ere long have a still more glorious completion, in the destruction of every antichrist, and the universal prevalence of genuine Christianity.

V. 7. 'The LORD of armies, the God of Jacob, who redeemed him from all evil, is with us his descendants, according to his promise: what then have we



## B. C. 519.

p 2. 8. Zech. xiv.  
9. Rev. xi. 15.  
q 1 Cor. xiv. 14.

Korah.

2 For the LORD most high <sup>c</sup>is terrible; *he is* <sup>d</sup>a great  
ing over all the earth.

4 He shall <sup>g</sup>choose our inheritance for us, <sup>h</sup>the excellency of Jacob <sup>i</sup>whom he loved. Selah.

6 "Sing praises to God, sing praises : sing praises  
unto <sup>o</sup>ur King, sing praises.

e xlviii, 47. lxxxi. 14. Deut. xxxiii. 29. *Marg.* Josh. xxi. 44. Phil. iii. 21. f ex.  
 e Chr. xv. 25. g Deut. xi. 12. *Jer.* 19. Ex. xxi. 6. Matt. xiv. 34. 1 Cor. iii. 1.  
 e Hos. xiv. 4. Mal. i. 2. Eph. iii. 15. v. 1. John iv. 9, 10. 1 Cor. x. 12. Deut.  
 xxi. 51-53. Acts i. 9. Eph. iv. 8-10. 1 Tim. iii. 16. 1 Cor. xvi. 24. Num. xxiii.  
 1 Chr. xv. 28. m lxxxi. 3. cl. 3. Num. x. 1-10. Josh. vi. 5. 1 Chr. xv. 24. xxi.  
 1 Thes. iv. 16. Rev. viii. 6. &c. xi. 15. n xvi. 1, 2. xxvii. exil. 1-3. Ex. xv.  
 xxx. 20. Is. xli. 4-6. Eph. v. 18-20. o xlv. 1. Is. xxxiii. 22. Zech. ix. 9. Matt.

V. 8, 9. The psalmist here calls on all people, to contemplate the wonders which God had wrought for his church, and the desolations which he had made among her powerful enemies: for he had made wars to cease to the ends of the earth, by disabling all who had delighted in them. (*Notes, 2 Kings xix. 35-37. 2 Chr. xxi. 21-30.*)—He will hereafter put an end to all wars, by the universal success of the gospel of peace; and this event also may be foretold. (*Notes, Is. ii. 2-5. Mic. iv. 1-4. Rev. xxi. 4-6.*)

V. 10. God himself here speaks, and demands attention and submission from the whole earth; and that they all should acknowledge, and bow down to, his universal, everlasting, and absolute sovereignty, if they would escape his awful vengeance. (*Notes*, 2 *Kings* xix. 19. *Is.* ii. 22. xxxiii. 10—13. *Hab.* iii. 20.)

## PRACTICAL OBSERVATIONS.

They who have received Jesus Christ as their Lord and Saviour, and live in grateful obedience to him, make the power, wisdom, truth, and love of God, their refuge and strength; and in every urgent danger and trouble, they will find him a ready and a present help. If our faith were as strong as our security is good, we need fear no combination of enemies, no revolutions in kingdoms, and no convulsions in nature; but in the most tremendous dangers, might triumph in the fullest assurance of security and victory. Were we literally to behold the deep-rooted mountains torn from their foundations, and cast into the ocean, whilst its impetuous waves overflowed the banks and deluged the earth; we should not yet be safe, but might be happy, if, in communion with God, we drank of the river of divine consolations, which he hath communicated to his holy church on earth, as an earnest of heavenly joys. Let us then pray for increase of faith, and be careful to lay up our treasures in heaven: thus, when the earth and all its works shall be burnt up, we shall have nothing to fear, or to lose. Happy are they, in every case, who are enrolled citizens of the holy city of our God, in which he dwells as a father, a defender, and a comforter of his people. While the heathen rage, their faith and patience will indeed be tried; yet He will utter his voice, their enemies will perish, and they shall triumph in praise. But let the ungodly tremble at beholding the destruction of those who have opposed the church: soon the Lord will convert or destroy every adversary; and "the nations shall beat their swords into ploughshares, and learn war no more." Let us pray for the speedy approach of these glorious days, and, in silent reverence and submission, worship and trust in our almighty Sovereign. And through life and death, let us answer every fear with, "The Lord of hosts is with us, the God of Jacob is our refuge."

## NOTES.

PSALM XLVII. V. 1—3. This psalm is generally ascribed to David, though his name is not affixed to it: and it is thought to have been composed when vast multitudes were assembled, to attend on the removal of the ark to the tabernacle on Mount Zion. (*Notes, 2 Sam. vi. 1 Chr. xv.*) And as the ark was a type of Christ, the psalm has been applied to his ascension, after his humiliation on earth, to the right hand of God in heaven. Thus the ancient fathers understood it, and on this account it is appointed in our church to be read on Ascension-day. (*Notes, xxiv. 7—10. lxviii. 1—3.*)—Numbers being assembled, as at a solemn festival, the psalmist calls on them to express the overflowing joy of their hearts, by clapping their hands, and lifting up their voices in triumphant shouting: (*Marg. Ref.*) because the most high God, whom Israel worshipped, and who protected Israel, was terrible to his and to their enemies, and the great sovereign of all the earth.—In the days of Joshua, and afterwards by David, he had subdued the nations of Canaan and the adjacent countries, and brought them under the dominion of Israel: but these victories were only shadows of the spiritual triumphs of the church under her king Messiah; and at length all nations shall either be joined to her in subjection to Christ, or shall be destroyed. (*Notes, Dan. ii. 44. Rev. xi. 15—18.*)—*Terrible.* (2.) The same word (*arabab*) is rendered *rejoyced* (*xxi. 9.*)

V. 4. The goodly land of Canaan was selected for the inheritance of Jacob's posterity, who were especially favoured by God, and comparatively the excellent of the earth. But they have long been excluded from that country:

which typified the present privileges and chosen inheritance of the true Israel, who are in reality what the Israelites were in external character. (*Marg. Ref.*)

V. 5. 'God is gone up, by the special token of his presence, into the holy place, with shouts of joy and praise.' (*Bp. Patrick.*) If, however, we consider this as prefiguring the ascension of Him, in our nature, who is "God over all, blessed for evermore;" and the acclamations of the heavenly hosts on that grand occasion; the whole appears vastly more interesting, and becomes in the highest degree animated, and appropriate, as introductory to the repeated call to fervent praises. (*Notes, lxxvii. 17—20. 24, 25. Luke xxiv. 50—53. Acts i. 9—11. Eph. iv. 7—10. Phil. ii. 9—11.*)

V. 6, 7. *Our King*, &c. (*Notes*, ii. 4—6. xlv. 1—5. *Zeph.* iii. 14—17. *Zech.* ix. 9, 10. xiv. 6—9. *Matt.* xxv. 34—40.) The Messiah is continually celebrated in the psalms as Israel's king; it is therefore most natural to interpret this expression of him in almost every part of them; which leads us to multiplied proofs that he is **JEHOVAH**, and the Lord of all.

V. 8, 9. The dominion of that God, who dwelt in the holy place, by the ark, the symbol of his presence, above the mercy-seat, over the nations of the earth, as here mentioned, seems a clear intimation of the calling of the Gentiles into the church, in consequence of Christ's ascension. (*Rom. xv. 12.*)—All the principal persons from the several tribes of Israel, “the people of the God of Abraham,” assembled to remove the ark, leaving the protection of their houses and families unto God, who accordingly was the shield of the land. Thus when princes and rulers join themselves to the Lord Jesus, and use their authority and influence for the benefit of the church; God is greatly exalted, in becoming the shield and defender of their dominions. Some, however, interpret the last clause, to mean the rulers themselves; who, belonging to God, having their authority from him, and using it according to his command, become the *shields* of their people; and thus by their means God is greatly exalted and honoured among men.

## PRACTICAL OBSERVATIONS.

The universal and absolute sovereignty of our holy God would be most terrible to every sinner, were it not administered by his incarnate Son from a mercy-seat: but now, it is terrible to the obstinate workers of iniquity alone.— Whilst his peculiar people express their confidence, gratitude, and joy, by every token of external exultation, and animate each other in his service; his sinners submit to his authority, and accept of his salvation, that they may share in this holy triumph. If we are the chosen people of God, and his love and grace have made us more excellent than our unbelieving neighbours; we may be sure that he hath chosen for us a more excellent inheritance than all the kingdoms of the world; and that he will prepare our souls for that inheritance, by every dispensation here on earth. Let us then confide in his wisdom, submit to his will, and be thankful for his distinguishing mercy. As angels and glorified saints worshipped the ascending Saviour, and welcomed him with shouts of joy and the trump of God; surely we on earth should join our praises with holy affections; and with understanding of his excellency and our obligations, that we may glorify him, and edify others also. Our backwardness to this reasonable service must be overcome by repeated exhortations; and when our hearts are attuned to this holy worship, we should call on all around to unite in it: for he is our King, “and the King of all the earth.” “He reigneth upon the throne of his holiness,” which yet well consists with his plenteous mercy: all the heathen are his inheritance and property; may he hasten the time, when all kings shall serve him, and use their delegated authority to his glory! Then will “all the families of the earth be blessed in him,” and he will be greatly exalted: whilst, as the God of Abraham, he becomes their “shield, and exceeding great reward.”

PSALM XLVIII. V. 1. Many think, that this psalm was composed on account of the deliverance of Jerusalem from the power and rage of Sennacherib: but others are of opinion, that it is more exactly descriptive of the invasion of the land, during the reign of Jehoshaphat, and the extraordinary triumph of him and his subjects over the kings who had confederated against him. (*Notes, 2 Chr. xx.*) It is, however, evident that it was occasioned by some remarkable interposition of God, in rescuing "the mountain of his holiness" from powerful assailants.



3 \*God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 \*Fear took hold upon them there, and \*pain, as of a woman in travail.

7 Thou \*bakest the \*ships of Tarshish \*with an east wind.

8 \*As we have heard, so have we seen in \*the city of the LORD of hosts, in the city of our God: \*God will establish it for ever. Selah.

9 We have \*thought of \*thy lovingkindness, O God, \*in the midst of thy temple:

10 \*According to thy name, O God, so is thy praise unto the ends of the earth: \*thy right hand is full of righteousness.

lxviii. 3-6. Is. xxxviii. 19. t See on 1, 2. u xlvi. 5. lxxviii. 5. Is. ii. 2. Mic. i. 2. Matt. xvi. 18. x xxvi. 3. lxxvii. 10, 11. eiv. 34. ev. 5, 6. y xl. 10. lxiii. 3. Cant. i. 4. Luke xxii. 19, 20. z lxiii. 12-14. 2 Chr. xx. 5-18. Is. xxvi. 8. a cxlii. 3. cxxxviii. 2-4. Ex. iii. 13-15. xxxiv. 5-7. Deut. xxviii. 58. Josh. vii. 9. Mal. i. 11. 14. b xl. 7. xlv. 7. xcix. 4. cxlv. 17. Rev. xix. 2, 11.

V. 2, 3. The situation of Zion, with the adjacent region, was very beautiful, and the glory and joy of the whole land: but the experience of her kings, from age to age, that God was their refuge, and the protector of their palaces, was the peculiar honour of this holy city.—Zion is supposed to have been situated on the south-side of the mountain; but the temple stood on the north side of the mountain, and was its peculiar honour and distinction. (Note, Is. xiv. 12-15.)

V. 4-7. The confederated kings, of idolatrous nations, were assembled to besiege Jerusalem; but the pious princes of Judah confided in God as their refuge. Their invaders therefore, when they approached the walls, were suddenly intimidated, troubled, and put to flight, with terror and anguish, as a woman in travail; or as the affrighted mariners look at each other, when a furious east-wind drives their stout and richly laden ship upon a rock, and dashes it in pieces. These effects could not be so much ascribed to the sight of Jerusalem's fortifications, as to the immediate power of God; even as the winds and waves are at his command. (Marg. Ref.) \*Illustrations of this kind are sometimes introduced, by the sacred writers, without the mark of comparison. The meaning evidently is, that as the east wind shatters in pieces the ships of Tarshish, so the Divine power struck the heathen kings with terror and astonishment. (Horne.)

V. 8. The princes and people of Judah had often heard of the wonderful deliverances, which God had in former ages vouchsafed to Israel, as well as the encouraging promises and predictions sent to them by the prophets: but the recent events, of which they had been eye-witnesses, and the astonishing interposition of the God of armies in behalf of this chosen city, impressed them with a far more lively sense of these things, than they ever before had attained to: and they were also encouraged, by this instance of the Lord's faithful and powerful protection, confidently to expect that he would establish Jerusalem in safety and prosperity through all generations.—As a prophecy, this must mean that city of the living God, of which Jerusalem was but a type: (Notes, Gal. iv. 21-31. Heb. xii. 22-25. Rev. xxi.) for Jerusalem was repeatedly taken, and at length it was given up to be trodden under foot by the gentiles; but the church of Christ is founded on a rock, and God will certainly establish it for ever and ever.

V. 9. 'We have waited in silent contemplation and patient hope, for thy lovingkindness, with sacrifices and believing prayers, presented at thy temple; trusting in thy aid, and not in our own power or valour.' This was the conduct of Hezekiah, amidst the manaces and blasphemies of Rabshakeh and Sennacherib; yet the conduct of Jehoshaphat and his subjects seem more exactly to accord to these words, than even that of Hezekiah. (Notes, 1 Kings xviii. xix. 2 Chr. xx. xxxii.)

V. 10. The "name" of God may, in this connection, either mean, the glorious perfections by which he was known to his people, and distinguished from all the idols of the heathen; or his title, as "the Lord of hosts," "the God of Abraham, and the God of Israel." (Marg. Ref.) In both respects, the powerful protection afforded his people, and the righteous vengeance executed, by his right hand on their insolent and impious invaders, would tend to make his praises celebrated, through the whole land, and indeed to the ends of the earth. (Note, 2 Kings xix. 16.)

V. 11. This verse is in the future tense, and may literally be rendered "Mount Zion will rejoice, and the daughters of Judah" (the other towns and cities dependent on Jerusalem,) "will be glad because of thy judgments," &c. as an anticipation, during the apparent danger, of victory and exulting praises, rather than as subsequent exhortation. (Notes, 2 Chr. xx. 12-25.)

V. 12, 13. The people are here called on, to go round the city in solemn procession; and, while they joyfully praised and blessed the Lord, to mark all the towers, walls, and palaces; observing that not one of them had been in the least injured by their formidable invaders. This would tend the more deeply to impress their minds; and prepare them, faithfully and diligently, to preserve the memory of these interesting events, for the benefit of future generations. Yet it seems not to have been necessary, to take this exact survey of Jerusalem's walls and fortifications, to be transmitted to posterity, had not these been types of more permanent privileges; and unless they were speedily to be demolished, that the things signified by them might remain for ever. (Note, Heb. xii. 26-29.)

V. 14. This verse, as the conclusion of a psalm, in which temporal deliverances, security, and privileges might appear to be exclusively celebrated, is a strong

A. M. 3426.

B. C. 578.

k lxxvi. 1-5. cxxxvi. 1. 2 Chr. xlvii. 7. xiv. 9-15. xx. 1, &c. Is. iv. 4, 5. xxxvii. 33-36. Zech. ii. 4, 5.

l lxxxiii. 2-8. 2 Sam. x. 6. 16-19. Is. vii. 1. viii. 8-10. x. 8. xxix. 5-8. Rev. xvii. 12-14. xix. 19, 20. xx. 5, 9.

m Ex. xiv. 25. 2 Kings vii. 6, 7. xix. 35-37.

n Ex. xv. 15, 16. Is. xlv. 6-8. Dan. v. 6. o Is. xxi. 3. Jer. xxx. 6, 7. Hos. xii. 13.

p Ez. xxvii. 26. i Kings xxii. 48. Is. ii. 16. r Jer. xlvii. 17. s xlv. 1, 2.

t See on 1, 2. u xlvi. 5. lxxviii. 5. Is. ii. 2. Mic. i. 2. Matt. xvi. 18. x xxvi. 3. lxxvii. 10, 11. eiv. 34. ev. 5, 6. y xl. 10. lxiii. 3. Cant. i. 4. Luke xxii. 19, 20. z lxiii. 12-14. 2 Chr. xx. 5-18. Is. xxvi. 8. a cxlii. 3. cxxxviii. 2-4. Ex. iii. 13-15. xxxiv. 5-7. Deut. xxviii. 58. Josh. vii. 9. Mal. i. 11. 14. b xl. 7. xlv. 7. xcix. 4. cxlv. 17. Rev. xix. 2, 11.

c xxviii. 8. Cant. i. 5, ii. 7. iii. 5. v. 16. Is. xxxviii. 22. Zech. ix. 9. Luke xxiii. 28. dlviii. 10. cxxxvii. 8, 9. Judg. v. 31. 2 Chr. xx. 26, 27. Rev. xv. 4. xlvii. 5-7. xlviii. 20. xix. 1-3.

e Neh. xiii. 31-40. Matt. xxiv. 1, 2. f Is. xxxiii. 18-20. \* Heb. Set your heart to.

+ Or, raise up. Is. lviii. 12. Am. ix. 11. Acts xv. 16-18.

g lxxi. 18. lxxviii. 4. Deut. xi. 19. Joel i. 3. h xvi. 2. xxxii. 14. lxxiii. 26. Lam. iii. 24.

i xxiii. 3, 4. xxv. 9. lxxiii. 24. Prov. viii. 20. Is. lviii. 11.

John xvi. 13. PSALM XLIX. \* Or, of xlv. xlviii. titles. a xxvii. 11. lxxviii. 1. Prov. i. 20-23. Matt. xi. 15. xiii. 9. Rev. ii. 7. 11. 17. 29. b i. l. Is. xlix. 6. Mal. i. 11. Matt. xxviii. 19, 20. Rom. ii. 29. x. 18. c lxii. 9. 1 Sam. ii. 7, 8. Job xxxiv. 19. Prov. xxii. 2. Jer. v. 4. 5. Jam. i. 9-11. ii. 1-7. Rev. vi. 15-17. d Deut. xxxii. 2. Job xxxiii. 3, 33. Prov. iv. 1, 2. viii. 6-11. xxii. 17, 20, 21. 2 Tim. iii. 15-17. e xix. 14. xlv. 1. civ. 34. Matt. xli. 35.

11 Let mount Zion rejoice, let \*the daughters of Judah be glad, \*because of thy judgments.

12 \*Walk about Zion, and go round about her: \*tell the towers thereof.

13 \*Mark ye well her bulwarks, \*consider her palaces; \*that ye may tell it to the generation following.

14 For \*this God is our God for ever and ever: he will be our \*guide even unto death.

## PSALM XLIX.

The psalmist calls on all mankind to attend to his instructions, 1-4. He shows that the righteous need not fear in evil times, 5. He exposes the vanity of trusting in riches, 6-13. He contrasts the condition of the prosperous ungodly man, with that of the believer, especially in respect of death and the resurrection, 14-20.

To the chief Musician, A Psalm \*for the sons of Korah.

**H**EAR this, all ye people; give ear, \*all ye inhabitants of the world:

2 Both \*low and high, rich and poor, together.

3 My \*mouth shall speak of wisdom; and \*the meditation of my heart shall be of understanding.

PSALM XLIX. \* Or, of xlv. xlviii. titles. a xxvii. 11. lxxviii. 1. Prov. i. 20-23. Matt. xi. 15. xiii. 9. Rev. ii. 7. 11. 17. 29. b i. l. Is. xlix. 6. Mal. i. 11. Matt. xxviii. 19, 20. Rom. ii. 29. x. 18. c lxii. 9. 1 Sam. ii. 7, 8. Job xxxiv. 19. Prov. xxii. 2. Jer. v. 4. 5. Jam. i. 9-11. ii. 1-7. Rev. vi. 15-17. d Deut. xxxii. 2. Job xxxiii. 3, 33. Prov. iv. 1, 2. viii. 6-11. xxii. 17, 20, 21. 2 Tim. iii. 15-17. e xix. 14. xlv. 1. civ. 34. Matt. xli. 35.

intimation, that spiritual and eternal blessings were also meant. It was before said, that God would establish Jerusalem for ever: but it is here added, in the most emphatical language imaginable, "This God," who protects Jerusalem, "is our God," or the friend and patron of his true people; and this "for ever and ever," or "to all eternity." "He will be our guide unto death;" through all the sorrows and dangers of this world to the eternal blessings of heaven. (Notes, xxiii. 3, 4. lxxiii. 23-28. Heb. xi. 13-16.)

## PRACTICAL OBSERVATIONS.

The Lord is a great and glorious King, and worthy of universal and most exalted praises: but none on earth will render him this due honour, except the citizens of the spiritual Jerusalem, who worship him in the mountain of his holiness, as their God and Saviour. The beauty and glory of his church, which should be, and will evidently prove, "the joy of the whole earth," are derived from his presence and love, and are the reflection of his uncreated excellencies. Wherever there are princes or people who make God their refuge, he will be known among them as such: for he will never disappoint the expectation of any who hope in his word. But, when kings and nations, however numerous and potent, confederate against his church, sudden terror and destruction will be their portion. We have heard and read of the works of God for Israel of old; and in the establishment of the gospel upon the ruins of idolatry: and if we wait for his lovingkindness in his holy temple, by persevering faith and prayer, we shall experience, in our measure, the same powerful supports and deliverances: and still more glorious things shall at length be accomplished, in order to establish the church throughout the whole earth.—The Lord will always act consistently with those glorious perfections, which, by means of his word, are made known and celebrated to the ends of the earth: the salvation of his people will be accompanied with righteous vengeance on his enemies; but every true believer may rejoice because of his judgments.—Let us then diligently examine, and accurately mark, the security of the everlasting covenant, confirmed by the word and oath of the immutable God: let us consider that "his church is built upon a rock, against which the gates of hell shall not prevail;" and let us meditate upon his exceedingly great and precious promises, and the privileges enjoyed by every true believer. Whilst we are thus encouraged by them to trust and serve the Lord, in perilous and difficult circumstances; let us point them out to our children, and to the rising generation: for this almighty and gracious God is the portion and the shield of every true Christian, through successive generations, and to all eternity. He will guide us all, through life to death, and through death to glory; and in the city of our God above, we shall enjoy uninterrupted and unalloyed peace and felicity.

## NOTES.

PSALM XLIX. Title. The author of this psalm is not known;—"But, whoever composed it, it is likely he had in his eye, the unreasonable thirst of mankind after riches, and their insolence when they have acquired them; which, it is possible, was a great discouragement to some pious but poor people in his time." And therefore he indited this psalm to check that vanity, by setting death before their eyes, &c. (Bp. Patrick.)—It is not improbable that David wrote the psalm, and gave it to the sons of Korah; though the title may mean, that it was written by some of the sons of Korah.

V. 1-4. The psalmist, in these verses, sublimely introduced his subject, by demanding an audience from the whole human race, to a message which he would deliver unto them from God; and his important and universally interesting instruction, being written in the sacred Scriptures, has already been proposed to innumerable multitudes, and will at length be heard by all the inhabitants of the earth, whether of noble or ignoble birth, whether rich or poor. (Notes, 1. 4-6. lxxviii. 1, 2. Deut. xxxii. 1, 2. Matt. xiii. 34, 35.) As the prophet of God, he had first inclined his ear to his Divine instructor; and finding the subject difficult, because of the corrupt prejudices, aversion, and ineptitude of the mind of man to spiritual things, and to require the closest attention, in order to a right understanding and explanation of it, he had carefully meditated on it before he spake; and then he had formed it into poetry, and set it to music, that sacred melody might be the vehicle of weighty instruction. (Marg. Ref.)

V. 5. The old translation seems to give the true sense of this verse;—"Wherefore should I fear in the evil days, when iniquity shall compass me about, as at mine heels." "What cause is there that I should be troubled with



4 I will incline mine ear to <sup>a</sup>a parable: I will open my <sup>b</sup>dark saying upon the harp.

5 Wherefore should I fear in <sup>c</sup>the days of evil, when <sup>d</sup>the iniquity of <sup>e</sup>my heels shall compass me about?

6 They that <sup>f</sup>trust in their wealth, and <sup>g</sup>boast themselves in the multitude of their riches;

7 None of <sup>h</sup>them can by any means redeem his brother, nor <sup>i</sup>give to God a ransom for him;

8 (For <sup>j</sup>the redemption of their soul <sup>k</sup>is precious, and it ceaseth for ever;)

9 That he should still live for ever, and not <sup>l</sup>see corruption.

10 For he seeth <sup>m</sup>that <sup>n</sup>wise men die, likewise <sup>o</sup>the fool and the brutish person perish, and <sup>p</sup>leave their wealth to others.

11 Their inward thought <sup>q</sup>is, <sup>r</sup>that their houses shall continue for ever, and their dwelling-places to <sup>s</sup>all generations; <sup>t</sup>they call <sup>u</sup>their lands after their own names.

12 Nevertheless, man <sup>v</sup>being in <sup>w</sup>honour abideth not; he is <sup>x</sup>like the beasts that perish.

xi. 4. Ec. viii. 8. Zech. i. 5. Luke xvi. 22, 23. s xvi. 10. John viii. 51, 52. Acts iii. 27. 31. 35—37. Ec. ii. 16. ix. 1, 2. Rom. v. 12—14. Heb. ix. 27. u lxxiii. 22. xlii. 6, 7. xlii. 8. Prov. xii. 1. xxx. 2. Jer. x. 3. x. 17. xlii. 14. xxxix. 6. Ec. ii. 18, 19. 26. v. 13—16. Jer. xlii. 11. Luke xli. 20. 1 Tim. vi. 6—10. y v. 9. lxi. 6. Ez. xxxviii. 10. Luke xi. 39. Acts xii. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

fears, and cares, and anxiety of mind, in calamitous times, when the iniquity of those who endeavour to supplant me hath surrounded me on all sides, and left me no way to escape them.' (Bp. Patrick.) In the judgment of the best critics, among whom Bishop Lowth is one, the word, rendered as a substantive, "my heels," is a participle, signifying "my supplanters." The purport of the question is plainly this: Why should I give way to fear and despondency in the times of calamity, when the wickedness of my wealthy and powerful adversaries compasses me about to supplant and overthrow me? (Bp. Horne.) —When the consequences of a man's sins overtake him, and he has no way to escape, he may well fear; but the believer has no occasion to fear the power or subtlety of his most malicious persecutors. (Marg. Ref.)

V. 6, 7. (Notes, lii. 6, 7. lxi. 8—10. Job xxxi. 24—28. Jer. ix. 23, 24. Mark x. 24. 1 Tim. vi. 17—19.)—A ransom. (7.) That is, an atonement, or expiation; for this is the literal meaning of the word. (Note, 1 Pet. i. 17—21.) They who glory and trust most in their riches, cannot, with all their wealth, satisfy divine justice, so as to ransom their nearest relative, or best beloved friend, from death, to which he is sentenced by the righteous governor of the world; much less can they deliver his soul from hell. (Note, Matt. xvi. 24—28. P. O. 21—28.)

V. 8. Precious. 'Rare, or not to be found, as prophecy was precious in the days of Eli.' (1 Sam. iii. 1.) The price of redemption, whether of the life or soul, was too high for any mere man to pay; so that the ancient fathers referred the verse to Christ, in this sense, 'No man can redeem his brother, he alone excepted, who is also God.' (Marg. Ref.)—'Even a Jewish interpreter understands these words of the king Messiah, who, having died for the redemption of his brethren, afterwards liveth for ever, as was predicted by Isaiah.' (Is. liii. 10. Bp. Horne.)

V. 9. 'As long as the world endureth, this will be a vain endeavour.—Let a man attempt it, if he will, upon himself. Can he prolong his own life, that it shall be perpetuated, and never dissolved?' (Bp. Patrick. Notes, Prov. x. 2, 3. Ec. viii. 8. Luke xvi. 22, 23.) And if this be a vain attempt, who can redeem or save his own immortal soul from the awful sentence of eternal punishment? —See corruption. (Note, xvi. 8—11.)

V. 10. Every man may see that the wise and learned of the world die in the same manner as the foolish and stupid, and they who have prospered in heaping up wealth, leave it all behind; perhaps to those for whom they never intended it, and who rejoice at their death. (Notes, xcii. 6, 7. Ec. ii. 12—23. v. 13—17. ix. 1—3. Luke xii. 15—21.)

V. 11. 'Various are the contrivances of vain men to have their names written on earth, and to procure, after death, an imaginary immortality for themselves and their families in the memory and conversation of posterity, which is not often obtained, and if obtained, is of no value; when, with less trouble, they might have secured to themselves a blessed immortality in the kingdom of the Redeemer.' (Bp. Horne. Notes, Gen. iv. 16, 17. xi. 1—4. 1 Sam. xv. 12. 2 Sam. xviii. 17, 18.)

V. 12. The word rendered "abideth," signifies to lodge all night. Man's continuance in the world resembles a traveller's lodging at an inn, whence he removes in the morning. So soon must wealth and honour be relinquished, and the most honourable men die like the beasts that perish, except as distinguished by an immortal soul, and a future state of righteous retribution. (Notes, 20. lxxiii. 18—22. Ec. iii. 18—21. ix. 4—6. Heb. ix. 27, 28.)

V. 13. Some render the first clause, "This their way is their confidence," meaning a rash and presumptuous confidence. 'Yet so close does this folly stick to mankind, that they that succeed in their possessions make no benefit of this observation; but are as very fools to themselves, and tread in the steps of those who went before them.' (Bp. Patrick.) Indeed, ungodly men from age to age not only copy their example, but imbibed the principles, and adopt the

A. M. 3464.

B. C. 540.

f lxxviii. 2. Matt. xlii. 35.

g Num. xxiii. 7. Ez. i. xx. 49. Matt. xlii. 11—15.

h Prov. i. 6. Dan. viii. 23. Luke xii. 3. 2 Cor. iii. 12.

i xxvii. 1, 2. xvi. 1, 2. Is. xli. 10, 11. Acts xxiii. 7.

k Prov. xxiv. 10. Am. v. 13. Eph. v. 16.

l xxxviii. 4. Prov. v. 22. Hos. vii. 2.

m xlii. 16. lvi. 6, 7. Gen. xli. 17. 1 Sam. xxvi. 20.

n lli. 7. lxi. 10. Job xxxi. 24. Prov. x. 15.

o xxxii. 5. Mark x. 24. 1 Tim. vi. 17.

p Matt. xvi. 26. xx. 23. 1 Tim. ii. 6. 1 Pet. i. 18.

q Job xxxvi. 18. r lxxxix. 48. Prov. x. 2.

s xvi. 10. John viii. 51, 52. Acts iii. 27. 31.

t lxxiii. 22. xlii. 6, 7. xlii. 8. Jer. xlii. 11.

u Luke xi. 39. Acts xii. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

c Luke xli. 20. 1 Cor. iii. 19.

d xli. 11. Jer. xli. 3. Rom. viii. 36.

e Job xxv. 13, 14. xli. 13, 26. xxx. 23. Ec. xii. 7.

f Job xxiv. 19. 20. Is. xxxviii. 10, 11.

g Job xvii. 3. Dan. vii. 22. Mal. i. 3.

h Job xlii. 3. Luke xli. 19. Rev. ii. 26, 27.

i xx. 4, 5. h xxx. 5. Hos. vi. 3.

j xxxix. 11. Job iv. 21.

k Or, the grave being an habitation to every one of them. Job xxx. 23.

l xxxi. 5. lvi. 13. lxxiii. 24. Hos. xlii. 14. Rev. v. 9. xix. 13.

m Heb. hand. Acts vii. 59. m Job i. 21. Ec. v. 15. Luke xvi. 24. 1 Tim. vi. 17.

n Gen. xxxi. 1. Esth. v. 11. n Gen. xxxi. 1. Esth. v. 11.

o Job i. 21. Ec. v. 15. Luke xvi. 24. 1 Tim. vi. 17.

p Deut. xxix. 19. Hos. xli. 8. Luke xli. 19.

q Esth. ii. 2. Acts xii. 20—22. Rev. xii. 3, 4. s Heb. The soul shall go. Ec. iii. 21. Job xlii. 19.

r 1 Sam. xxv. 6. Ec. iii. 21. Job xlii. 19.

s Gen. xv. 15. 1 Kings xvi. 6. t lvi. 13. Job xxxii. 30. Matt. viii. 12.

u 12. Esth. v. 11—14. vii. 10. x Job iv. 21. y lxxiii. 18, 19.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

v. 13—17. ix. 1—3. Luke xii. 15—21.

13 This their way is <sup>a</sup>their folly: yet their posterity <sup>b</sup>approve their sayings. Selah.

14 Like sheep <sup>c</sup>they are laid in the grave; <sup>d</sup>death shall feed on them; and <sup>e</sup>the upright shall have dominion over them in <sup>f</sup>the morning: and <sup>g</sup>their <sup>h</sup>beauty shall consume <sup>i</sup>in the grave, from their dwelling.

15 But <sup>j</sup>God will redeem my soul from the <sup>k</sup>power of the <sup>l</sup>grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when <sup>m</sup>the glory of his house is increased;

17 For when he dieth <sup>n</sup>he shall carry nothing away; <sup>o</sup>his glory shall not descend after him.

18 Though <sup>p</sup>while he lived he <sup>q</sup>blessed his soul: and <sup>r</sup>men <sup>s</sup>will praise thee, when thou dost well to thyself.

19 He shall go <sup>t</sup>to the generation of his fathers; they shall <sup>u</sup>never see light.

20 Man <sup>v</sup>that is in honour, and <sup>w</sup>understandeth not, is like the beasts that perish.

s Or, hell. xvi. 10. lxxxvi. 13. lxxxix. 48. Marg. 1 Luke xlii. 46. John xiv. 3.

t Gen. xxxi.



## PSALM L.

The mighty God comes in awful majesty from Zion, to judge his people, in the sight of the assembled world, 1—4. He commands that the saints be gathered to him; and declares that the heavens shall declare his righteousness, 5, 6. He delighteth not in legal sacrifices, but in spiritual worship, 7—15. Hypocrites are rebuked and silenced, 16—21. The ungodly are warned, and salvation is promised to the upright, 22, 23.

## A Psalm of \*Asaph.

**T**HE mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

posed to us in his holy word; and had it not been for man's dislike to such subjects, they would have been universally heard and understood.—At the call of folly, what multitudes are always ready to assemble! But wisdom, eternal and essential wisdom, crieth without; she lifteth up her voice in the streets; and who is at leisure to attend her heavenly lectures? The mouth of Jesus always spake of wisdom, but few regarded him; the meditation of his heart was ever of understanding, but it was accounted madness. (Bp. Horne.)—We should, however, still endeavour to illustrate and enforce these important instructions by every method which can soften prejudice, or gain attention; especially by shewing their influence on our own hearts, in mortifying covetousness, ambition, envy, and discontent, and all selfish and sensual passions; in raising us above the fear of man, and rendering us constant and cheerful in doing the will and professing the truth of God amidst the successful enmity of persecutors, or oppressors.—How general, yet how absurd and infatuated, is it, for men to boast of their riches, and trust in them! to pursue them as the one thing needful, if they have a prospect of acquiring them, and to repine and murmur if they have not! Yet it is most evident that wealth can neither prolong the life, nor save the soul of the possessor, or his most beloved relative; and had not the ransom of the death of Christ intervened, the body of every sinner must have finally been left in the grave, and his soul in hell; for "the redemption was too precious" to be otherwise effected, and "must have been left alone for ever." And as we see that neither wealth nor worldly wisdom will exempt any man from dying, and that all such acquisitions must shortly be relinquished for ever, how vain are all our anxious cares and labours! What good will it do any man to have his name perpetuated on earth, when he hath no name in the registers of heaven? Thus foolish are the thoughts and ways of ungodly men. Yet one generation after another applauds their maxims; and the character of a fool, as drawn by heavenly Wisdom itself, continues the favourite model for imitation in the judgment of a vast majority even of professed Christians! (Note, Luke xii. 15—21.) Death alone can convince men in general of the folly of laying up treasures upon earth; and were there no future state, the most wealthy and honourable would soon be levelled with the beasts that perish; but in the prospect of the resurrection, and of eternity, the most prosperous of the wicked are infinitely more wretched and base. In this light let the believer view the riches and the children of this world, that he may not be tempted to envy or impatience, or to fear evil consequences to himself and to the church of God, when sinners grow rich and honourable. Soon will they die, and carry nothing away with them of all their splendour and magnificence. Though they foolishly congratulate themselves, and others applaud them, as having done well for themselves; yet they are going to "the generation of their fathers, and shall never see light;" "for, to them is reserved the blackness of darkness for ever." But the real Christian, when he dies, is for ever delivered from sin and sorrow; his soul is received to glory; his body shall be redeemed from the grave, and raised incorruptible and glorious. His inheritance is in heaven; and, in the resurrection, he will sit in judgment on those who here oppressed and persecuted him. (Notes, 1 Cor. v. 1—6. Rev. iii. 20—22.) And is there a rational creature that can prefer the lot of the rich sinner to that of poor Lazarus? (Notes, Luke xvi. 19—31.) and is this more than brutish stupidity universal to the human race, if left to themselves? What need, then, have we of revelation, and of the teaching of the Holy Spirit, when, with all our boasted powers, we are prone to such infatuation in the most important of all concerns! O Lord, deliver us from the love of the world, and teach us to set our affections on things above!

## NOTES.

PSALM L. Title. "Hezekiah commanded the Levites to sing praises unto the LORD with the words of David, and of Asaph the seer." (2 Chr. xxix. 30.) Hence it appears that Asaph was a prophet, and wrote some psalms, and, probably, this among the rest. Some expositors, however, are of opinion, that "Asaph the seer" was a different person from Asaph the Levite, who was one of the chief singers in the days of David; (Marg. Ref.) that he lived at a later period; and that it is not unlikely he was contemporary with Hezekiah, and referred in this psalm to the hypocrisy of the Jews in general, even during Hezekiah's reformation. But, at whatever time the psalm was composed, the instructions contained in it are of general importance and utility.—It is a most sublime poem, which is generally supposed to predict the coming of Christ, the abolition of the Mosaic dispensation, and the introduction of Christianity; with the condemnation of the Jews, especially of the Scribes and Pharisees, for rejecting it. But the judgment executed upon Jerusalem prefigured the awful proceedings and consequences of the general judgment; and the Scribes and Pharisees are the parents of a numerous progeny of superstitious, formal, and

A. M. 3164.

B. C. 540.

\* Or, for Asaph. lxxiii. lxxviii. titles. 1 Chr. xv. 17. xvi. 37. xxv. 2. 6. 2 Chr. xlv. 30. a cxi. 3—6. Gen. xvii. 1. Josh. xxii. 22. Neh. ix. 6. 32. Jer. x. 6. xxxii. 19. b 1 Kings xviii. 21. 36. 37. Is. xxxvii. 20. liv. 5. c Is. i. 2. Am. i. 8. d xlii. 1. 2. exilii. 3. Mal. i. 11. Matt. xxv. 32. e Is. xii. 6. xvi. 21. Hos. v. 15. Hab. ii. 20. Heb. xii. 22—26.

m 6. Deut. iv. 36. lxxii. 19. xxxii. 28. xxxii. 1. Is. i. 2. Mic. vi. 1. 2. n xvi. 13. xlviii. 9. Is. xl. 3. 4. John v. 22. 23. o Matt. xxiv. 31. 1 Thes. iv. 16. 17. 2 Thes. ii. 1. p xvii. 10. Deut. xxxii. 2. 3. Prov. ii. 8. Zech. xiv. 5. 1 Cor. vi. 2. 3. 1 Thes. iii. 13. Jude 14. q Ex. xlv. 3. Matt. xxv. 28. Heb. ix. 10—23. xlii. 20. r xvii. 6. Rom. ii. 5. Rev. vi. 5—7. xix. 2. s lxxv. 7. Gen. xviii. 25. John v. 22. 23. Rom. xiv. 9—12. 2 Cor. v. 10. Rev. xxi. 11, 12. t vii. 3—5. ix. 16. u lxxxi. 8. Is. i. 18. Jer. ii. 4. 5. 9. x lxxxi. 10—12. Ex. xii. 5, 6. Deut. xxvii. 17, 18. 1 Sam. xii. 22—25. y Deut. xxxii. 19—21. 2 Kings xviii. 13. Neh. ix. 29, 30. Mal. iii. 5. z Ex. xx. 2. 2 Chr. xxviii. 5. Ez. x. 5. 7, 19, 20, 33. Zech. xlii. 9. a xl. 6—8. ii. 16. Is. i. 11, &c. Jer. vii. 21—23. Hos. vi. 6. Heb. x. 4—10.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 Ex. xlv. 3. Matt. xxv. 28. Heb. ix. 10—23. xlii. 20. r xvii. 6. Rom. ii. 5. Rev. vi. 5—7. xix. 2. s lxxv. 7. Gen. xviii. 25. John v. 22. 23. Rom. xiv. 9—12. 2 Cor. v. 10. Rev. xxi. 11, 12. t vii. 3—5. ix. 16. u lxxxi. 8. Is. i. 18. Jer. ii. 4. 5. 9. x lxxxi. 10—12. Ex. xii. 5, 6. Deut. xxvii. 17, 18. 1 Sam. xii. 22—25. y Deut. xxxii. 19—21. 2 Kings xviii. 13. Neh. ix. 29, 30. Mal. iii. 5. z Ex. xx. 2. 2 Chr. xxviii. 5. Ez. x. 5. 7, 19, 20, 33. Zech. xlii. 9. a xl. 6—8. ii. 16. Is. i. 11, &c. Jer. vii. 21—23. Hos. vi. 6. Heb. x. 4—10.

hypocritical professors and teachers of Christianity, who will be condemned at that solemn day.

V. 1, 2. In the preceding psalm, all the inhabitants of the world were addressed in the name of God; (Note, xlix. 1—4;) but here the mighty God, (or "the God of gods," Note, Josh. xxii. 29,) JEHOVAH himself, is introduced with inexpressible solemnity; and all the inhabitants of the earth, as well as his people Israel, are summoned to attend. His august tribunal, however, is not placed on mount Sinai, whence he delivered his fiery law, but on mount Zion, where his glory was manifested above the mercy-seat, and the ark of the covenant, which prefigured his gracious gospel. Accordingly, Zion is here called "the perfection of beauty;" as reflecting the uncreated glory and excellency of JEHOVAH, who thence shines forth in the perfect harmony of all his divine attributes.—Indeed, the words, "perfection of beauty," may be referred to God himself, who appears in the gospel at once infinitely glorious, and infinitely lovely. (Notes, xxvii. 4—6. xc. 13—17. Cant. v. 10—16. 2 Cor. iii. 17, 18. iv. 5, 6.)—Shined. (Marg. Ref.)

V. 3. (Note, 16—21.) God is said to "keep silence," when he exercises long-suffering, and does not immediately punish men for their sins. (Notes, Is. xlii. 13, 14. lxxv. 3—7. Acts xiv. 11—18. xvii. 22—31.) Thus he long bore with the provocations and hypocrisy of Israel, as he still bears with the corruptions and abominations of professed Christians, and with the wickedness of mankind in general. But the time was approaching, when he would no longer keep silence, but would come to execute vengeance on the guilty; and though his tribunal would be placed in Zion, yet his coming would be attended with those terrible displays of majesty, justice, and holiness, with which the law was given from mount Sinai. (Marg. Ref.) Thus, when Christ came among the Jews, though in the character of a Saviour, they could not "abide the day of his coming;" and his righteous indignation, like unquenchable fire, burnt up the chaff; that is, he destroyed, by awful judgments, the bulk of the nation, which persisted in rejecting him. (Notes, Mal. iii. 1—6. iv. 1. Matt. iii. 7—12.) But his second coming to judge the world, to perfect the salvation of his people, and to punish the wicked, will be attended with still more tremendous displays of his power and justice, especially against such as neglect, oppose, or abuse his gospel. (Marg. Ref.)—The Jewish rabbies affirm the subject of this psalm to be, that judgment will be executed in the days of Messiah; ignorant, alas! that they themselves, and their people, are now become the unhappy objects of that judgment. (Bp. Horne.)

V. 4—6. All the inhabitants of heaven, as well as of earth, shall be summoned to witness the proceedings of their omnipotent Sovereign; and they will all concur in declaring, that his decisions are perfectly wise and righteous.—The whole human race, indeed, must appear in judgment; yet the professed worshippers of God, who have his oracles and ordinances among them, are chiefly spoken of in all the descriptions given us in Scripture of that solemn season: because these descriptions were especially given for their instruction, warning, or encouragement. (Notes, Matt. xxv. 31—36. Rom. ii. 7—17. 1 Cor. iv. 2—5. 2 Cor. v. 9—12. 2 Thes. i. 5—12. Rev. xx. 11—15.)—The "saints" may mean those who are really such, and who are interested in the new covenant, through the sacrifice of the great Redeemer. These were separated from among the unbelieving Jews, before vengeance was executed on the nation; and they will be gathered together by the holy angels previously to the condemnation of the wicked at the last judgment.—(Marg. Ref.) But some think that professed saints are meant, many of whom trusted to the national covenant with Israel, through the appointed sacrifices, and would at length be convicted of substituting a form, instead of the power, of godliness.—As "the Father judgeth no man, but hath committed all judgment to the Son," we cannot mistake the person of whom it is said, "for God is judge himself." (Notes, li. 16, 17. xcvi. 13. John v. 20—27.—Note, 3.)

V. 7—15. The Israelites in general confided and gloried in their relation to JEHOVAH as their God. And, indeed, they were peculiarly favoured by him, and were bound by every tie to worship and serve him only, and to expect their happiness from him. But this external profession, when insincere, could not secure them from his wrath; nay, "God, even their God," would speak and testify against them. They were also prone to place their chief dependence on legal sacrifices, without attending to their import, or offering them in a proper frame of mind; thus they mistook the shadow for the substance, and, at length, were condemned for that perverse mistake, when they persisted in rejecting the Messiah; for these sacrifices, when thus offered in unbelief, pride, and hypocrisy, were abominable to God; (Notes, Prov. xv. 8. xxi. 3. 27. Is. i. 11—15. lviii. 1—7. lxxvi. 3, 4. Jer. vii. 1—7. 21—23. Am. v. 21—24. Rom. ii. 17—29.) To lead their minds, therefore, to an attention to the more inward, and essential parts of religion, and to prepare them for a more spiritual dispensation;



9 I will <sup>b</sup>take no bullock out of thy house, nor he-goats out of thy folds.

10 For <sup>c</sup>every beast of the forest is mine, and <sup>d</sup>the cattle upon a thousand hills.

11 I <sup>e</sup>know all the fowls of the mountains : and <sup>f</sup>the wild beasts of the field are <sup>g</sup>mine.

12 If I were hungry, I would not tell thee ; for <sup>h</sup>the world is mine, and <sup>i</sup>the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 <sup>j</sup>Offer unto God thanksgiving; and <sup>k</sup>pay thy vows unto the Most High :

15 And <sup>l</sup>call upon me in the day of trouble : <sup>m</sup>I will deliver thee, and thou shalt <sup>n</sup>glorify me.

16 But unto <sup>o</sup>the wicked God saith, <sup>p</sup>What hast thou to do to declare my statutes, or <sup>q</sup>that <sup>r</sup>thou shouldst take my covenant in thy mouth?

5. Deut. x. 14. Job xli. 11. 1 Cor. x. 26, 28. h. civ. 24. xlv. 15, 16. Gen. i. 11, 12. 28—30. viii. 17. 1. 23. ix. 30, 31. c. viii. 21, 22. cxvii. 1. Hos. xiv. 2. 1 Thes. v. 18. Heb. xiii. 15. 1 Pet. ii. 5, 9. i. 12. 13. cxvii. 11. cxvii. 12—14, 17, 18. Lev. xxvii. 2, &c. Num. xxx. 2, &c. Deut. xxvii. 21. Ec. v. 4, 5. Nah. i. 15. 1 lxxvii. 2. xci. 15. cxvii. 6, 13, 19, 28. 2 Chr. xxviii. 12, 13. Job xxii. 27. Luke xxi. 44. Acts xvi. 25. Jam. v. 13. m. xxviii. 3, 4. lxxvi. 13—20. Luke xvi. 15—18. n. 23. xxii. 23. Matt. v. 16. John xv. 8. 1 Pet. iv. 11, 14. o. Is. xlviii. 22. lv. 6, 7. Ez. xviii. 27. p. Prov. xxvi. 7. Is. i. 15. lxxviii. 1, 2. lxxviii. 1—7. Jer. vii. 4—7. Matt. vii. 3—5, 22, 23. Acts xix. 13—16. Rom. ii. 17—24. 1 Cor. ix. 27. 2 Pet. ii. 15. q. xxv. 14. lxxviii. 26—38. Ez. xx. 37, 38. Heb. viii. 9.

they were here informed that the Lord's controversy with them would not be about the omission of sacrifices, except as that arose from perverseness and rebellion. The time was approaching, when he would take no bullock, or he-goat, from them, requiring none but spiritual sacrifices. They could not, surely, be so gross as to suppose that he wanted their cattle; seeing he was the sole proprietor of all things; or imagine that he would "eat the flesh of bulls, or drink the blood of goats!" Such sacrifices, therefore, could not be acceptable to him, except as expressions of faith and love. On the other hand, an humble thankful heart, disposed to worship and praise God, (to "sacrifice to God thanksgiving," Note, Heb. xiii. 15, 16;) and to fulfil the engagements implied in the profession of being his people, as well as the vows made in the days of distress; and to confide in him, and seek help from him in trouble, by earnest prayer, were sacrifices suited to his holy nature. This spiritual worship, springing from a penitent believing heart, and connected with humble submission and obedience, was the grand substance of true religion, even under the Mosaic dispensation, and would be the substance of *that* which was about to succeed; and worshippers of this character would be accepted and delivered, and would render glory and praise to God for temporal mercies, and eternal salvation. (Marg. Ref.)—This passage was evidently intended as an intimation, that the ceremonial law would be abrogated at the coming of the Messiah; as well as an encouragement to prayer and praise.

V. 16—21. Multitudes of the strictest professors and teachers of the Jewish church were, not only superstitious and formal, (and so either blind guides or blindly led,) but even atrociously wicked; and yet they cloaked their crimes with apparent zeal. (Notes, Matt. xxiii. 14—33.) Thus in all ages many love the credit of being Christians, and the dignity of instructors, who "hate instruction;" and many discourse on the word of God with their lips, who pour contempt upon it in their lives. Whilst they zealously plead for some parts of divine truth; they secretly, nay, perhaps openly, indulge themselves in lewdness, dishonesty, and in wicked and deceitful conversation, and the basest slander and calumny, especially against those who are strictly conscientious, and such pious persons as, being near to them, put them to shame by their example. Indeed in this manner, they often excuse, and even think they have compensated for, their crimes, by their earnestness in promoting what they suppose to be the cause of God. But the righteous Judge disdains such hypocrites, and abhors their religious profession and preaching, even more than their theft, adultery, and lies: because they tend more to disgrace the gospel, and to prejudice or deceive the souls of men. "What have they to do to declare his statutes, or to take his covenant in their mouths?" His cause needs not such helpers; he never sent or employed them; and they must expect his vengeance as their recompense. Such were the scribes and chief priests, who were scrupulously zealous about externals, while they were full of rapine and covetousness; and were seeking to murder the holy Jesus, by bearing false witness against him before Pilate, in the most atrocious manner. The whole of this strange delusion arises from an abuse of God's long-suffering, and a wilful mistake of his character, and the intention of his gospel; as if the methods of his grace, the doctrines of his word, or the ordinances of his worship, were substituted in the stead of a holy life, and afforded men the license to indulge their lusts with impunity! But the Jews of old were reprov'd, convicted, condemned, and punished with the most dreadful severity, on these accounts: and so will all the superstitious, formal, hypocritical, enthusiastic, or antinomian abusers of the gospel; when the day of judgment shall come, and the secrets of men shall be judged by Jesus Christ. (Marg. Ref. Note, 3.)—Consentedst, &c. (18.) Or, "Hadst pleasure in him." (Note, Rom. i. 28—32. conclusion.)

V. 22, 23. The psalm concludes with warning all of every description, "who forget God," (which is the cause of every fatal error and daring crime,) to consider the account which they must give, and to "flee from the wrath to come;" for if the Almighty appeared as their enemy, no deliverer could possibly be found: with encouraging the upright to offer their humble tribute of grateful praise; with which God will be glorified, through the promised Redeemer, notwithstanding their deficiencies: and in a circumspect and conscientious conversation, to wait for a fuller discovery and experience of

M.A. 3464.

B.C. 540.

b Is. xliii. 23, 24. Mic. vi. 6—8. Acts xvii. 25.

c viii. 6—8. civ. 24, 25. Gen. i. 24, 25. ii. 19. viii. 17. ix. 2, 3. 1 Chr. xxix. 14. —16. Job xl. 15. &c. Jer. xxvii. 5, 6. Dan. ii. 38.

d. civ. 14. Gen. xxxi. 9. Jonah iv. 11.

e. civ. 12. cxvii. 9. Gen. i. 20—22. Job xxviii. 41. xxxix. 13—18, 26—30. Matt. vi. 26. x. 29—31. Luke xii. 24.

f. Is. lvi. 9. Ez. xiv. 15, 16.

\* Heb. with me.

g. xiv. 1, 2. cxv. 15, 16. Ex. xix.

h. xiv. 1, 2. cxv. 15, 16. Ex. xix.

r. Prov. i. 7, 28. 29. v. 12, 13. viii. 38. xli. 1. John iii. 20. Rom. i. 28.

2 Thes. ii. 10—12. 2 Tim. iv. 3, 4.

s. Neh. ix. 26. Is. —16. Job xl. 15. xlviii. 12. xxxv. 23, &c.

t. Prov. i. 10—19. Is. v. 23. Mic. i. 3.

\* Heb. thy portion was with adulterers. Lev. xix. 10. Job xxv. 9—11. Prov. ii. 16—19. vii. 19—23. Jer. v. 8, 9. Heb. xli. 4.

u. Matt. xxiii. 30. 1 Tim. v. 22.

\* Heb. sendest. liii. 2—4. Jer. ix. 3.

x. v. 9. x. 7. xii. 2, 3. xxxvi. 3, 4. lv. 12, 21. lxix. 3—5. Is. lix. 3, 4. Hos. iv. 2. Rom. iii. 13, 14. Jam. iii. 5—9. Rev. xxi. 8.

y. xxi. 18. Matt. v. 11. Luke xxii. 65. z. Lev. xix. 16. Prov. x. 18. 1 Tim. iii. 11. Tit. ii. 3. Rev. xii. 10. Matt. x. 21. b. c. ix. 1—3. Ec. viii. 11. Is. xxvi. 10. lviii. 11. Rom. ii. 4, 5. c. lxxiii. 11. xxi. 7.

1—11. Num. xxii. 19. Is. xl. 15—18. d. 8. Prov. xxix. 1. Rev. iii. 19. e. xc. 8. Ec. xii. 14. Am. viii. 7. 1 Cor. iv. 5. f. Deut. xxxii. 30. Ec. vii. 14. Az. xviii. 28. Hag. i. 5. Luke xv. 17. g. ix. 17. Is. x. 4. Job viii. 13. Is. ii. 13. Jer. ii. 32. Hos. iv. 6. h. Hos. v. 11. xiii. 8. Rev. vi. 16, 17. i. vii. 2. Sam. xxii. 42. Is. xlii. 22. Am. ii. 14. Mic. v. 8. k. 14, 15. xxii. 23. lxxviii. 9, 12. Rom. xii. 1. xv. 6, 9. Gal. i. 24. l. xxiv. 4, 5. xxv. 14. lxxxv. 9. John vii. 17. viii. 31, 32. Acts x. 2—4. xi. 14. xii. 26. m. 2. Heb. disposeth his way. Phil. i. 27. Jam. iii. 13. 1 Pet. i. 15. m. xci. 16. Is. xii. 2. xiv. 17. xlix. 6. ii. 5, 6. Luke ii. 30.

17 Seeing thou <sup>a</sup>hatest instruction, and <sup>b</sup>castest my words behind thee.

18 When thou sawest a thief, then <sup>c</sup>thou consentedst with him, and <sup>d</sup>hast been <sup>e</sup>partaker with adulterers.

19 Thou <sup>f</sup>givest thy mouth to evil, and <sup>g</sup>thy tongue frameth deceit.

20 Thou sittest and <sup>h</sup>speakest against thy brother; thou <sup>i</sup>slandereest <sup>j</sup>thine own mother's son.

21 These <sup>k</sup>things hast thou done, and <sup>l</sup>I kept silence; thou <sup>m</sup>thoughtest that I was altogether <sup>n</sup>such an one as thyself: but <sup>o</sup>I will reprove thee, and <sup>p</sup>set them in order before thine eyes.

22 Now <sup>q</sup>consider this, ye that <sup>r</sup>forget God, lest <sup>s</sup>I tear you in pieces, and <sup>t</sup>there be <sup>u</sup>none to deliver.

23 <sup>v</sup>Whoso offereth praise glorifieth me: <sup>w</sup>and to him that <sup>x</sup>ordereth his conversation <sup>y</sup>aright, will I shew <sup>z</sup>the salvation of God.

God's salvation; or to look for the coming of their promised Saviour. (Note, 7—15.)—According to the concluding words of these verses, no man "ordereth his conversation or conduct aright," who trusts in his own works, and does not seek the salvation of God; none seeks that salvation properly, who is not conscientious in his whole conduct; and none, who unites the two, fails of salvation.—The Latin version is very striking: Him that 'disposes or regulates his conduct, I will cause to enjoy my salvation.' The preventing grace of God leads a man, like Cornelius, to regulate his conduct piously and uprightly, and to wait for God's salvation in this way; and the promise ensures to such a person the enjoyment of that salvation. (Notes, Acts x. 1—8, 34, 35.)—What a noble view does this psalm give, then, of God and of Revelation! God stands forth as the Parent, Lord, and Judge of all; exercising an universal providence, soliciting us to make him our refuge, to worship and serve him, promising us his reward and favour.—And in that very volume of Scripture which enjoins so many ceremonies, how little intrinsic value is there ascribed to them, compared with spiritual worship, and ordering the conversation aright!

#### PRACTICAL OBSERVATIONS.

V. 1—15. The almighty and eternal JEHOVAH hath spoken to men from mount Sinai as a Lawgiver, and from mount Zion as a Saviour, and ere long he will speak to the whole human race from his righteous tribunal. This solemn season will be to sinners "the day of wrath, and of the revelation of the righteous judgment of God," whilst heaven and earth will approve the sentence denounced against them. But they, who have been favoured with the blessed gospel, in which the beauty and glory of all the Divine perfections "shine forth from the face of Jesus Christ," and who have neglected or abused it, will hear the most tremendous doom. Happy they, who are saints indeed! who have acceded to the covenant of grace, by faith in the Redeemer's atoning sacrifice, and who have shewn the sincerity of their love by the fruits of righteousness! these shall first be severed from among the wicked, and announced heirs of eternal life.—But let us beware of resting in any form: even divine truths and institutions may be held, and attended on, in unrighteousness; and God will testify against his own professed people, who trust to their outward privileges, and frequent his ordinances in pride, superstition, or self-righteousness. He demands the heart, and will not be put off with an unmeaning external observance: how then can human inventions please him, when repentance, faith, and holiness, are neglected?—We cannot offer unto God any thing, which he hath not bestowed upon us, or any thing that can profit him: so that the notion of *meriting* from him is replete with ignorance as well as arrogance. (Note, 1 Chr. xxix. 10—19. P. O. *ibid.*) As the Jews and their costly oblations were abhorred, when they rejected Him, of whom Moses and their prophets had written; so will attendance on the ordinances of Christianity, and even moral obedience, be rejected, if substituted in *his* place: and no spiritual services can be performed, except by faith in him, and by the supply of his Spirit. To be sensible of our own indigence, dependence, and unworthiness; to seek every thing from the all-sufficient God by faith and prayer; to render him the tribute of a thankful heart; to perform the vows implied in baptism and the Lord's supper; (Note, lvi. 12. P. O. *last part*;) and to call upon him in every time of trouble, as our only refuge and friend, are reasonable sacrifices, and suited to him, "who is a Spirit, and seeketh such to worship him as worship him in spirit and truth." (Note, John iv. 21—24.) They who thus worship, "glorify God;" and every answer to prayer, received with gratitude, forms an earnest of their eternal salvation.

V. 16—22. If ignorant formalists, though not grossly immoral or profane, are under a dangerous delusion, what will be the doom of those, who understand, profess, and preach the truths of God; attend on, and even administer, his ordinances, and speak of his everlasting covenant; whilst they hate instruction, despise his commandments, and are companions with thieves, adulterers, liars, slanderers, and false-swearers? Yet how many such professors, and teachers of Christianity, disgrace the present age! How many such scandals are found even among those who are zealous for the doctrines of grace! And how strangely are they connived at, and enabled to keep up their confidence, as if the Judge



## PSALM LI.

A.M. 2971.

B.C. 1033.

David earnestly prays for mercy, humbly confesses his sins, and laments his original depravity, 1—6. He entreats forgiveness, sanctification, and renewed comfort, that he may glorify God and promote the conversion of sinners, 7—15. He shews, that God delights more in a contrite heart, than in legal sacrifice, 16, 17. He prays for the prosperity of the church, 18, 19.

To the chief Musician, A Psalm of David, <sup>a</sup>when Nathan the prophet came unto him, <sup>b</sup>after he had gone in to Bathsheba.

**H**AVE mercy upon me, O God, <sup>a</sup>according to thy lovingkindness; according unto <sup>b</sup>the multitude of thy <sup>c</sup>tender mercies blot out my transgressions.

<sup>d</sup>Wash me thoroughly from mine iniquity, and <sup>e</sup>cleans me from my sin.

Is. xlii. 25. xlv. 22. Jer. xlviii. 23. Acts iii. 19. Col. ii. 14. g. Ez. xxxvii. 25. Zech. xii. 1. 1 Cor. vi. 11. Heb. ix. 13, 14. x. 21, 22. 1 John i. 7—9. Rev. i. 5. vii. 14. h. 7. xix. 12.

a 2 Sam. xii. 1—13.  
b 2 Sam. xi. 2, &c.  
c xxxv. 6, 7. cix. 21. cxix. 124. Ex. xxxiv. 6, 7. Num. xiv. 18. 19. Dan. ix. 9. 18. Mic. vii. 18. 19. Rom. v. 20. 21. Eph. i. 6—8. ii. 4—7.  
d v. 7. lxix. 13. 16. cvii. 7. 45. 18. lxxii. 7. 15. Marg. Lam. iii. 32.  
e xl. 11. lxxvii. 9. cxlv. 9.  
f 9. Neh. iv. 5.

i xxxii. 5. xxxviii. 18. Lev. xxvi. 40, 41. Neh. ix. 2. Job xxxiii. 27. Prov. xxviii. 13. Luke xv. 18—21.  
k xl. 12. Is. lix. 12. Jer. iii. 25. 1 Gen. ix. 6. xx. 9. xxxix. 9. Lev. vi. 2—7. 2 Sam. xii. 9, 10. 13, 14. Jam. ii. 9—11.  
m Gen. xxxviii. 17. 2 Kings xvii. 17. xxi. 6.  
n l. 4, 6. Luke x. 29. Rom. iii. 4, 19. o Acts xvii. 31. Rom. ii. 5. Rev. xv. 3, 4. xvi. 5. xxi. 11. p lviii. 3. Gen. v. 3. viii. 21. Job xiv. 4. xv. 14—16. John iii. 8. Rom. v. 12. Eph. ii. 3. \* Heb. xii. 21. q xvi. 3. cxv. 4. Gen. xx. 5, 6. 2 Kings xx. 3. 1 Chr. xxix. 17. 2 Chr. xxxi. 20, 21. Prov. ii. 21. Jer. v. 3. John iv. 23, 24. 2 Cor. i. 12. Jam. iv. 8. r v. 9. 1 Sam. xvi. 7. Job xxxviii. 26. Luke xi. 30. Rom. vii. 22. s Job xxxii. 8. Jer. xxxi. 33. xxxiii. 40. 1 Pet. iii. 4.

3 For I acknowledge my transgressions: and <sup>a</sup>my sin is ever before me.

4 <sup>a</sup>Against thee, thee only, have I sinned, and done <sup>b</sup>this <sup>c</sup>evil in thy sight: <sup>d</sup>that thou mightest be justified when thou speakest, and be clear <sup>e</sup>when thou judgest.

5 Behold, <sup>a</sup>I was shapen in iniquity; and in sin did my mother <sup>b</sup>conceive me.

6 Behold, <sup>a</sup>thou desirest truth in <sup>b</sup>the inward parts: and <sup>c</sup>in the hidden <sup>d</sup>part thou shalt make me to know <sup>e</sup>wisdom.

washings and purifications of the Mosaic law; and shews that the psalmist here fervently prayed to be cleansed from the pollution, as well as the guilt, of his sins; that he was aware no outward forms, or endeavours, of his own could effect this cleansing; and that he sought this blessing through the redemption and grace of the promised Saviour. (Marg. Ref.)

V. 3. (Notes, xxxii. 1—5.) While David endeavoured to cover his sins, (to conceal or excuse them,) he could not, sincerely and heartily, seek forgiveness from God, as an act of entirely unmerited mercy and grace. And this seems to have been his state of mind before Nathan came to him: but now “being come to himself,” he is deeply conscious of his most heinous guilt; and confesses it openly and ingenuously, with all its aggravations: nay, the remembrance of his complicated baseness seems to haunt him continually, and his conscience incessantly reproaches him: so that he can by no means exclude the most distressing reflections. Thus he “submits to God’s righteousness,” owns he deserves to perish, and is prepared, if spared, to ascribe the whole honour of salvation to the rich mercy and grace of God alone. (Notes, 2 Chr. xxxiii. 12, 13. Job xxxiii. 27—30. Jer. xxxi. 18—20. Luke xv. 17—21. 1 John i. 8—10.)

V. 4. ‘It is thy prohibition, O God, that can make a sin. I have sinned against thee, but it is thy law that I have violated, in that is my offence.’ (Bp. Hall.) ‘If thou shouldst pronounce the heaviest sentence upon me for my crimes, and execute it with the greatest severity, I could not accuse thee of too much rigour; but would still justify thee in thy proceedings, and clear thee from all such unjust imputations.’ (Bp. Patrick.)—David’s crimes had deeply injured Bathsheba, Uriah, Joab, and the other accessories to Uriah’s murder; the men slain with him, their families, and the nation; and they were likely to occasion most fatal consequences in various ways, to vast numbers: (Notes, 2 Sam. xi. 6—17. xii. 14.) yet the chief malignity of his conduct consisted in this; that it was a complication of most daring rebellions against the great and glorious Governor of the world; contempt of his majesty, excellency, and righteous law; a most ungrateful return for immense obligations; and an apostasy in heart from God, through idolatrous love of worldly pleasure. Indeed no words can express the heinousness and aggravations of his guilt in this view of it: and this view seems to have possessed and overwhelmed his mind to such a degree, as to make every other consideration appear comparatively as nothing. Even before the law was given, God himself stated that the grand malignity of murder consisted in its being an assault on man, whom he created in his own image. (Note, Gen. ix. 6.)—Crimes in civil society, which are injurious to individuals, are yet punished as violations of the laws of the land, done against the king and the peace of the realm; such are called ‘pleas of the crown,’ and high treason is the chief crime in every land. David indeed was not accountable for his conduct to any human tribunal: he had carefully concealed his transgressions from man; but he was sensible that the Lord had witnessed the whole, and would bring it to light: he therefore found himself constrained to plead guilty, to the most humiliating charges of guilt and depravity, brought against mankind in general, which were contained in the word of God; for he was convinced that his base conduct, after all his peculiar advantages and zealous profession of religion, would abundantly justify those declarations of the entire wickedness of the human heart, and fully confute the blasphemous censures, which ungodly men venture to pass upon the government of God, and upon his denunciations and judgments, as if unjust and severe. Thus, in every sense, the case of David, when well understood, is suited to justify God in all his declarations, and to vindicate his whole government from every aspersion. (Note, Rom. iii. 3, 4.)

V. 5, 6. David was the offspring of lawful and honourable marriage; nothing is intimated against his father Jesse in the sacred oracles, and he repeatedly speaks of his mother as “the handmaid of the Lord:” yet, having received from his parents Adam’s fallen nature, with all its evil propensities, he confesses that he was conceived and shapen in iniquity. His late dreadful fall evinced the depravity of his heart; and in these instances he had only acted according to its corrupt bias, being in himself naturally prone to rebellion against God. (Notes, lxxvi. 16. cxvi. 16. Marg. Ref.) This he confessed in deep humiliation; yet it by no means followed, that the Lord should relax in his requirements, because of the depraved propensities of his apostate creatures. His perfect law requires entire truth, purity, and love in the heart and conduct; and in this alone he delighteth; and sincerity from the inmost soul, in repentance, faith, and renewed obedience, is requisite even according to the gospel. This the psalmist had been taught, before his transgressions: “in the hidden part, of the Lord had made him to know wisdom,” which was a great aggravation of his guilt, in that he sinned against knowledge, conscience, and the peculiar obligations conferred on him. If we read the clause in the future tense, as in our translation, it expresses the psalmist’s hope and prayer, that the Lord would, notwithstanding his guilt and depravity, graciously and by his effectual inward teaching, communicate to him true wisdom, and enable him

of the world were altogether such an one as themselves! Indeed, their present impunity emboldens them to expect, that they shall always escape. But the Judge will come, and will strip off their masks, and reprove, convict, and condemn them. He will set in order before them, and publish to the world, what they have done; he will say to each of them, ‘See what thou hast wrought!’ whilst the pages which record their crimes shall be read to their confusion; and they will be speechless, when sentenced “to depart into everlasting fire, prepared for the devil and his angels.” Let us then judge ourselves, and beware of hypocrisy; let ministers see to it, that they preach first to themselves, and love and practise their own instructions: let every one enquire, whether he be indeed “allowed of God to be put in trust with the gospel;” or whether he run without being sent. It is evident beyond all doubt, that God abhorreth and will never allow of, those, who presume to declare his truths, whilst they are living in the love and habitual practice of gross sin, and take pleasure in those that do; and then slander and revile their more pious brethren, because not of their party, and because their example puts them to shame. If any have hitherto been thus forgetful of God, or given up to wickedness, let them consider their urgent danger: for if the Judge appear against them, who then can rescue them from his almighty indignation? He now warns, that he may not punish: let us then thankfully embrace his gospel, and praise him for his mercy; and, endeavouring to glorify him in word and deed, wait for his complete and eternal salvation.

## NOTES.

PSALM LI. Title. (Notes, 2 Sam. xi. xii.) When Nathan had delivered his message, we may suppose that David retired to his chamber full of confusion, remorse, and anguish; and there poured forth his soul before God in unreserved confessions and fervent prayers. And, considering his rank, his age, and a variety of circumstances, relating to his family, to persons disaffected to his government, and to his character among the surrounding nations; it might have been thought expedient for him to have been satisfied with these secret acts of contrition and devotion; with humbling himself before God by fasting and prayer; and with “bringing forth fruits meet for repentance;” especially as God had already remitted the sentence of temporal death, to which the law condemned him. (Note, 2 Sam. xii. 13.) But he viewed the subject in another light, when brought to reflect seriously on his conduct, and its probable consequences. The honour of God and of true religion was deeply concerned, and with it the best interests of vast multitudes: nor did there appear any other way, in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself, for having acted directly contrary to that holy religion which he professed. Whatever might be the consequences to himself and his reputation, (zeal for the glory of God and love to his people having now revived, and gained the ascendancy in his heart, united with deep self-abhorrence, and a kind of indignation against himself;) he seems to have resolved without delay, to publish to his family, his subjects, the world at large, and all future generations, the judgment which, in the sight of God, he now entertained of his late behaviour, in the substance of his secret confessions and supplications; and the way in which, with deep anguish and distress, he sought forgiveness and salvation.—He therefore not only composed this psalm for his private use, or to shew his friends, or leave among his writings; but he gave it to the chief musician, that it might form a part of the public psalmody at the tabernacle, and in consequence be circulated through all the land, and among other nations; and continue in the church, with his other sacred poems, for the instruction and warning of mankind in all future ages. Nothing, all circumstances considered, can be conceived more humiliating than such a measure; nothing could more decidedly shew how much he preferred the honour of God to his own credit; in short, nothing could more decidedly manifest the depth of genuine repentance. (Note, 1 Sam. xv. 30, 31.)

V. 1, 2. The “mercy” of God, his “lovingkindness,” his “tender mercies,” “the multitude of his tender mercies,” form the only plea, which the royal penitent admits, in seeking forgiveness of his heinous crimes. He does not once mention his former services in the cause of religion; or palliate his conduct, by the peculiar temptations of his high rank, and the customs of princes; or plead that he was inadvertently betrayed into it, and led on by imperceptible degrees, step by step. (Notes, 1 Sam. xv. 15, 24. Prov. xxviii. 13. Luke xv. 17—19.) but, as a vile and miserable sinner, with many repetitions and an accumulation of words, energetically expressing his inmost thoughts and feelings, he dwells on the only cheering thought his case allowed of; and intreats, that God would, “to the praise of the glory of his grace,” forgive his sins; as a debt which is remitted is blotted out. (Notes, 9. Is. xlii. 22—25. xlv. 22. Eph. i. 3—8. Col. ii. 13—15.) And, as the stain was beyond expression deep, that he would thoroughly wash and cleanse it all away. (Notes, 7. Is. i. 16—20. Ez. xxxvi. 25, 26. Zech. xiii. 1. John xlii. 6—11. 1 Cor. vi. 7—9. Tit. ii. 4—7. Rev. i. 4—6. vii. 13—17.) The language is taken from the



7 'Purge me with hyssop, and I shall be clean; wash me, and I shall be <sup>a</sup>whiter than snow.

8 'Make me to hear joy and gladness; that <sup>a</sup>the bones which thou hast broken may rejoice.

9 'Hide thy face from my sins, and <sup>b</sup>blot out all mine iniquities.

10 'Create in me <sup>a</sup>a clean heart, O God; and <sup>a</sup>renew a <sup>a</sup>right spirit within me.

11 'Cast me not away from thy presence; and <sup>a</sup>take not thy <sup>b</sup>Holy Spirit from me.

12 'Restore unto me <sup>a</sup>the joy of thy salvation; and <sup>a</sup>uphold me with thy <sup>c</sup>free Spirit.

13 <sup>a</sup>Then will I teach transgressors <sup>a</sup>thy ways; and sinners shall be <sup>a</sup>converted unto thee.

14 <sup>a</sup>Deliver me from <sup>a</sup>blood-guiltiness, O God, thou

d lxixi. 1. Prov. xx. 9. Jer. xlii. 27. xliii. 33. Ez. xi. 19. xviii. 31. xxxvi. 25-27. Matt. v. 8. Acts xv. 9. 1 Pet. i. 22. e Rom. xii. 2. Eph. iv. 22-24. Col. iii. 10. Tit. iii. 5. f Or, constant. lxxviii. 3, 7. Josh. xiv. 14. 1 Kings xv. 3-5. Acts xi. 23. 1 Cor. xv. 58. Jam. i. 8. f xliii. 2. lxxi. 9. 18. Gen. xiv. 14. 2 Kings xlii. 23. xvii. 18-23. xxiii. 27. 2 Thes. i. 9. g Gen. vi. 3. Judg. xiii. 25. Rom. i. 4. vii. 9. 1 Sam. x. 10. xvi. 4. 2 Sam. vii. 15. Is. lxixi. 10. 11. h Luke xi. 13. John xv. 26. Rom. i. 4. vii. 9. Eph. iv. 30. 1 lxxxv. 6-8. Job xxxix. 2. 3. Is. lviii. 17. Jer. xxxi. 9-14. k xlii. 5. xli. 1. lxxxv. 9. Is. xlii. 13. lxi. 10. Luke i. 47. Rom. v. 2-11. 1 xvii. 5. xix. 13. cxix. 116. 117. 123. Is. xli. 1. Am. i. 11. Jer. x. 23. Rom. xiv. 4. 1 Pet. i. 5. Jude 24. m Rom. viii. 15. 2 Cor. iii. 17. Gal. iv. 6, 7. n xxii. 5. 8-10. Luke xxii. 32. John xxi. 15-17. Acts ii. 38-41. ix. 19-22. 2 Cor. v. 8-20. o xxv. 4. 8. Is. ii. 3. Acts xlii. 10. p xxi. 7. Is. vi. 10. Jer. xxxi. 18. Matt. xviii. 9. xv. 3. xxvi. 13. 35-50. Jam. v. 19, 20. q xxvi. 9. lv. 23. Gen. ix. 6. xli. 22. 2 Sam. iiii. 28. xl. 15-17. xli. 9. xli. 1. \* Heb. bloda. Ez. xxxiii. 8. Hos. iv. 2. Acts xviii. 6. xx. 26.

to know and do what he required and delighted in.—'I am so far from representing my innate propensity to evil, as an excuse for what I have done; that I confess the consideration of it ought to have made me the more watchful and diligent, to suppress those bad inclinations, which I knew to be so natural.—I am amazed at my folly, that I should be so careless; when I know that thou requirest us, not to entertain, with the least kindness, those first emotions which we find in our thoughts and desires after any evil, but uprightly to oppose them.' (Bp. Patrick. Notes, Jam. i. 13-18.)

V. 7. The hyssop, employed in sprinkling the blood of the sacrifices, (as it is generally thought;) in the leper's offerings when cleansed; and in sprinkling the water of purification, represented the efficacy of faith, in applying to the soul the blood of Christ for pardon, and the influences of the Holy Spirit for sanctification. (Notes, Ez. xii. 3-10. 22, 23. xxiv. 6-8. Lev. xiv. 4-7. Num. xix. 17-21. Ez. xxxvi. 25-27. Heb. ix. 18-23.) Thus David prayed to be completely cleansed from all sin, both as to its guilt and pollution, that he might be as if he had never sinned; and thus believers will at length be made equal to the angels, who are arrayed in spotless robes of innocence, whiter than the snow itself. (Marg. Ref.)

V. 8. A man, who has carelessly fallen from a precipice, and broken his bones, when he comes to himself will feel exquisite torture, and be utterly disabled for the present; and probably will be reminded of his fall as long as he lives. Thus David had, through unwatchfulness, been induced to commit the most heinous wickedness; and though by the abundant mercy of God, he was preserved from that final destruction which he had justly merited; yet he experienced such anguish of conscience, and such a sense of the Divine displeasure, and met with such severe rebukes from the Lord, that he felt as if all his bones had been broken: he was full of pain; he was crippled and disabled from his former employments. He hoped, however, that "the God of salvation" would restore his peace and comfort; and thus set his broken bones, and cause them to rejoice. (Notes, xxxviii. 4-10. Hos. vi. 1, 2. Is. lxi. 1-3.)

V. 9. (Note, 1, 2.) 'The soul, still restless and uneasy, reiterates her request, that God would not only cease to behold her iniquity for the present, as a man who turneth away his face from a writing; but that he would not behold it any more, as a man who blotteth out what is written, so that it can never be read again.' (Bp. Horne. Marg. Ref.)

V. 10. The production of a holy disposition in a sinner's heart, the forming him to a spiritual judgment and taste, a submissive will, a pure imagination, and well-regulated affections, is a "new creation;" even as if Satan, by almighty power, should again be made a holy angel. This state of the understanding and heart is "a right spirit;" it is reasonable and excellent, such as all intelligent beings should possess, and it is absolutely necessary to true liberty and felicity. Man originally possessed it, but it was lost by the fall; and where it is again produced, it is the "renewal of a right spirit." This is begun in regeneration, and carried on by progressive sanctification, and completed in glory. When the sinner feels such a change to be necessary, and that he is unable to work it in himself, and when he reads the promises of God to this purpose, (Ez. xi. 17-20. xviii. 30-32. xxxvi. 25-27,) he asks it from God; and every discovery of remaining sinfulness leads the believer to renew this supplication; and thus the change is gradually effected, till it be finally completed.—The margin, however, more exactly from the original, renders it, "constant." "Renew a constant, or an established, spirit within me." Holy angels are established in a right spirit; and so are "the spirits of just men made perfect." Even on earth real Christians have, in a measure, this constant established spirit; but hypocrites are unstable.—David had experienced the inconstancy of his heart, and was sensible that, even if pardoned and restored, he should, in case he were left to himself, be again drawn aside; and prayed earnestly for that constancy, which might enable him, "with purpose of heart to cleave unto the Lord." (Notes, 12, 13. Num. xiv. 24. Josh. xvi. 6-15. Acts xi. 23, 24. 1 Cor. xv. 55-58. Jam. i. 5-8.)

V. 11. Eternal banishment from the gracious presence of God, under his wrath and curse, constitutes a principal part of the misery of hell; (Note, Matt. xxv. 41-46. P.O. 41-46;) and something like this misery may be felt on earth, even by the believer, when, excluded from comfortable communion with God, he finds his heart oppressed with the sense or dread of deserved wrath. This heaviest of all afflictions David deprecated.—The Spirit of God departed

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B.C. 1033.

'God of my salvation: and <sup>a</sup>my tongue shall sing aloud of thy righteousness.

15 'O LORD, <sup>a</sup>open thou my lips; and <sup>a</sup>my mouth shall shew forth thy praise.

16 For thou <sup>a</sup>desirest not sacrifice; <sup>a</sup>else would I give it: <sup>a</sup>thou delightest not in burnt-offering.

17 'The sacrifices of God are <sup>a</sup>a broken spirit: a broken and a contrite heart, O God, <sup>a</sup>thou wilt not despise.

18 'Do good in <sup>a</sup>thy good pleasure unto Zion: <sup>a</sup>build thou the walls of Jerusalem.

19 Then shalt thou be <sup>a</sup>pleased with <sup>a</sup>the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

\* Or, that I should give it. a xl. 6. 1. 8. Prov. xv. 8. xxi. 27. Is. i. 11-15. Jer. vii. 22, 23. Am. v. 21-23. Heb. x. 5, 6. b cvii. 22. Mark xii. 33. Rom. xii. 1. Phil. iv. 18. Heb. xiii. 16. 1 Pet. ii. 5. c xxxiv. 18. cxlviii. 3. 2 Kings xxi. 19. Is. lvii. 15. lxi. 1-3. lxxvi. 2. Ez. ix. 3, 4. 6. Matt. v. 3. Luke xlii. 11-14. d xxii. 24. cil. 17. 2 Chr. xxxii. 12, 13. Am. v. 21. Luke vii. 35-50. e xxv. 22. cil. 14. cxlii. 6-9. cxxxvii. 5, 6. Is. lxi. 1, 6, 7. Jer. ii. 60. 2 Cor. xi. 28, 29. f Luke xii. 32. Eph. i. 5, 9. Phil. ii. 13. 2 Thes. i. 11. g Neh. ii. 17. Is. lviii. 12. Dan. ix. 25. Mic. vii. 11. Zech. ii. 5. h xxxi. 13-15. cxlviii. 27. Eph. v. 2. i iv. 5. Mal. iii. 3.

from Saul, when he was rejected from being king, and an evil spirit from God troubled him; (Note, 1 Sam. xvi. 14;) and David feared the same sentence, for his more atrocious crimes; as, in some respects, they certainly were. All his sufficiency, as the prophet of God, as his anointed king, and as the psalmist of Israel, was derived from the Holy Spirit; and all his comfort and usefulness must terminate, if the Holy Spirit should be finally taken from him. It is, indeed, on scriptural ground, as I suppose, maintained, that the Spirit of life and sanctification is never finally taken from believers; but, even in this case, their comforts may expire in despondings, their credit in disgrace, and all their gifts and usefulness may wither and be lost to the end of life; and they cannot, in such circumstances, distinguish themselves from hypocrites.

V. 12, 13. "The joy of God's salvation," arises from a persuasion and perception of the mercy and grace of God, according to his promises; of the nature and glory of his salvation, as revealed in the Scriptures; of its suitability to the sinner's wants, its freeness, and sufficiency; from a prevailing confidence of an interest in it; and from communion with God, and the exercise of faith, hope, admiring, adoring, grateful love, and all other holy affections, as springing from the Spirit of sanctification. The raptures and ecstasies peculiar to the prophets were of a very different nature, and arose from the sublime discoveries made to them, in dreams or visions, and they did not always imply holiness of heart; whereas "the joy of salvation" is the common privilege of the regenerate, according to the degree of their grace; and it belongs to no one else.

(Marg. Ref.) This joy David had experienced, and he had lost it by sin; that loss he regrets, and he earnestly prays for the restoration of his joy: for it cannot subsist, unless the conscience be kept tender, the heart watchful and spiritual, and the will submissive; and unless communion with God be maintained, and the Holy Spirit not grieved by gross misconduct.—But the royal penitent likewise feared, that even should he recover this holy joy, he should again lose it, if left to himself; and, therefore, he earnestly prayed that God would "uphold him with his free Spirit." The Holy Spirit may be thus called, because he is *freely* bestowed on sinners, through the gracious Saviour; but this epithet seems rather to mean, that the sanctifying Spirit sets the soul at liberty from sin and Satan, produces a noble, ingenuous, and liberal disposition, and teaches us to serve and worship God, as children, and not as slaves. (Notes, Rom. viii. 1, 2. 14-17. 2 Cor. iii. 17, 18. Gal. iii. 4-7. 2 Tim. i. 6-8.) Thus comforted and upheld, David purposed to teach sinners the ways of God, of peace, and holiness; and by using his influence for this purpose, and warning and encouraging them by his experience, he trusted that he should lead many to "repent and turn to God, and do works meet for repentance." (Notes, xxxii. 6, 7. Mark v. 14-20. Luke xxii. 31-34. 1 John i. 1-3.)

V. 14. The guilt of murder, as it were, haunted David's mind, and he was still praying for the removal of it from his conscience. And if he might but obtain this blessing from "the God of his salvation," though dreadful judgments had been denounced against him, and his family, for his crimes, he yet engaged to be open in vindicating the justice of God in these dispensations, even if connected with his own deep disgrace.—Many expositors, indeed, explain the words to mean, that he would celebrate that *righteousness* by which sinners, who believe, are accounted righteous before God, or the faithfulness of God to his promises; but the former meaning is more satisfactory.

V. 15. Conscious guilt had stopped David's mouth, when he attempted, as formerly, to shew forth the praises of God, or to plead his cause; but he trusted that the comforts of his pardoning love, and the returning influences of his Holy Spirit, would open his mouth, and give him confidence and liberty on these favourite topics. (Marg. Ref.)

V. 16. Murder and adultery were, by the law, punishable by death; and therefore no sacrifices were appointed to be offered by those who were guilty of them. The Lord would not accept, and did not desire, any sacrifices in David's case; and, indeed, he had no delight in sacrifices and burnt-offerings for their own sake, but merely as shadows of the true atonement, and expressions of a penitent, believing, thankful heart. (Notes, xl. 6-8. 1. 7-15.)

V. 17. The legal sacrifices were continued, above a thousand years, after this time, as types of the Redeemer's atoning sacrifice; nor can a broken heart do ought towards meriting forgiveness. But an humble spirit, broken off from all self-dependence, and the love of sin, and crushed down into deep self-abasement and abhorrence, is a spiritual sacrifice pleasing and honourable to God;



## PSALM LII.

David contrasts the deceit and malice of Doeg, with the goodness of God, 1-4. He predicts Doeg's ruin, and the joy of the righteous, 5-7. He professes confidence in God, and a full persuasion that he shall praise him for ever, 8, 9.

To the chief Musician, Maschil, *A Psalm of David*, when <sup>a</sup>Doeg the Edomite came and <sup>b</sup>told Saul, and said unto him, David is come to the house of Ahimelech.

**W**HY <sup>a</sup>boastest thou thyself in <sup>a</sup>mischief, <sup>c</sup>O mighty man? <sup>b</sup>'the goodness of God *endureth* continually.

2 <sup>a</sup>Thy tongue deviseth mischiefs; <sup>b</sup>'like a sharp razor, <sup>c</sup>'working deceitfully.

3 Thou <sup>a</sup>lovest evil more than good; and <sup>b</sup>'lying rather than to speak righteousness. Selah.

4 Thou lovest all <sup>a</sup>'devouring words, <sup>c</sup>'O thou deceitful tongue.

Prov. xii. 18. xviii. 21. i. cix. 2. cxx. 2. <sup>a</sup>Cor. iv. 2. xi. 13. k Jer. iv. 22. m I Sam. xxii. 18, 19. i. 25. 2 Tim. iii. 4. 1 xxi. 4. Jer. ix. 3-5. 8. John viii. 44. Rev. xxii. 18. m I Sam. xxii. 18, 19. Jam. iii. 6-9. \* Or, and the deceitful tongue.

For, he who is unable to present this oblation, unreservedly submits to the justice of God; casts himself, without plea or excuse, upon his free mercy; thankfully accepts of his salvation, and will walk according to it, in all humble obedience, and patient submission to the will of God. This broken and contrite spirit man despises, as mean and contemptible; and the possessor is apt to deem it unmeet to be presented to his offended Sovereign: but God will never despise or reject such an unequivocal effect of his own renewing grace. (Notes, xxxiv. 18. 2 Kings xxii. 15-20. Is. lvii. 15, 16. lvi. 1, 2. Ez. ix. 3, 4. Matt. v. 3.)

V. 18, 19. David feared lest his guilt should render him an *Achan* in the congregation of Israel; (Notes, Josh. vii. xxii. 20;) and, therefore, he concluded his penitential prayer, with intreating God to protect and prosper Zion, that the ordinances of his house might be administered to his glory, and the edification of his people. For though the Lord delighted not in burnt-offerings for their own sake, yet, as they were typical of the Messiah's atonement, as they subverted the interests of true piety, and as they were accompanied by other sacrifices of righteousness, he was pleased with them.—'Thus it ought to be the fervent prayer of every man, especially in any exalted station, that no sins by him committed may any ways prejudice others, or obstruct the edification of the church.' (Bp. Horne. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

V. 1-4. If the most eminent believer ceases to watch and pray, Satan may obtain such advantages against him, that for the time he shall seem perfectly fascinated and stupified; but the Lord will at length, by rebukes or corrections, bring him to himself; and the depth of his humiliation will be proportioned to the heinousness of his sins. But the hypocrite is durably callous; and his religious profession, and opinions, are perversely employed, in excusing his crimes, and buoying up his presumptuous confidence.—The true penitent, even if before his fall he had been eminently holy and useful, has nothing to plead, except his own misery and the Lord's abundant mercy. For the more we are enabled to do in his service, the greater are our obligations: (Note, 1 Chr. xxix. 10-19;) and our sins are the more aggravated, when committed against knowledge, mercies, and vows; when they do violence to the new nature, and the strivings of the Holy Spirit; and when they are inconsistent with our character and profession, and tend to dishonour the gospel, and mislead our brethren.—The real penitent will be deeply humbled and afflicted; but he will not sink into despair; and in proportion as he renounces every false confidence, the more earnestly will he call upon God to "have mercy on him, according to the multitude of his tender mercies." He longs to have the whole debt of his sins cancelled, and every stain cleansed. He would be "thoroughly washed from his iniquities," till all his guilt and defilement be completely removed: but the hypocrite always has some secret reserves, and would spare some favourite lust.—Whilst sinners conceal or palliate their sins, they are out of the way of mercy: but when they, humbly and ingenuously, plead guilty, and unreservedly confess their crimes; they may even plead that confession, as a reason why they should be spared: for this yields the point in contest; namely, that the Lord might justly punish, and that salvation must be all of grace.—When a load of guilt oppresses a man of a tender conscience; the recollection of his sins, and their aggravations, follows him into company and into retirement; it occurs to his mind in scenes of business and of pleasure, and even breaks his rest, and disquiets his dreams; so that "his sin is ever before him:" but slight convictions, where the heart is not broken, are soon shaken off; and the wound is skinned over, but not healed.—The true penitent considers every sin as rebellion against the authority and infinite majesty of Heaven. If he has been preserved from those crimes, which evidently injure society, he reflects with shame upon the enmity and ingratitude of his heart against God, which have been manifested in his general conduct; and on this account he thinks himself a chief sinner: but if guilty of grosser transgressions, he considers his rebellion against God in them far more enormous than any injury, which he has done to men like himself. He is also ashamed of the folly of bestowing pains to hide these actions from men, which are done in the sight of his Lord and Judge; he pleads the cause of God against himself, and pleads guilty to the most humiliating charge in his word, as true in his own case: whilst they, who excuse themselves, commonly venture to arraign and censure the decisions and proceedings of the Almighty.

V. 5-13. When the heart is deeply humbled, on the recollection of heinous transgressions, the penitent is led to trace back the streams of actual sin to the fountain of original depravity, not to cavil or object, with the infidel or the

A. M. 2942.

B. C. 1062.

a liv. 3. 1 Sam. xxi. 7. xxii. 9-19. b lix. 7. Jer. ix. 8. Ez. xxii. 9. c x. 2, 3. xciv. 4. Rom. i. 30. 2 Tim. iii. 2. d vii. 14. x. 7. xxxvii. 3-6. Prov. vi. 14. 18. Is. lix. 4. Mic. vii. 3. e Gen. vi. 4, 5. x. 8, 9. 1 Sam. xxi. 7. f ciii. 17. cvii. 1. John iv. 7, 8. g i. 19. lxi. 2-4. cxi. 2, 3. Prov. vi. 16-19. xxx. 14. Jer. ix. 3, 4. xvi. 18. Matt. xxvi. 59. Acts vi. 11-13. xxiv. 1, 5. Rev. xii. 10. h lvii. 4. lix. 7. Mic. iii. 2. Rom. xvi. 18. I Sam. xxii. 18, 19.

■ vii. 14-16. lv. 23. lxi. 7-10. cxx. 2-4. cxi. 9-11. Prov. xii. 19. Rev. xxi. 8. + Heb. beat thee down. q xxxvii. 35, 36. Job xviii. 14. xx. 6, 7. Luke xvi. 27, 28. p Prov. ii. 22. r xxxvii. 34. Rev. 8. Mal. i. 5. Rev. 9. 4. xvi. 6-7. xviii. 20. xix. 1, 2. s xl. 3. cxi. 120. t lviii. 10, 11. Is. xxxvii. 22. u Is. xiv. 16, 17. John xix. 5. x. xlvii. 3-5. Jer. xvii. 5. y xlix. 6. &c. lxii. 9, 10. Job xxxi. 24, 25. 1 Tim. vi. 17. ■ lxxiii. 7-11. 18-20. Ec. viii. 8. Hos. xii. 7, 8. 2 Or, substance. a xlii. 12-14. Jer. xi. 16. Hos. xiv. 6-8. Rom. xii. 24. b xlii. 5. xxxiii. 18. c xlvii. 11. e xlv. 1, 2. cxi. 2. Eph. iii. 20, 21. d xxvii. 14. xl. 1. xlviii. 9, 10. lxii. 1, 3. cxxiii. 2, 3. cxxx. 5, 6. Prov. xviii. 10. e liv. 6. lxxiii. 25, 26.

5 <sup>a</sup>God shall likewise <sup>a</sup>destroy thee for ever: he shall take thee away, and <sup>a</sup>pluck thee out of <sup>a</sup>thy dwelling-place, and <sup>a</sup>root thee out of <sup>a</sup>'the land of the living. Selah.

6 The <sup>a</sup>'righteous also shall see, and <sup>a</sup>'fear, <sup>a</sup>'and shall laugh at him:

7 <sup>a</sup>'Lo, <sup>a</sup>this is the man <sup>a</sup>that <sup>a</sup>'made not God his strength; but <sup>a</sup>'trusted in the abundance of his riches, and <sup>a</sup>'strengthened himself in his <sup>a</sup>'wickedness.

8 But I <sup>a</sup>am <sup>a</sup>'like a green olive-tree in the house of God: <sup>a</sup>'I trust in the mercy of God for ever and ever.

9 <sup>a</sup>'I will praise thee for ever, because thou hast done <sup>a</sup>it: and I will <sup>a</sup>'wait on thy name: <sup>a</sup>'for <sup>a</sup>it is good before thy saints.

hypocrite, but for his own deeper humiliation: he compares the propensities of his heart, as well as his outward conduct, with the holy law and glorious perfections of God; and, perceiving the contrariety, "abhors himself, and repents in dust and ashes." When he meditates on that "truth in the inward parts," in which the Lord delighteth, and that wisdom which he teacheth; and considers how contrarily he hath often acted to both; he is ashamed of his temper and conduct, and is led the more entirely to expect every thing good, from the influence of divine grace overcoming the tendency of corrupt nature. In short, he feels his need of pardon and of holiness; he longs for peace of conscience, and purity of heart; and his experience of his own utter inability to obtain them for himself, puts vigour into his prayers to the Lord, to purge him by the blood and Spirit of Christ, "that he may be clean; to wash him, that he may be whiter than snow;" "to cause him to hear of joy and gladness, that his troubled spirit may rejoice;" and, having pardoned all his sins by almighty power, "to create in him a clean heart, and renew a right spirit within him," that for the future he may hate and flee from all sin. He longs for this renewal to holiness as much as for "the joy of salvation;" and to be upheld from falling, equally with "the light of God's countenance," and the consolations of his Holy Spirit.—Nothing so animates the soul to teach the ways of God to sinners, and to seek for their conversion, as a deep experience of the bitterness of sin, and of the freedom and pleasantness of the pardoning love of God: they therefore always form the most zealous preachers to others, who have themselves been most deeply humbled; and they are most earnest for the salvation of their fellow-sinners, who most value and rejoice in the salvation of God themselves.

V. 14-19. When the heart is humbled, and the conscience tender, renewed recollection of heinous transgressions again and again discourages the soul: but this excites more fervent prayers, and when mercy is bestowed, by "the God of salvation," such penitents will most abound in thankful praises. Yet, conscious guilt stops the mouth, and the humbled sinner is afraid, or ashamed, to speak of his God, as in times past, until the impediment be removed by some tokens of pardoning love, and the comforts of the Holy Spirit. Such an one would do any thing, or part with any thing, to obtain pardon and peace: (Note, Mic. vi. 6-8;) but human inventions are worthless; and even divine ordinances are no more than *means* of communicating the blessings, procured by the sacrifice of Christ; and which can only be received by a broken and contrite heart, with which God is well pleased.—No personal fears or troubles of conscience can render the gracious soul forgetful of the interests of the church, or indifferent about them: the humble believer and faithful minister often fear, lest their own misconduct should blast their endeavours for doing good: and, whatever they suffer, or whatever become of them, they still desire and pray, that true religion may prevail, and that spiritual sacrifices may abound through Jesus Christ, to the praise and glory of God.—'O Lord, give us true repentance, for thy mercies' sake; help us to offer the sacrifice of a contrite spirit; preserve us from hypocrisy and blood-guiltiness, especially that of occasioning the ruin of immortal souls by our example or neglect; and enable us, through the merits and mediation of thy Son Jesus Christ, to walk with increasing watchfulness, and to pray more fervently for our fellow-Christians and fellow-sinners.'

## NOTES.

PSALM LII. Title. (Notes, 1 Sam. xxii. 6-19.) V. 1. Doeg is here represented as boasting of his successful treachery, and savage cruelty, in murdering a multitude of unarmed and unresisting priests, and of women and children, as if he had performed some great exploit: and perhaps he menaced David and his company with the same vengeance. But the psalmist, by contrasting Doeg's malice and mischief with the persevering goodness of God, sharply reproved him; and, in fact, relying on the faithful and merciful promises of God, he set him, and all his other enemies, at defiance.

V. 2. Doeg appeared before Ahimelech with the semblance of piety; yet treacherously became his accuser and murderer. (Notes, 1 Sam. xxi. 7.) This unsuspected malice and cruelty were like a mortal blow given with a well-set razor, so as scarcely to be felt, at the moment when given. (Marg. Ref.)

V. 3, 4. It appears that Doeg not only sought the favour of Saul, but entered cordially into the detestable service required of him. His heart, being at enmity against God, hated his priests and servants, because he had a rooted aversion to piety and holiness. He loved evil, lying, and mischief, and gave them a decided preference to goodness, righteousness, and truth: for he took pleasure in gratifying his malignity and impiety, even as others did in gratifying avarice or sensual lusts. Nor was this all: for he loved and preferred in



## PSALM LIII.

The general corruption of mankind; the madness of persecutors; and the terrors which seize on them, 1—5. A prayer for the salvation of Israel, 6.

To the chief Musician upon <sup>a</sup>Mahalah, Maschil,  
A Psalm of David.

**T**HE fool hath said in his heart, *There is no God.*  
<sup>a</sup>Corrupt are they, and <sup>a</sup>have done abominable iniquity: *there is none that doeth good.*

<sup>2</sup>God looked down from heaven upon the children of men, to see if there were *any* <sup>b</sup>that did understand, that did <sup>c</sup>seek God.

<sup>3</sup>Every one of them is gone back: they are all together become *filthy*; *there is none that doeth good, no, not one.*

<sup>4</sup>Have <sup>a</sup>the workers of iniquity no knowledge? who <sup>a</sup>eat up my people as they eat bread: they have not called upon God.

<sup>5</sup>There <sup>a</sup>were they in great fear, *where no fear*  
Ez. xxxvi. 25. 2 Cor. vii. 1. Rev. xii. 11. m Rom. iii. 12. 1 John ii. 29. 3 John ii. 1. n xiv. 8. Is. xxvii. 11. Jer. iv. 22. Matt. xxiii. 17. &c. o xxvii. 2. Jer. x. 25. Rev. xvii. 16. p Lev. xxvi. 17. 38. Deut. xxviii. 65—67. 1 Sam. xiv. 15. q Kings vii. 6, 7. Job xv. 21. Prov. xxviii. 1. \* Heb. they feared a fear. xiv. 5.

A. M. 2943.

B. C. 1061.

a lxxxviii. title.  
b xiv. 1, &c. xcii.  
6. Matt. v. 22.  
Luke xii. 20.  
c x. 6. 11. 13.  
1 Kings xii. 26.  
Rom. i. 21. 28.  
d Gen. vi. 5. 6.  
11—13. Job xiv.  
4. xv. 16.  
e Lev. xxvii. 24  
—30. Deut. xii.  
31. 1 Kings xv.  
24. Ez. xiv. 47.  
5. 1 Pet. iv. 3.  
f Rom. iii. 10.  
&c.  
g xxxiii. 13, 14.  
cii. 19. Jer. xvi.  
17. xxiii. 24.  
h xxi. 10. Deut.  
iv. 6. Job xxxviii.  
28.  
i x. 4. xxviii. 8.  
1 Chr. xxviii. 9.  
2 Chr. xv. 2.  
xix. 3. 15. 1v. 6.  
k xiv. 3. 2 Sam.  
xx. 2. Is. liii. 6.  
lxiv. 6. Jer. viii.  
5. 6. Zeph. i.  
6.  
l Job xv. 16.  
m Rom. iii. 12. 1 John ii. 29. 3 John ii. 1. n xiv. 8. Is. xxvii. 11. Jer. iv. 22. Matt. xxiii. 17. &c. o xxvii. 2. Jer. x. 25. Rev. xvii. 16. p Lev. xxvi. 17. 38. Deut. xxviii. 65—67. 1 Sam. xiv. 15. q Kings vii. 6, 7. Job xv. 21. Prov. xxviii. 1. \* Heb. they feared a fear. xiv. 5.

q exli. 7. Ez. vi.  
8. xxxvii. 1—11.  
r xxxv. 4. 26. xl.  
14. lxxxiii. 16.  
17.  
s ii. lxxxii. 20.  
Is. xxviii. 22.  
&c. Lam. ii. 6.  
† Heb. Who will  
give salvations.  
&c. f. xiv. 7.  
t 1. 2. 15. xii. 6.  
xv. 32.  
u lxxxvi. 1. cxxvi.  
4. Job xlii. 10.  
Jer. xxx. 18.  
xxxi. 23. Joel  
iii. 1. Am. ix. 14.  
x cvi. 46—48.  
Ezra iii. 11.  
Neh. xii. 43. Is.  
xii. 1—3.  
PSALM LIV.  
B. C. 1060.  
a 1 Sam. xxiii. 19.  
20. xxvi. 1. Mic.  
vii. 5. 6. Matt.  
x. 21.  
b xxi. 1. xlviii. 10.  
lxxxix. 9. Ex. iii.  
14. lxxxiii. 21.  
xxvii. 5. 6.  
Prov. xviii. 10.  
Is. xxx. 27.  
Matt. i. 21. 23.  
Acts iv. 12. c xxvi. 1. xliii. 1. 2. xlix. 4. Prov. xxiii. 11. Jer. i. 34. d v. 1—3. xlii. 3. lv. 1, 2. cxxx. 2. exlii. 7. e lxxxix. 8. lxxxix. 14. Job xix. 13—15. f xxii. 16. lix. 3—5. Matt. xxvii. 20—23. g xvi. 8. xxxvi. 1. liii. 4. John xvi. 3.

was: for God hath <sup>a</sup>scattered the bones of him that encampeth *against* thee: *thou hast put them to shame*; <sup>a</sup>because God hath despised them.

<sup>6</sup>Oh that the salvation of Israel *were come* out of Zion! When God <sup>a</sup>bringeth back the captivity of his people, <sup>a</sup>Jacob shall rejoice, and Israel shall be glad.

## PSALM LIV.

David complains of his enemies, and prays for deliverance, 1—3. He glories in the help of God, predicts ruin to his foes, and vows sacrifices and praises, 4—7.

To the chief Musician on Neginoth, Maschil, A Psalm of David, <sup>a</sup>when the Ziphims came and said to Saul, Doth not David hide himself with us?

**S**AVE me, O God, <sup>b</sup>by thy name, and <sup>c</sup>judge me by thy strength.

<sup>2</sup>Hear my prayer, O God; give ear to the words of my mouth.

<sup>3</sup>For <sup>a</sup>strangers are risen up against me, and <sup>a</sup>oppressors seek after my soul: <sup>a</sup>they have not set God before them. Selah.

others, the same hateful dispositions, in which he indulged himself; and by calumny and lies prepared the way for persecution and murder. Thus he resembled, and was in some respects a type of, those who saw and hated the holy Jesus, because they hated the Father that sent him; and accomplished his death by lying witnesses and virulent accusations. (Notes, Matt. xxvi. 57—62. John viii. 41—47. xv. 22—25. xvi. 1—3. 2 Thes. ii. 8—12. Jam. iii. 3—6.)

V. 5. An accumulation of most expressive metaphors is here used, to mark the certainty of that dreadful and eternal punishment, which awaited this prosperous and haughty persecutor; and which awaits all who bear the same character, however in other respects distinguished.

V. 6, 7. The righteous, beholding the ruin of this vile transgressor, would reverence the Divine justice, become more afraid of sin, and be confirmed in true religion; yet, they would exult in beholding condign vengeance executed upon one, who was become so execrable and terrible by his crimes; and express cordial satisfaction in observing the event of a man's trusting in wealth and prosperity, encouraging himself in wickedness, renouncing God, and setting him at defiance. (Marg. Ref.)

V. 8. A green, &c. The olive-tree produces the oil, which is useful to man, and was employed in the worship of God. (Note, Judg. ix. 8—15.) Thus David, being rooted in love to the ordinances of God, would abide and be fruitful in his house; whilst Doeg, to whom was detained before the Lord, became a firebrand to destroy others and himself. (Notes, xiii. 5, 6. xcii. 12—15. cxlvii. 11, 12. Rom. xi. 16—22.)

V. 9. The psalmist praised God, as if his prediction had already been fulfilled; and he determined to wait still on his name.—The Name of God is glorious and excellent, in the judgment of “all his saints:” and they all deem it right, reasonable, honourable, and profitable, to wait patiently his time, in his ways, for the performance of his promises. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

It is far worse to glory in, than to perpetrate, wickedness: yet many mighty men have been ambitious of being distinguished, by doing extensive mischief with valour, or crafty policy. Indeed, poets, orators, and historians have generally celebrated those as heroes, whose conduct has been the reverse of the Divine goodness, and the very counterpart of Satan's malice, pride, deceit, and murder; who have abused superior advantages and endowments, to devise and execute plans of more extensive devastation; or, who by slanders and treachery excite war and bloodshed, among those who were at peace.—The words of a deceitful tongue are often, not only as a sharp razor, but more devouring than the sword; and numbers in all ages have loved evil more than good: (Marg. Ref.) and lies more than truth, equity, and love. But it is wonderful that any man should value himself for being able to do mischief, when God esteemeth it his glory to do good: and his goodness will increase the condemnation of all those, who are emboldened by it in committing iniquity: but it forms the security of those who depend on it, and copy it as their example.—The believer foresees that God will cast down, sweep away, eradicate, and extirpate from the earth, and destroy for ever in hell, those who do not make him their strength, but idolize their wealth and prosperity, and who encourage themselves in wickedness: and no criminals will perish with greater exultation to the righteous, than hardened persecutors. Their success is like the luxuriant growth of some poisonous plant, which it is a public service to destroy. But the righteous man is a fruitful olive-tree, planted in a good soil: he trusts in the everlasting mercy of God, and delights in his ordinances; and, however he may be now afflicted, (and thus conformed to the suffering Redeemer,) he will wait on the name of the Lord, and will praise him for ever. In expectation of this felicity, let us begin the work of heaven on earth; praying continually that we may only witness, but never share, the perdition of the ungodly.

## NOTES.

PSALM LIII. Title. This psalm differs very little from the fourteenth; and it is not known, nor has it been conjectured with much probability, on what account, or for what reason, the same sentiments are repeated in almost the same words. The variations, however, are sufficient to show, that the psalm in one place was *intentionally* altered from that in the other: and it is proba-

ble, from some change in the psalmist's circumstances, or some events which had occurred subsequent to its first publication.—The word *Mahalah* seems to denote a hollow instrument of music, a flute or pipe: and *Maschil*, or *instrueting*, implies the scope of it, viz.: an instruction or warning against impiety towards God, and rebellion against his anointed king.

V. 1—4. (Note, xiv. 1—3.) The only variations in these verses are the change, in several instances, of one word for another of nearly the same import.—Understand. (2.) *Maschil*, Title, *Causing to understand*; that is, ‘*applying his heart to understanding*.’ (Notes, 1. 16—21. 1 Chr. xxviii. 9. Prov. i. 7. ii. 1—6. John iii. 19—21. Rom. i. 28—32.) ‘Are not the workers of iniquity conscious, that they eat up my people, &c.’ Thus the fourth verse is rendered in some versions.

V. 5. This verse contains much more than the fifth verse in the fourteenth psalm; while the sixth is wholly omitted. (Note, xiv. 4—6.)—The rebels who rose up against David's authority, chiefly because they hated his religion, and were instigated by the spirit of persecution, proved on trial very cowardly; for no doubt God was pleased to impress terror on their hearts, when there was no adequate danger. (Notes, Judg. vii. 16—22. 1 Sam. xiv. 11—15. 2 Kings vii. 6, 7. Prov. xxviii. 1.) Thus the army of Absalom, which encamped against David, was easily routed; numbers fell in the forests; and, being left unburi, their bones were scattered: and because God despised the impotent rage of this abandoned party, his servant easily put them to confusion. (2 Sam. xviii. 5—8.)—They were a sort of type of the Jewish persecutors of Christ and his disciples.

V. 6. (Note, xiv. 7.)

## PRACTICAL OBSERVATIONS.

The folly of sinners greatly appears in their acting, as if they could escape the notice of Omniscience, prosper in defiance of Omnipotence, or be happy in rebellion against the source of all felicity.—They who go back from a religious profession generally become most filthy, or most malicious persecutors, who of all other sinners are most infatuated: for God hath despised, and will confound and destroy them; as he hath often scattered the bones of powerful armies, who have encamped against his church.—A guilty conscience and a dread of vengeance frequently fill the enemies of God with fears, where nothing formidable can be perceived; but at length their worst terrors will be awfully realized: (Note, Prov. x. 24.) and as the deliverance and prosperity of the church on earth will be attended with the ruin of all anti-christian opposers; so the eternal joys of the redeemed will be attended with the everlasting shame and misery of all their impenitent oppressors. (Note, Rev. xix. 17—21.)

## NOTES.

PSALM LIV. Title. This psalm seems to contain the prayer, and confident expectation, of David, in the extremity of danger; when the Ziphites led Saul and his army to the very spot, where David and his small company lay concealed; and when, surrounded on every side by bloodthirsty deceitful foes, nothing but an extraordinary divine interposition could possibly preserve him. Viewed in this light, and compared with the event, it appears peculiarly interesting; and shews that the psalmist's confidence in God and fervency in prayer, increased in proportion to the emergency. (Notes, 1 Sam. xxiii. 21—28. xxvi. 1—4.)

V. 1. The honour of God, and of his holy name, was deeply concerned in David's preservation; as the Lord had expressly engaged to give him the kingdom. And as the omnipotent Judge of all could not want power, to defend his servant from the cruelty and iniquity of Saul and his party, and thus to vindicate his own glory; the psalmist in assured faith appealed to his righteous decision, and applied for his effectual protection. (Notes, vii. 8—11. xxvi. 1. 1 Sam. xxiv. 8—15.) His argument resembles that of Joshua.—“O Lord, what shall I say, when Israel turneth their backs on their enemies? For the Canaanites shall cut off our name from the earth; and what wilt thou do unto thy great name?” (Notes, Josh. vii. 6—9. Marg. Ref.)

V. 2, 3. (Marg. Ref.) The Ziphites belonged to the same tribe with David; yet they acted as strangers: and Saul, the Lord's anointed king, and his party, were become most cruel and bloodthirsty tyrants: for they had “not set God before them.” Selah. Let that be noted. (Notes, iii. 1, 2. xxxvi. 1.)



4 Behold, <sup>a</sup>God is mine helper: the LORD is with them that uphold my soul.

5 He shall <sup>a</sup>reward evil unto <sup>a</sup>mine enemies: 'cut them off in thy truth.

6 I will <sup>a</sup>freely sacrifice unto thee: <sup>a</sup>I will praise thy name, O LORD, <sup>a</sup>for it is good.

7 For <sup>a</sup>he hath delivered me out of all trouble: and <sup>a</sup>mine eye hath seen his desire upon mine enemies.

### PSALM LV.

David <sup>a</sup>prays in great distress and terror. 1-8. He describes the wickedness and predicts the ruin of his enemies, 9-15. He determines to continue in prayer; and, confiding in God to deliver him and confound his foes, he exhorts others to trust in God. 16-23.

To the chief Musician on <sup>a</sup>Neginoth, Maschil,

A Psalm of David.

<sup>b</sup>GIVE ear to my prayer, O God; and <sup>a</sup>hide not thyself from my supplication.

2 Attend unto me, and hear me: <sup>a</sup>I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of <sup>a</sup>the oppression of the wicked: <sup>a</sup>for they cast iniquity upon me, and in wrath they hate me.

4 <sup>a</sup>My heart is sore pained within me; and <sup>a</sup>the tears of death are fallen upon me.

5 <sup>a</sup>Fearfulness and trembling are come upon me, and <sup>a</sup>horror hath <sup>a</sup>overwhelmed me.

6 And I said, <sup>a</sup>'Oh that I had wings like a dove! <sup>a</sup>for then would I fly away, and be at rest.

f xxviii. 12. xxv. 11. 2 Sam. xv. 3. xvi. 7. 8. Matt. xxvi. 59. g vi. 3. lxx. 20. lxxxviii. 3. cii. 3-5. Matt. xxvii. 37, 38. Mark xiv. 33. John xii. 27. 2 Cor. i. 8-10. h xiii. 4, 5. cxvi. 3. Is. xxxviii. 10-13. Heb. v. 7. i cxix. 120. 2 Sam. xv. 14. Job vi. 4. xxiii. 15, 16. k xlii. 6. lxi. 2. lxxxviii. 15, 16. Luke xxii. 44. \* Heb. covered. l xi. i. cxxxix. 9. Rev. xii. 14.

A. M. 2981.

B. C. 1023.

h xxviii. 6, 7, 13. i cxi. 11. Murg. lxxviii. 10. 17. Rom. viii. 31. Heb. xii. 6. Is. xlii. 1. k xxxi. 23. lxxxviii. 8. 2 Tim. iv. 14. Rev. xvii. 6. \* Heb. those that observe me. v. 8. xxviii. 11. Murg. lxxxix. 19. cxliii. 1. 12. m lxxi. 13-16. cvii. 22. cxvi. 17. Deut. xii. 6. n vii. 17. xxi. 13. cxl. 13. o lii. 9. xcii. 1. cxlvii. 1. p xxviii. 19. Gen. xlviii. 16. 2 Sam. iv. 9. 2 Tim. iv. 18. q xxxviii. 34. lxxviii. 10. 11. lxx. 10. xci. 8. xcii. 11. cxiii. 8.

PSALM LV. a vi. liv. lxxv. b v. 1. cxvii. 1. lxxv. 1. lxxx. 1. lxxxv. 8. 1 Pet. iii. 12. c xxxviii. 1. lxxx. 4. cxliii. 7. Lam. iii. 8. d xlii. 1, 2. xxviii. 3. xxxviii. 6. xliii. 2. cii. 9. 10. Is. xxxviii. 14. e xii. 5. liv. 3. lxxxi. 8. Lam. iii. 34-36. f xxviii. 12. xxv. 11. 2 Sam. xv. 3. xvi. 7. 8. Matt. xxvi. 59. g vi. 3. lxx. 20. lxxxviii. 3. cii. 3-5. Matt. xxvii. 37, 38. Mark xiv. 33. John xii. 27. 2 Cor. i. 8-10. h xiii. 4, 5. cxvi. 3. Is. xxxviii. 10-13. Heb. v. 7. i cxix. 120. 2 Sam. xv. 14. Job vi. 4. xxiii. 15, 16. k xlii. 6. lxi. 2. lxxxviii. 15, 16. Luke xxii. 44. \* Heb. covered. l xi. i. cxxxix. 9. Rev. xii. 14.

m l Sam. xxviii. 1. 2 Sam. xv. 14. xvii. 21. 22. Prov. vi. 4, 5. Jer. ix. 2. xxxvii. 12. n xviii. 4. Is. xvii. 12, 13. Matt. vii. 25-27. o Gen. xi. 7-9. 2 Sam. xv. 31. xvii. 1-14. John vii. 45-53. Acts xxiii. 6-10. p Jer. vi. 7. xxiii. 14. Matt. xxiii. 37, 38. q lxx. 6, 14, 15. 1 Sam. xix. 11. 2 Sam. xvii. 1. 2. Hos. vii. 6. Mic. ii. 1, 2. John xviii. 3. 28. Acts ix. 24. r 2 Sam. xvi. 21. 22. Is. lix. 6-10. Ez. ix. 4. Zeph. iii. 1-3. s Ez. xxii. 1-12. Acts vii. 51, 52. t cii. 2, 3. Is. lix. 7. Jer. v. 26, 27. ix. 3-5. Matt. xxvi. 4. u xli. 9. x xxxv. 26. xxxviii. 16. Is. x. 15. y Matt. xxvi. 21-23. John xiii. 18. z 2 Sam. xv. 12. xvi. 23. Jer. ix. 4. Mic. vii. 5. a Job xix. 13. Matt. xxvii. 47-50. Mark xiv. 44, 45. Luke xxii. 21, 47. b xli. 3. xlii. 2-3. cix. 6-20. 2 Sam. xv. 23. xvii. 9. 14. Matt. xxvii. 5. Acts i. 18-20. d Num. xvi. 30-34. Matt. xxvi. 24. Acts i. 25. e lxx. 4. Luke vi. 11, 12. xxii. 37-44.

7 Lo, then <sup>a</sup>would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from <sup>a</sup>the windy storm and tempest.

9 Destroy, O LORD, and <sup>a</sup>divide their tongues: for <sup>a</sup>I have seen violence and strife in the city.

10 <sup>a</sup>Day and night they go about it upon the walls thereof; <sup>a</sup>'mischief also and sorrow are in the midst of it.

11 <sup>a</sup>Wickedness is in the midst thereof: <sup>a</sup>'deceit and guile depart not from her streets.

12 For <sup>a</sup>'it was not an enemy that reproached me; then I could have borne it: neither was it that hated me, that did <sup>a</sup>'magnify himself against me; <sup>a</sup>then I would have hid myself from him:

13 But it was thou, <sup>a</sup>'a man mine equal, <sup>a</sup>'my guide, and <sup>a</sup>'mine acquaintance.

14 <sup>a</sup>We took sweet counsel together, and walked unto the house of God in company.

15 <sup>a</sup>'Let death seize upon them, and <sup>a</sup>'let them go down quick into <sup>a</sup>'hell: for wickedness is in their dwellings, and among them.

16 As for me, <sup>a</sup>'I will call upon God; and the LORD shall save me.

was become so weary of the treachery and ingratitude of men, and of the cares and disappointments of his high station; that he longed to have done with society, and to hide himself in some desert from the fury and fickleness of his people. He wished, in his haste, for the wings of the harmless dove, that he might "fly away and be at rest;" and his varied expressions, and the representation of the popular commotion as a violent tempest, show the vehement agitation of his mind. (Note, cxvi. 10, 11.) Yet in his more collected moments he could not approve of such a wish; he was not at liberty to leave his useful station; he could find no rest any where but in God, with whom he might commune in the midst of society; and he must wait for his more perfect rest, till he had fully served his generation.—These words describe the state of David's mind, when he went over the brook Cedron, and up Mount Olivet, "weeping as he went," and expecting speedy to be cut off: they "describe the agony of the Son of David, when he likewise went over the same brook Cedron, at the time of his passion, when his soul was sore amazed, and very heavy," "and exceeding sorrowful, even unto death." (Bp. Horne.) It may be added, that at that awful crisis the Saviour also prayed, "If it be possible, let this cup pass from me; nevertheless, not my will but thy will be done." (Notes, Matt. xxvi. 36-39. 42-46. John xviii. 1-3.) and David likewise speedily recovered his composure, and said, "Behold, here I am, let him do to me, as seemeth good unto him." (Notes, iii. 2 Sam. xv. 24-29.)—Every circumstance concurs in fixing this period as the date of the psalm: though some think it was composed during the persecutions which David endured for Saul.

V. 9-11. David had rescued Jerusalem from the Jebusites; and it became "the holy city," when the ark of God was placed there: yet it was now become the seat of violence and strife. (Note, 2 Sam. v. 6-8. vi. 12-19.) This he perceived at the breaking out of Absalom's rebellion, and therefore he would not venture to continue there; (Note, 2 Sam. xv. 13-15;) and when the usurper had got possession, mischief and sorrow, wickedness and guile, occupied the city in every part, parading it day and night, and guarding it against every approach of piety, equity, and loyalty, as against the most dangerous foes. (Note, 2 Sam. xvi. 15-23.) David therefore prayed, that the Lord would render the devices of the usurpers as Babel, by confounding their language and counsels, and thus leaving them to disunion, and mutual jealousies and suspicions. This was granted, when Hushai's counsel was preferred to Ahithophel's; and when that crafty politician, the stay of the whole party, went and hanged himself. (Notes, 2 Sam. xv. 31. xvii. 1-14. 23.)—Thus the nation of the Jews, after they had rejected Christ, were destroyed by being divided: and Jerusalem, having become the scene of every enormity, was miserably desolated by the Romans. (Notes, Matt. xxiii. 34-39. Rev. xi. 7-12.)

V. 12-15. Ahithophel's treachery was peculiarly distressing to David; and it was the more painful for being wholly unsuspected. So far from having been an avowed enemy, who now took occasion to reproach him, and to exult in his calamities, or menace his life; Ahithophel had been David's counsellor, and bosom friend, and had been treated by him as an equal, or as one of his own rank: he had also been his chosen and pleasing companion, in the exercise of religion, and in pious conversation. Yet this very man, without any affront, or previous quarrel, became an apostate and a traitor, and gave Absalom the most malicious and infernal counsel imaginable! (Notes, 2 Sam. xvi. 20-23. xvii. 1-4.)—Thus Christ was betrayed by one, whom he had honoured as a companion, a disciple, and an apostle; who resembled Ahithophel in his crimes and in his doom: for both were speedily overtaken by divine vengeance, in the same dreadful manner. (Note, 2 Sam. xvii. 23. Matt. xxvii. 3-5. John xiii. 18-30.) This was foretold by David concerning Ahithophel, and by

V. 4. (Notes, xi. 1-3. cxviii. 5-13. Is. xii. 2. Murg. Ref.) Uphold, Jonathan and some others adhered to David, and upheld his cause; and God would certainly favour them. (Notes, Gen. xii. 1-3. 1 Sam. xxii. 5. xxiii. 16-18. xxv. 23-31. 1 Chr. xii. 17, 18.)

V. 5. Truth. In fulfilling his promises, the God of truth would certainly cut off the enemies of his servant. (1 Sam. xxvi. 10.) This was well known; and therefore David only prayed for the accomplishment of the promises, attended with those circumstances, from which it was inseparable.—"The application to Christ and to Christians is plain and easy; for which reason our church has appointed this psalm to be read on Good Friday." (Bp. Horne.) (Notes, xxi. 8-12. lxxix. 22-28. cix. 6-20.)

V. 6. To offer thank-offerings and praise was right, pleasant, and acceptable to God. (Notes, xcii. 1, 2. cvii. 8, 9, 21, 22. cxvi. 17-19. Heb. xiii. 15, 16.)

V. 7. The words "<sup>a</sup>his desire," are not in the original, either in this or in any of the similar passages. (Note, xcii. 11.) We may suppose that David, as well as Jeremiah, could say, "I have not desired the woeful day, thou knowest." (Notes, Jer. xvii. 15-18. xlviii. 19, 20. Rom. ix. 1-3.) But he was assured that he should witness the awful judgments of God on his enemies, as well as the performance of his engagements to him.

### PRACTICAL OBSERVATIONS.

Our nearest relations may prove more unkind than strangers; they who ought to protect us may become our oppressors; and mere professors of true religion will generally behave to believers, worse than heathens do. So that, looking unto David betrayed by the men of Judah, and to Jesus betrayed by his apostle, and delivered to death by the Jewish rulers and people; what can we expect from any who "have not set God before them," except ingratitude, treachery, malice, and cruelty? But God is the helper of his people: he will favour and prosper those "that uphold their souls," while he confounds their persecutors: and his truth is engaged to reward evil to their enemies. Let us trust him and call upon him, when injured, or tempted: for his name's sake he will then save us, and plead our cause with all his power.—We should recollect past deliverances, to encourage our faith and prayer in present trials: and it is good and acceptable for us to sacrifice freely our spiritual oblations of grateful praise for the past, whilst we wait for further mercies.—As the risen and ascended Jesus could adopt the psalmist's words, and say, "He hath delivered me from all trouble, and mine eye hath seen his desire upon mine enemies;" so will his risen people at length be enabled to join in them.—"O Lord, help us to bear our cross without repining, and at length bring us to behold, and to share, thy victories and glory."

### NOTES.

PSALM LV. V. 1. Hide not, &c. That is, 'Do not disregard my prayer, nor leave me to myself, when I cry for help in my extreme distress.' (Notes, xxviii. 1. Lam. iii. 8.)

V. 2. (Notes, xxii. 1, 2. xxxii. 3-5. Is. xxxix. 14, 15.)

V. 3. They cast, &c. This psalm is supposed to have been composed during Absalom's rebellion. The leaders of that faction, both out of malice, and to strengthen their party, charged David with various crimes of which he was not guilty. (Notes, 2 Sam. xvi. 1-6. P. O. 1-12. xvi. 5-15.) Thus Christ was falsely accused by those who had taken counsel to put him to death.

V. 4-8. In general, David shewed the firmest courage in the most extreme dangers: but the unnatural rebellion of Absalom, which he knew to be the correction of his sin in the matter of Uriah, quite unmanned him; and he was filled with terror and consternation. (Notes, 2 Sam. xv. 13-15. 23.) Nay, he



17 <sup>f</sup>Evening, and morning, and at noon, will I pray, and <sup>e</sup>cry aloud: and he shall hear my voice.

18 <sup>b</sup>He hath delivered my soul in peace from the battle *that was* against me: for <sup>t</sup>there were many with me.

19 God shall <sup>k</sup>hear and afflict them, even <sup>h</sup>he that abideth of old. Selah. <sup>\*</sup>Because they have <sup>m</sup>no changes, therefore they fear not God.

20 He hath <sup>u</sup>put forth his hands against such as be <sup>a</sup>at peace with him: he hath <sup>t</sup>broken his covenant.

21 <sup>t</sup>The words of his mouth were smoother than butter, but <sup>u</sup>war was in his heart: his words were softer than oil, yet *were* they drawn swords.

22 <sup>t</sup>Cast thy <sup>t</sup>burden upon the LORD, and he shall sustain thee: <sup>h</sup>he shall never suffer the righteous to be moved.

23 But thou, O God, <sup>t</sup>shalt bring them down into changes, yet, &c. m lxxvii. 5, 6. Prov. i. 32. Ec. viii. 11. Is. xxxvii. 20. Jer. xlviii. 11. Zeph. i. 12. n 1 Sam. xxii. 17. xxiv. 10. 2 Sam. xviii. 12. Acts xii. 1. o vii. 4. cix. 5. cxc. 6, 7. <sup>t</sup> Heb. profaned. lxxix. 28. 34. 38. 2 Sam. ii. 4. v. 3. xiv. 32. 33. xv. 10—12. Ec. viii. 2. Ez. xvii. 16—19. Matt. x. 1—4. p xxviii. 3. lvii. 4. lxxi. 4. lxxiv. 3. Prov. v. 3, 4. xii. 18. xxvi. 24—26. 28. Matt. xxvi. 25. Luke xx. 20, 21. q John xiii. 2. r xxvii. 14. xxxvii. 5. Marg. xlii. 10, 11. lxxi. 8. lxxii. 8. Is. i. 10. Matt. vi. 31—34. xl. 28. Phil. iv. 6, 7. 1 Pet. v. 7. <sup>t</sup> Or, *gilt*. s xvi. 8. xxxvii. 24. lxxi. 2. 6. 1 Sam. ii. 9. John x. 27—30. 1 Pet. i. 5. t vii. 15, 16. lviii. 9. lxx. 12, 13.

Jesus concerning Judas: for the words are in the future, and more naturally signify a prediction, than an imprecation. (Marg. Ref.)—‘The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up rebellion against Moses and Aaron, “went down alive into the pit,” seems here alluded to; as the grand representation of the manner, in which the bottomless pit shall one day shut her mouth for ever upon all the impenitent enemies of the true King of Israel, and great high priest of our profession.’ (Bp. Horne.)

V. 17. (Notes, i. 7—15. cix. 2—5. Luke vi. 11, 12.)—Evening, &c. (17.)—Probably this was David’s general practice; from which he was not diverted by any of his troubles, but was rather made the more earnest in it. (Notes, Dan. vi. 10, 11. Acts x. 9—16. Marg. Ref.)—‘I will never give over my importunity, till he graciously grant my petition, and send me relief.’ (Bp. Patrick.)

V. 18. As this verse is in the past tense, while those which precede and follow it are future; the psalmist seems to refer to his former experience of the Lord’s goodness and faithful care of him; and thus to encourage himself and his friends to expect a happy event to their present perils. (Notes, 1 Sam. xvii. 34—37. 2 Cor. i. 8—11.) In former instances, when far superior forces had attacked him, God had delivered him in peace, and made him triumphant; for his invisible protectors and helpers were more numerous and powerful than all his visible foes. Thus our Lord said, “Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” And angels terrified and drove away the Roman soldiers, rolled away the stone from the sepulchre, and attended his resurrection and ascension. (Notes, Matt. xxvi. 47—56. xxviii. 1—8.)

V. 19. He “who inhabiteth eternity.” (Note, Deut. xxxiii. 27, 28. Is. lvii. 15, 16. Mic. v. 2.) hearing the prayers of his distressed servants, would certainly punish their persecutors; who had been hardened in impiety, by uninterrupted prosperity. Or, God would certainly afflict them, because *they would not turn and fear him*.

V. 20, 21. Absalom, or Ahithophel, seems to have been here intended: but the character and language of crafty, flattering courtiers, and of malicious dissemblers, in all ages, is emphatically described. Thus Judas betrayed Christ, when he had said, “Hail, Master, and kissed him.” (Marg. Ref.)

V. 22. ‘Whatever God has given or allotted thee, commit it all to his keeping by faith and prayer.’ This is the way of peace and safety. (Notes, xxxvii. 5, 8. Matt. vi. 25—34. Phil. iv. 7, 8. 1 Pet. v. 5—7.)

V. 23. Half, &c. Such persons, as are here described, generally come to a violent end, before half the years are elapsed, which they might otherwise have been expected to live. (Marg. Ref. Notes, 2 Sam. xvii. 23. xviii. 9—14.)

#### PRACTICAL OBSERVATIONS.

The most excellent persons have always experienced the basest treatment in this evil world: and the more any mere man hath resembled the Son of God, in heavenly zeal and purity; the more hath he been traduced and hated by them, whose crimes he opposed, or whose hypocrisy he detected. The clamours and oppression, the calumnies and malice, of ungodly men, may, however, be the more easily endured, if we possess peace of conscience, and a sweet sense of the Divine favour. But when our sufferings from men excite in us the sense, or the dread, of the anger of our offended God; when a guilty conscience gives Satan advantage in assailing our peace, and sapping the foundations of our hope; we must needs “mourn in our complaint,” and the thoughts of our hearts will often become like the tempestuous waves of the restless ocean: so that, in this case, even eminent believers have been filled for a time with inexpressible horror and consternation. Yet none of them was ever so overwhelmed with terror and anguish, as the holy Jesus was; when “it pleased the Lord to bruise him, to put him to grief, and to make his soul an offering for our sins.” But in “his agony he prayed more earnestly,” and was heard and delivered: and if we trust in his merits, and copy his example, we too shall be supported under all, and carried through all. They, who are most conversant with mankind, will see the most to disquiet, discourage, and disgust them; if they have a spiritual judgment, and are labouring to do good. Disappointment and vexation, arising from the experience of the inconstancy, ingratitude, and treachery of mankind in general, will sometimes render them weary of the most eminent stations, and honourable services; and make them long for

A.M. 2970.

B.C. 1034.

f v. 2, 3. cxix. 62. 147. 148. 164. Dan. vi. 10, 13. Mark i. 35. vi. 46—48. Luke xvi. 1—7. Acts x. 3, 9, 30. Eph. vi. 18. 1 Thes. v. 17. g Job xix. 7. Lam. iii. 8. Heb. v. 7. h iii. 6, 7. xxvii. 1—3. lvii. 3. cxviii. 10—12. 2 Sam. xvii. 28. xxii. 1. Acts ii. 33—36. 2 Kings vi. 16. 2 Chr. xxxi. 7, 8. Matt. xxvi. 53. k lxxv. 5. cxliii. 12. 1 Thes. ii. 15, 16. Rev. ii. 10, 11. l xc. 1, 2. Deut. xxxiii. 27. Mic. v. 2. Col. i. 17. <sup>\*</sup> Or, *With whom* also there be changes, yet, &c. m lxxvii. 5, 6. Prov. i. 32. Ec. viii. 11. Is. xxxvii. 20. Jer. xlviii. 11. Zeph. i. 12. n 1 Sam. xxii. 17. xxiv. 10. 2 Sam. xviii. 12. Acts xii. 1. o vii. 4. cix. 5. cxc. 6, 7. <sup>t</sup> Heb. profaned. lxxix. 28. 34. 38. 2 Sam. ii. 4. v. 3. xiv. 32. 33. xv. 10—12. Ec. viii. 2. Ez. xvii. 16—19. Matt. x. 1—4. p xxviii. 3. lvii. 4. lxxi. 4. lxxiv. 3. Prov. v. 3, 4. xii. 18. xxvi. 24—26. 28. Matt. xxvi. 25. Luke xx. 20, 21. q John xiii. 2. r xxvii. 14. xxxvii. 5. Marg. xlii. 10, 11. lxxi. 8. lxxii. 8. Is. i. 10. Matt. vi. 31—34. xl. 28. Phil. iv. 6, 7. 1 Pet. v. 7. <sup>t</sup> Or, *gilt*. s xvi. 8. xxxvii. 24. lxxi. 2. 6. 1 Sam. ii. 9. John x. 27—30. 1 Pet. i. 5. t vii. 15, 16. lviii. 9. lxx. 12, 13.

u Prov. xv. 11. xxvii. 20. Is. xxxviii. 17. s Heb. men of bloods and deceit shall not live half their days. v. 6. 2 Sam. iii. 27. xx. 9, 10. 1 Kings ii. 5, 6. x Job xv. 32. Prov. x. 27. Ec. vii. 17. Matt. xxvii. 4, 5. P S A L M LVI. <sup>\*</sup> Or, a golden Psalm. xvi. lvii. —ix. titles. a 1 Sam. xxi. 11—15. b xxix. 9. lvii. 1—3. lix. 10. lxxi. 13—16. cxxvii. 10, 15, 17—20. cxliii. 12. c xxi. 9. xxvii. 2. xxxv. 25. lvii. 3. cxi. 17. cxvii. 3. Prov. i. 12. Lam. ii. 2, 5. 16. 1 Cor. xv. 54. <sup>t</sup> Heb. *observed*. d iv. 8. marg. d iiii. i. cxviii. 10—12. Acts iv. 25—27. Rev. xvi. 14. e ix. 2. xci. 1. xcii. 1. 8. xciii. 4. Is. lviii. 13. Dan. v. 13. Mic. vi. 6. f xxxiv. 4. iv. 4, 5. 1 Sam. xxi. 10, 12. xxv. 6. 2 Chr. x. 3. g Cor. i. 9—10. vii. 5, 6. g 10, 11. xii. 6. xix. 7, 8. cix. 89, 90, 100. cxxviii. 2. John x. 35. h xxvii. 1. xvi. 1, 2. cxviii. 6. Is. xxxi. 3. xli. 10. Rom. viii. 31—39. Heb. xii. 6. i Is. xxix. 20, 21. Matt. xxiii. 15. xxi. 61. John ii. 19. 2 Pet. iii. 16. k 1 Sam. xviii. 17, 21, 29. xx. 7, 33. Jer. xviii. 18. Luke xxii. 3—6.

“the pit of destruction: <sup>\*</sup>bloody and deceitful men <sup>\*</sup>shall not live out half their days; but I will trust in thee.

#### PSALM LVI.

David prays for mercy; depending on the word of God, amidst the rage and malice of his enemies, 1—7. He comforts himself by thoughts of the Lord’s providential care and gracious promises; and by praising him for past deliverances, 8—13.

To the chief Musician upon Jonath-elem-rechokim, <sup>\*</sup>Michtam of David, <sup>\*</sup>when the Philistines took him in Gath.

<sup>b</sup>BE merciful unto me, O God; for man would <sup>s</sup>swallow me up: he fighting daily oppresseth me.

2 Mine <sup>t</sup>enemies would daily swallow me up: for *they be* <sup>d</sup>many that fight against me, O thou <sup>e</sup>most High.

3 <sup>f</sup>What time I am afraid, I will trust in thee.

4 <sup>f</sup>In God I will praise his word; <sup>i</sup>in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day <sup>t</sup>they wrest my words: <sup>h</sup>all their thoughts *are* against me for evil.

retirement and obscurity, where they may no longer witness the miseries and crimes which they cannot prevent. This should induce us all to seek our rest in God, and to be willing to depart hence to a better world when he pleases: but we must not be “weary of well-doing,” or relinquish our work, till our Lord and Master release us: and at last no change can add to our present continued happiness, except that which augments our holiness.—No wickedness so distresses the believer, as that which he witnesses in the visible church of God: with anguish of heart he often perceives violence and discord in the congregations, where the gospel of peace is preached and professed; by which the common cause is weakened, the truth disgraced, and far more mischief done than by all the fury of persecutors. When professed Christians forsake God, and give way to malice, wickedness, and deceit; destruction and sorrow are at hand: disunion of heart, and intestine quarrels, make way for further evils; and, instead of a holy city, a Babel will be erected, which must also be destroyed.—The true Christian must expect trials from professed friends, from those whom he hath most trusted and served; and from those with whom he hath taken sweet counsel, and associated in the ordinances of God: this will be very painful, but by looking unto Jesus he will be enabled to bear it.—Though we must not pray for the destruction of our most treacherous injurers; yet we may warn them of the doom of those, who before them have trodden in the same path: and in every possible trial let us “call upon the LORD, and he will save us.”—Our souls need spiritual nourishment at least as often as our bodies need food: but we generally starve in the midst of abundance; because we pray so seldom, so superficially, and so formally.—David had more loyal subjects than he expected; Christ had more favourers than appeared, when the general cry was “Crucify him, crucify him:” and there are more true Christians, and believers have more real friends, than in their gloomy hours they suppose. If, however, God be for us, he will deliver our souls in peace from every conflict, whether few or many side with us: and it is better to have changes and afflictions, than to be hardened by uninterrupted prosperity, and thus emboldened to treachery and cruelty; which generally end in untimely death, and bring men down into the pit of destruction.—Flatterers, whose words are soft and insinuating, are always to be suspected and dreaded: for many of this company have war in their hearts; and by smooth, deceitful language do more harm, than they could have done with their drawn swords. But let us learn to trust only in the Lord, and to cast every burden upon him, by faith and prayer: for he will never suffer the righteous to be moved, either for want of inward supports, or outward protection. And, having thus found comfort ourselves, let us exhort and encourage our afflicted brethren to apply for the same relief.

#### NOTES.

PSALM LVI. Title. “Jonath-elem-rechokim,” signifies, *the silent dove of distant places, or in a far country*. David had been harmless as a dove, in the midst of Saul’s persecutions: he was silent and patient under oppression: he was now driven, like a timorous dove, to a distance from his home, and from the ordinances of God: and when exposed to extreme danger from the Philistines, set on perhaps by the relations of Goliath, he bore all patiently, and attempted no revenge. In this he typified the harmless, suffering, and patient Jesus. (Note, 1 Sam. xxi. 10—15.)

V. 1, 2. Whilst David remained in the land of Judah, his countrymen fought against him; and at Gath the Philistines sought to slay him. Thus Jews and Gentiles united against Christ; and his disciples are “hated of all men for his name’s sake.”—The word rendered “swallow me up,” seems to mean, *pursue me panting*, with eagerness and rage; as Saul of Tarsus breathed out threatenings and slaughter against the disciples of Christ. (Notes, xxvii. 1—3. Job xxxi. 29—32. Am. ii. 6—8. Acts ix. 1, 2.)—The last clause may be rendered, “There be many that fight against me from on high,” or, from a safe and fortified place. The original word is not the same which is generally rendered “most high.”

V. 3, 4. “In the time of alarm,” when others were dismayed, and he was tempted to fear; the psalmist determined to trust in God; and to honour his word, and glory in it, as a full security in every possible danger. (Note, xii. 5, 6. cxxviii. 2. Num. xxiii. 19. Matt. xxiv. 32—35.) He especially referred



6 They 'gather themselves together, they 'hide themselves, they 'mark my steps, when they wait for my soul.

7 Shall they 'escape by iniquity? 'in *thine* anger cast down the people, O God.

8 Thou 'tellest my wanderings: 'put thou my tears into thy bottle: 'are they not in thy book?

9 When 'I cry unto thee, 'then shall mine enemies turn back: this I know; for 'God is for me.

10 'In God will I praise his word: in the LORD will I praise his word.

11 In God have I put my trust: 'I will not be afraid what man can do unto me.

12 'Thy vows are upon me, O God: 'I will render praises unto thee.

13 For 'thou hast delivered my soul from death: 'wilt not thou deliver my feet from falling, that I may 'walk before God in 'the light of the living?

### PSALM LVII.

In extreme danger, David fervently prays to be delivered from his cruel foes, 1—6. He encourages himself in praising God, and fervently prays that he may be universally glorified, 7—11.

To the chief Musician, \*Al-taschith, Michtam of David, 'when he fled from Saul in the cave.

**B**E merciful unto me, O God, 'be merciful unto me: 'for 'my soul trusteth in thee: yea, 'in the shadow

z xxvii. 1, cxli. 7, 8. Is. li. 7, 8, 12, 13. a lxvi. 13, lxvii. 11, cxvi. 14—19. Gen. xxviii. 20—22, xxxv. 1—3. Num. xxx. 2, &c. 1 Sam. i. 11, 24—28. Ec. v. 4—6. b ix. 1—3, xxi. 14, 16, 17. Is. xli. 1. e lxxvii. 12, 13. cxvi. 8. 2 Cor. i. 10. Heb. ii. 15. Jam. v. 20. d xvii. 5. cxiv. 18. cxlv. 14. 1 Sam. ii. 9. e cxvi. 9. Gen. xvii. 1. Is. ii. 5, xxxviii. 3. f Job xxxiii. 30. John xii. 35, 36. Eph. v. 8, 14. Rev. xxi. 23, 24. —PSALM LVII. \* Or, *destroy not, a golden Psalm*. lviii. lix *ditto*. a cxlii. *ditto*. 1 Sam. xxiii. 1, xxiv. 3, 8. b vi. 1, lxix. 13—16. cxix. 76, 77. c ix. 10, xlii. 5. cxxy. 1. Is. i. 10. d xvii. 7, 8. xxxvi. 7, lxi. 4. lxiii. 7. xci. 1, 13. Ruth ii. 12. Luke xiii. 34.

to the promises of God, that he should be king over Israel. *What flesh, &c.* (4.) Notes, 2 Chr. xxxii. 8. Jer. xvii. 5—8.)

V. 5. *Wrest, &c.* Or, "They thwart me in all my concerns." The words, in either sense of them, with the rest of this and the following verses, emphatically describe the conduct of the scribes and priests towards the Lord Jesus, of which the insidious perverseness and disingenuity, with which Saul and his courtiers treated David, were a sort of prefiguration. (*Marg. Ref.*)

V. 6, 7. (*Marg. Ref. Note*, xlix. 5.)

V. 8. *Wanderings*. In the translation used in the Common Prayer Book, the word *flittings* is used. This is a provincial term for removing from one residence to another; but it is not generally understood.—David was continually removing from place to place; but the Lord numbered all his wanderings, and watched over him wherever he went. His tears also were noticed, as if preserved in a bottle, or registered in a book: no doubt, therefore, his life would be precious in the sight of the Lord. 'If God keep the tears of his saints, much more will he remember their blood to avenge it; and though tyrants burn their bones, yet can they not blot the tears and blood out of God's register.' (*Marg. Ref.*)

V. 9—11. (*Notes*, 3, 4. xxvii. 1—3. xlvii. 7. lxii. 1—7. Rom. viii. 28—39.)

V. 12. *Thy vows, &c.* David had, it seems, made solemn vows, under his distresses, of rendering public praises unto God, when delivered; and of using his promised regal authority, to promote 'his glory; and he confidently expected, and fully purposed, to perform these vows. (*Marg. Ref. Notes*, lxvi. 13—15. Gen. xxxv. 1—3.)

V. 13. The Lord had rescued David from many imminent perils of death; and he trusted that he would keep him from falling by the hands of his enemies, that he might live, to walk before him, as his anointed king, in prosperity and usefulness. Or, he meant, that God, having saved his soul by converting grace, would uphold him in the ways of holiness, in which he desired to walk till he came to heaven. (*Notes*, cxvi. 8, 9. cxlv. 14.)—*Light of, &c.* (*Notes*, Job xxxiii. 27—30. Rev. xxi. 22—27.)

### PRACTICAL OBSERVATIONS.

The heavy and continued trials, through which many of the Lord's servants have passed, should teach us to be silent and patient under our lighter afflictions. "We have not yet resisted unto blood, striving against sin."—Our good words may, indeed, be wrested to an evil meaning; and our footsteps watched by those who devise evil against us; but we are not in general endangered by furious assailants, who would swallow us up, and destroy us; or at least, they, who would oppress us have their hands bound, or otherwise employed. Yet are we often tempted to repine and despond under our trivial sorrows! For this we should check and condemn ourselves; and, under every disquieting fear, we should place our confidence in God, and pray more earnestly for his pardoning mercy.—Meditation on the power of the Most High, engaged by his faithful promise for the protection of his people, will encourage us to say with boldness, "The Lord is my helper, I will not fear what man can do unto me:" (*Note*, Heb. xiii. 5, 6.)—The believer's soul, body, character, and interest, are all safe under the Divine protection; and when he prays earnestly, his enemies will be driven back and disappointed. Men may for a time prosper in, and by, iniquity; but God in his anger will soon cast them down: and our

A.M. 2043.

B.C. 1061.

i. ii. 1—3. lix. 3. lxxi. 10. cxl. 2. Matt. xxvi. 3. 4, 57. xxvii. 1. Acts iv. 5, 6. xxiii. 12—14. m x. 8—10. lxiv. 2—6. Dan. vi. 4.

n lvii. 6. lxxix. 51. Job xiv. 16. xxxi. 4. Jer. xx. 10. Luke xx. 20. o xlvii. 15. Jer. vii. 10. Hab. i. 13.

p iv. 9. 15. 23. Jer. x. 25. xlviii. 19—23. q cv. 13, 14. cxvi. 8. Num. xxxiii. 2, &c. 1 Sam. xix. 16. cxli. 1. —5. xxvii. 1. Is. lxiii. 9. 2 Cor. xi. 26. Heb. xii. 8, 13, 38.

r xxxix. 12. cxvii. 5, 6. 2 Kings xv. 5. Job xvi. 20. Rev. vii. 17. s cxxxix. 16. Mal. iii. 16. Matt. x. 30. Rev. xx. 12.

t cxviii. 11—13. Ex. xvii. 9—11. Jer. xxxiii. 3. u xviii. 38—42. xviii. 2. John xviii. 6.

x xlvii. 7, 11. Is. viii. 9, 10. Rom. viii. 31. y See on 4—1x. 6. Gen. xxxii. 11. Matt. xvi. 35. Heb. vi. 18.

z xxvii. 1, cxli. 7, 8. Is. li. 7, 8, 12, 13. a lxvi. 13, lxvii. 11, cxvi. 14—19. Gen. xxviii. 20—22, xxxv. 1—3. Num. xxx. 2, &c. 1 Sam. i. 11, 24—28. Ec. v. 4—6. b ix. 1—3, xxi. 14, 16, 17. Is. xli. 1. e lxxvii. 12, 13. cxvi. 8. 2 Cor. i. 10. Heb. ii. 15. Jam. v. 20. d xvii. 5. cxiv. 18. cxlv. 14. 1 Sam. ii. 9. e cxvi. 9. Gen. xvii. 1. Is. ii. 5, xxxviii. 3. f Job xxxiii. 30. John xii. 35, 36. Eph. v. 8, 14. Rev. xxi. 23, 24. —PSALM LVII. \* Or, *destroy not, a golden Psalm*. lviii. lix *ditto*. a cxlii. *ditto*. 1 Sam. xxiii. 1, xxiv. 3, 8. b vi. 1, lxix. 13—16. cxix. 76, 77. c ix. 10, xlii. 5. cxxy. 1. Is. i. 10. d xvii. 7, 8. xxxvi. 7, lxi. 4. lxiii. 7. xci. 1, 13. Ruth ii. 12. Luke xiii. 34.

e Is. x. 25. xxvi. 20. Matt. xxiv. 22. John xvi. 20. Jam. v. 10. 11. Rev. vii. 14. xxi. 4. f lvi. 2. cxxxvi. 2, 3. Is. lvii. 15.

g cxxxviii. 8. Is. xxvi. 12. Phil. i. 6. ii. 12, 13. Heb. xiii. 21.

h xviii. 6, &c. cxliv. 5—7. Matt. xxvii. 2. —6. Acts xii.

i Or, *he reproacheth him, that would, &c.*

j lvi. 2. Num. xxiii. 24. Job xxxi. 31. Mic. ii. 2, 3.

k xl. 11. lxiii. 3. John i. 17.

l x. 9. xvii. 12. 13. xxi. 13—16. xxxv. 17. lviii. 6. Prov. xxviii. 15. Dan. vi. 22—24.

m Judg. ix. 20. Jam. iii. 6.

n lviii. 6. Job iv. 10, 11. Prov. xxx. 14.

o v. 21. lxiv. 3. Prov. xii. 12. xxxv. 18. Rev. xix. 15.

p xxi. 13. cxviii. 4, 5. 1 Chr. xxix. 11. Is. ii. 11, 17.

q viii. 1. cxiv. 4. r lxxix. 19. cxlviii. 13. Num. xiv. 21. Is. vi. 3.

s vii. 16. ix. 15, 16. xxxv. 7, 8. cxl. 5. 1 Sam. xxiii. 22—26. Prov. xxix. 5. t xlii. 6. cxli. 3. cxliii. 4. Matt. xxvi. 37, 38. u cxviii. 1, 2. cxli. 7. 2 Or, *prepared*. 2 xxxiv. 4. Is. lxiv. 15. Rom. v. 8. Eph. v. 20. y Judg. v. 12. Is. liii. 1, 2. z xvi. 9. xxx. 12. cxviii. 1—3. Acts ii. 26. a ii. 1. xviii. 49. xlii. 22, 23. xvi. 3. cxxxviii. 1, 4, 5. cxlv. 10—12. Rom. xv. 9. b xxxvi. 5. lxxi. 19. lxxxv. 10, 11. lxxxix. 1, 2. cxli. 11. cxviii. 4. e Gen. ix. 9—17. Is. li. 7—11. Heb. vi. 17, 18. d v. 11. 1. 9. Rev. xv. 3, 4.

of thy wings will I make my refuge, 'until these calamities be overpast.

2 I will cry unto 'God most high; unto God 'that performeth *all things* for me.

3 He shall 'send from heaven, and save me 'from the reproach of him that would 'swallow me up. Selah. God shall 'send forth his mercy and his truth.

4 My soul is 'among lions: *and I lie even among* them that are 'set on fire, *even* the sons of men, 'whose teeth are spears and arrows, and their 'tongue a sharp sword.

5 'Be thou exalted, O God, 'above the heavens: let 'thy glory be above all the earth.

6 They have prepared 'a net for my steps; 'my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 'My heart is fixed, O God, my heart is 'fixed: 'I will sing and give praise.

8 'Awake up, 'my glory; awake, psaltery and harp; *I myself* will awake early.

9 'I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For 'thy mercy is great unto the heavens, and 'thy truth unto the clouds.

11 'Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

s vii. 16. ix. 15, 16. xxxv. 7, 8. cxl. 5. 1 Sam. xxiii. 22—26. Prov. xxix. 5. t xlii. 6. cxli. 3. cxliii. 4. Matt. xxvi. 37, 38. u cxviii. 1, 2. cxli. 7. 2 Or, *prepared*. 2 xxxiv. 4. Is. lxiv. 15. Rom. v. 8. Eph. v. 20. y Judg. v. 12. Is. liii. 1, 2. z xvi. 9. xxx. 12. cxviii. 1—3. Acts ii. 26. a ii. 1. xviii. 49. xlii. 22, 23. xvi. 3. cxxxviii. 1, 4, 5. cxlv. 10—12. Rom. xv. 9. b xxxvi. 5. lxxi. 19. lxxxv. 10, 11. lxxxix. 1, 2. cxli. 11. cxviii. 4. e Gen. ix. 9—17. Is. li. 7—11. Heb. vi. 17, 18. d v. 11. 1. 9. Rev. xv. 3, 4.

only security lies in escaping from iniquity.—The Lord graciously notes and orders the removals of his people; whilst they keep in the path of duty, they cannot be driven from his gracious presence; and their tears of godly sorrow, and those which are extorted by persecution, or sympathy with the sufferings of others, will be reserved to be jewels in the crown of glory. Let us then be careful to discharge our own obligations.—General vows are upon us as Christians, which have been ratified at baptism and the Lord's supper; and we have made promises and engagements in seasons of trouble and distress. Let us be careful to perform them, when delivered; and then we may leave all the rest with the Lord: and if his grace have delivered our souls from the death of sin; he will deliver our feet from falling, and bring us to heaven, to walk before him for ever "in the light of the living," in the bright world of perfect knowledge, love, purity, and felicity.

### NOTES.

PSALM LVII. Title. *Al-taschith*, or, *Thou shalt not destroy*. *Destroy not*. This may intimate, that David trusted, that the Lord would not permit him to be destroyed, though closely pursued by Saul. Some think that the word refers to the restriction David laid on his officers, not to destroy Saul. (*Notes*, 1 Sam. xxiv. 4—7. *Marg. Ref.*)—*Cave*. (*Notes*, cxlii. Title. 1 Sam. xxii. 1, 2. xxiii. 19—29. xxiv. 1—3.)

V. 1. (*Notes*, xxxvi. 7—9. lxiii. 7, 8. Ruth ii. 11, 12. Is. xxvi. 20, 21. Matt. xxiii. 37—39. *Marg. Ref.*)

V. 2. *That performeth, &c.* David could not perform for himself those things, which were requisite for his security, and advancement; he would not seek them by killing Saul, nor would he allow his soldiers to slay him: but he trusted in God, who had given him the promise of the kingdom, to perform all things necessary to its fulfilment in his own time and manner. (*Notes*, xxxviii. 12. 1 Sam. xvi. 13. xxiv. 4—7. xxvi. 8—12. 1 Kings xi. 37. xii. 2, 3. Phil. i. 7, 8.)

V. 3. *From the reproach, &c.* Or, *From the reproof of him that would swallow me up*.—God would sooner send his angels from heaven to deliver his servant, than suffer his furious enemies to destroy him. (*Marg. Ref.*)—*Mercy, &c.* (*Notes*, xl. 11, 12. lxii. 6, 7. lxxxvi. 15. lxxxix. 1—4. John i. 17.)

V. 4. *My soul, &c.* 'The fiercest beasts, the most devouring of elements, and the sharpest of military weapons, are selected to represent the power and fury of David's enemies: how much more furious were the enemies of Christ, who, in his passion, resembled Daniel in the lions' den, and the three children in the fiery furnace! (*Horne*).—*Set on fire*. Incendiaries, who kindled and fed the flame of contention, and fierce rage, by words and actions. (*Notes*, lii. 1—4. 1 Sam. xxii. 9, 10. Prov. xvi. 27. xxvi. 17—23. Jam. iii. 3—6.)

V. 5. If David had been destroyed by his fierce enemies, God would have been dishonoured: but his marvellous deliverance and advancement were honourable to the name of the Lord; and even angels in heaven, as well as men on earth, would glorify him on that account.—In this he was peculiarly a type of the Saviour. (*Notes*, xxi. 13. Matt. vi. 9. 13.)

V. 6. *Notes*, vii. 14—16. ix. 15, 16. (*Marg. Ref.*)

V. 7—11. The psalmist here suddenly changes his language from deep complaints to exulting praises. His heart, delivered from desponding fears, was fixed in a determination to praise God, and to employ his tongue and all his musical powers in that service: with this he would awaken the morning, or



PSALM LVIII.

David reproves unjust elders and judges, 1, 2. He describes the odious character of the wicked, 3-5. He predicts their ruin; and the joy of the righteous, on beholding the just judgments of God upon them, 6-11.

To the chief Musician, \*Al-taschith, Michtam of David.

**D**O ye indeed speak righteousness, <sup>b</sup>O congregation? do ye judge uprightly, <sup>c</sup>O ye sons of men? 2 Yea, "in heart ye work wickedness; ye <sup>d</sup>weigh the violence of your hands in the earth. 3 The wicked are <sup>e</sup>estranged from the womb: they go astray <sup>f</sup>as soon as they be born, speaking lies. 4 Their <sup>g</sup>poison is <sup>h</sup>like the poison of a <sup>i</sup>serpent; they are like <sup>j</sup>the deaf <sup>k</sup>adder that stoppeth her ear; 5 Which will not hearken to the voice of charmers, <sup>l</sup>"charming never so wisely.

<sup>e</sup> xxi. 20. Is. x. i. xxvii. 7. <sup>f</sup> li. 5. Job xv. 14. <sup>g</sup> Prov. xxii. 15. Is. xlviii. 8. <sup>h</sup> Eph. ii. 3. v. 18. <sup>i</sup> Heb. from the belly, xxii. 10. Is. xlv. 3. <sup>j</sup> g. xli. 3. Ec. x. 11. Rom. iii. 13. Jam. iii. 13. <sup>k</sup> Heb. according to the likeness of, h Matt. iii. 7. xxiii. 33. <sup>l</sup> i Jer. viii. 17. <sup>g</sup> Or, asp. Job xx. 14. 16. Is. xi. 8. <sup>||</sup> Or, be the charmer never so cunning. Deut. xviii. 11. Is. xix. 3.

begin the day; and he would render his worship as public as he possibly could, that both the Israelities and the surrounding nations might hear.—This may with peculiar propriety be applied to Jesus, as risen from the dead, and exulting in the view of the glory of God in the conversion of the Gentiles. (Notes, 4. xxii. 22-28. xl. 9. 10. cviii. 1-5.)—*Thy mercy, &c.* (10.) (Notes, xxxvi. 6-9. lxxxix. 1-4. ciii. 11-15.)

PRACTICAL OBSERVATIONS.

Protection from man's *injustice* must be sought from the Lord's *mercy*; and the most eminent believers need frequently to reiterate the publican's prayer, "God be merciful to me, a sinner." But an inward consciousness, that our souls trust in the Lord, may enable us, in the most imminent dangers, to expect, that our calamities will at length be overpast: and, in the mean time, by faith and prayer, we must make the shadow of his almighty wings our refuge.—If we have fled from the wrath to come, unto Jesus Christ, we are interested in all his merits, grace, and victories; and in all the precious promises and glorious perfections of our God: and he, that hath performed all things requisite to the salvation of his people, will in answer to our prayers perform all things for us, and in us, which are needful to our enjoyment of it. It is true that the sons of men, among whom we live, are often savage as lions, and fierce as the flaming fire: their teeth seem to be spears and arrows, and their slanderous tongues, sharp swords: and Satan, a still more subtle, powerful, and cruel enemy, would swallow us up. But notwithstanding their snares and pits, their stratagems and assaults, we are safe, if we belong to the Lord. The Redeemer was far more exposed to their rage and malice, and by their wicked hands was crucified and slain: yet the Lord sent from heaven, and raised him from the dead, and advanced him to his glorious throne: and he will, through him, send forth his mercy and truth, and graciously accomplish his promises; he will rescue our souls from all tempters and persecutors; and angels shall join with men in beholding and celebrating his glory in our salvation. Let us then seek to have our hearts fixed on him, and prepared for his spiritual worship; to celebrate the praises of his boundless mercy and unfailing faithfulness, and to "glorify him with body and spirit, which are his." Let us assuredly expect and wait for, the completion of what concerneth us: and let us earnestly pray, that the Lord may be exalted above the heavens, and his glory above all the earth, by extending the blessings of his gospel through every part of the land. (Notes, lxvii. 1-7.)

NOTES.

PSALM LVIII. V. 1, 2. It is conjectured that Saul instituted a legal process against David; and, by corrupting the assembly of the elders, obtained an iniquitous sentence of treason against him, in order to cover his malicious persecution. Thus the Sanhedrim and the people of the Jews, and Pilate, condemned Jesus to be put to death. In both cases, the persons concerned *inwardly designed* and loved wickedness; and, whilst they pretended to weigh the cause in the balance of justice, they used their power to commit violence, after having deliberately considered the nature and consequences of their conduct: and this was the more heinous, as it was perpetrated by the magistrates placed over the people of God, "in the land" where his name was worshipped, and his oracles made known. On this their conduct, therefore, the psalmist makes a most solemn appeal to their consciences, and expressly charges them with extreme guilt. (Notes, lxxxii. 1-7. Marg. Ref.)

V. 3-5. The psalmist here traced back the base conduct of his persecutors, as he had done his own crimes, (Note, li. 5, 6.) to the source of original depravity; which had neither been counteracted by proper discipline, nor subdued by regenerating grace.—All wickedness springs from the alienation of the heart from God: and children very soon manifest evil tempers, and contract habits of lying and of other vices. If therefore they grow up, without change or restraint, and escape with impunity, or are even encouraged in wickedness; (as Saul's courtiers and judges were;) they will at length be hardened in sin, and ready to perpetrate any villany. The most hateful dispositions are found as natural to them, and as fatal to others, as the poison of a serpent. It was indeed commonly allowed, that some kind of music, or skilful incantations, would disarm the rage of serpents, in general: yet one species of adder seemed to be deaf, or as if she stopped her ears against the most skilful strains of those who attempted to charm her; thus no arguments, persuasions, or services, of David could mollify the evenenomed malice of Saul and his party against him.—In like manner the heavenly discourse and the beneficent miracles of Jesus did not disarm the rage of that "generation of vipers" against him: (Notes, cxi. 1-3. Matt. iii. 7-10. xxiii. 29-33.) and sinners still stop their ears, and

A. M. 2943.

B. C. 1061.

\* Or, destroy not, a golden Psalm. lvi. ix. titles.

a lxxii. 1-4. b lxxii. 1, 2. Num. xi. 16. Deut. i. 15, 16. 2 Sam. xii. 3. 4 Chr. xix. 6, 7. Is. xl. 3-5. xxxii. 1. Jer. xxxii. 5, 6.

c lxxii. 6, 7. d Ec. iii. 16. Is. lix. 4-6. Jer. xxii. 16, 17. Ez. xli. 12, 27. Mic. iii. 1-3. 9-12. John xi. 47-53.

k iiii. 7. x. 15. Job. iv. 10, 11. xix. 17. Ez. xxx. 21, &c. lxxii. 12. xli. 13. Num. xxii. 24. Is. xxxi. 4. Hos. v. 14. Mic. v. 8. m xxii. 14. lxxv. 7, 8. cxlii. 10. Ex. xv. 15. Josh. ii. 9, 11. 2 Sam. xii. 10. Is. xlii. 7. n xxxvii. 35, 36. Matt. xxiv. 35. Jam. i. 10. o Job xli. 16. Ec. vi. 3. p cxviii. 12. Ec. vii. 6. q lv. 23. lxxii. 18-20. Job xlii. 18. xx. 5, &c. Prov. i. 27. xlv. 32. Is. xlvii. 13. xl. 24. Jer. xxxii. 13. 15. Mal. iii. 14. Rom. ii. 5. 4 Heb. fruit of the tree, &c. Is. iii. 10. Rom. vi. 21, 22. u ix. 16. lxix. 9. lxxii. 4. lxxxii. 18. xevi. 13. Mal. ii. 17. 2 Pet. iii. 4-10.

6 <sup>k</sup>Break their teeth, O God, in their mouth; break out the great teeth of <sup>l</sup>the young lions, O LORD.

7 Let them <sup>m</sup>melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8 As a snail which melteth, let every one of them <sup>n</sup>pass away: like <sup>o</sup>the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel <sup>p</sup>the thorns, he shall take them away <sup>q</sup>as with a whirlwind, <sup>r</sup>both living, and in his wrath.

10 <sup>s</sup>The righteous shall rejoice when he seeth the vengeance: he shall <sup>t</sup>wash his feet in the blood of the wicked.

11 So that a man shall say, <sup>u</sup>Verily there is <sup>v</sup>a reward for the righteous: <sup>w</sup>verily he is a God that judgeth in the earth.

close their hearts against conviction or persuasion, whilst they rush forward in rebellion and enmity against God and his cause. (Marg. Ref. Ec. x. 11-15. Jer. viii. 17.)

V. 6-9. David's enemies were strong and savage as young lions: he therefore prayed that *their teeth might be broken*, even their strongest teeth, their *grinders*, with which they were ready to devour him: that so they might be disabled from doing mischief. (Notes, xxvii. 1-3. lvi. 1, 2. lvii. 3, 4.) They overwhelmed him like an inundation: but he desired it might prove like a land-flood, which is soon wasted. They were about to shoot at him: but he would have their bows, or their arrows, to be shivered to pieces, and become like straw, and do no execution; and he prayed that they might waste insensibly as the snail, which leaves its substance all along its track: and that they might come to nothing, like an abortion. He also predicted, that their prosperous rage, (which resembled the crackling of thorns under a pot,) would soon be extinct, and produce no effect; whilst the Lord in his wrath would hurry them into speedy destruction; as a furious whirlwind drives a living man down a precipice, or into a dreadful pit. This seems the meaning of the passage: but the original is peculiarly difficult. (Marg. Ref.)

V. 10, 11. David's cause was that of true religion; and though he would not avenge himself, he knew that the Lord would, and with terrible displays of his power and wrath. Then the righteous would rejoice, not in the misery of Saul and his party, but in the display of the Divine glory, and in the triumphs of truth and piety over ungodliness and iniquity: nay, the most terrible circumstances of their ruin would add to the comfort and purity of the righteous; as if a man should wash his feet in the blood of those, who had trampled upon every thing sacred: whilst all who witnessed these events, would be constrained to confess, that "Verily there is a reward," (or *fruit*,) "for the righteous, verily he is God who judgeth the earth." Both the noun and participle are plural. (Note, Gen. i. 1.)—All this was most signally verified in the destruction of Jerusalem, after the Jews had crucified their Messiah: and it hath had, and will have, repeated accomplishments, in the establishment of true Christianity upon the ruins of its opposers: but the day of judgment will be its grand and final accomplishment. (Notes, xcvi. 13. Is. xxvi. 20, 21. xxxiv. lxxiii. 1-6. Mal. iii. 13-18. Rev. xiv. 14-20. xviii. 20-24. xix. 1-6. 17-21.)

PRACTICAL OBSERVATIONS.

Injustice established by law, and decreed by judges, is more malignant than any other.—It is grievous to behold the sons of men preying upon their own species; but more so to see the congregation of those, who profess to be the children of God, combining against the remnant of his true people. We may very properly appeal to the consciences of such iniquitous judges, whether indeed they speak righteously and decide uprightly. But the malice, avarice, or pride of their hearts prevails against their convictions; and their iniquity is intentional, deliberate, and determined.—Whilst we behold the effects of natural depravity in the horrid crimes of others; we should be humbled by recollecting, that the principles of them all are in our hearts also. We ought, therefore, to be thankful to the Lord for merciful restraints; earnest in seeking renewing grace; watchful over ourselves, and patient under the effects of our fallen nature in others. We may see, in our children, the wickedness of the world in embryo: their dislike to religion, their ingenuity at inventing lies, their pride, vanity, envy, and anger, are rank weeds, which, if neglected, will overspread their minds, and prevent the growth of every good thing. It is our duty, therefore, to bestow pains upon their education; and, above all, to pray for converting grace to make them new creatures.—But, though the poison of a serpent is within us, we may prevent in great measure its breaking forth to the injury of others. When the Saviour's instructions, reasonings, and persuasions are duly regarded, the very serpent becomes harmless and gentle like the dove. (Note, Is. xi. 6-9.) But they who refuse to hear him that speaketh to them, in strains of heavenly wisdom, must perish miserably and eternally; nor can all nature furnish images adequately to represent their dreadful doom. Though the righteous are not glad at calamities, yet they must rejoice to see the cause of God triumphant, and men on every side convinced that there is a reward for the righteous, and a God who judgeth the earth. They must therefore exult, on some occasions, in the ruin of terrible persecutors: they will in due time rejoice at the destruction of all antichristian corrupters of the faith; and at last, they will witness the perdition of ungodly men with unmingled joy, and sing, "So let all thine enemies perish, O LORD." (Notes, lxviii. 1-3. Judg. v. 30, 31. Est. viii. 15-17. ix. 17-32. Prov. xi. 10, 11.)



## PSALM LIX.

David, in great danger, prays to be saved from his enemies, complains of their cruelty, but still trusts in God, 1-10. He prays for and predicts their confusion and ruin, and resolves to praise God continually, 11-17.

To the chief Musician, \*Al-taschith, Michtam of David; \*when Saul sent, and they watched the house to kill him.

**D**ELIVER me from mine enemies, O my God; \*defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and \*save me from bloody men.

3 For, lo, \*they lie in wait for my soul: \*the mighty are gathered against me; \*not for my transgression, nor for my sin, O LORD.

4 They \*run and prepare themselves without my fault: \*awake to \*help me, and behold.

5 Thou, therefore, O LORD God of hosts, \*the God of Israel, awake to \*visit all \*the heathen; \*be not merciful to any wicked transgressors. Selah.

6 They \*return at evening; they make a noise like a dog, and go round about the city.

7 Behold, \*they belch out with their mouth; \*swords are in their lips; for \*who, say they, doth hear?

8 But \*thou, O LORD, shalt laugh at them; thou shalt have all \*the heathen in derision.

Rom. ii. 28, 29. ix. 6. m vii. 12, 13. lv. 15. Is. xxvii. 11. Ez. xlviii. 27. 38. Jam. ii. 13. Prov. xii. 18. q x. 11, 12. lxxiii. 11. xiv. 7-9. Job xlii. 12, 13. Jer. xxiii. 24. l Sam. xix. 15, 16. Prov. i. 26. s. Matt. xviii. 17.

## NOTES.

PSALM LIX. Title. (Notes, l Sam. xix. 11-18.) 'In this psalm David expresses what his thoughts and affections were, when Saul sent officers to watch his house all night, and to slay him when he came out of his doors in the morning.' (Bp. Patrick.)—His triumphant confidence in God in this extreme danger, and his anticipated fervour of gratitude, for the deliverance which he fully expected, shew a peculiarly pious and happy state of mind, in such trying circumstances.

V. 1, 2. (Marg. Ref.) *Defend*, (1.) Or, "Thou shalt set me on high." &c. The clause is future, and implies the strongest assurance of safety, and advancement above all enemies, grounded on the special promises of God. (Notes, xii. 5, 6. xci. 14-16. Is. xxxiii. 15, 16.)

V. 3, 4. David had not in any thing offended Saul, but was persecuted by him and his adherents, for his good deeds, not for his sins: and in this he typified the suffering, but perfectly holy, Jesus. (Notes, vii. 3-5. xxvii. 1-5. l Sam. xviii. 12-16. xix. 1-6. John xv. 22-25.)

V. 5. *Heathen*. (Notes, 8. x. 16. Is. i. 10-15. Jer. ix. 25, 26. Am. ix. 7-10.)—Be not, &c. The Lord's mercy and patience, towards the inveterate enemies of his cause, might appear to David ruinous to the interests of true religion in Israel: but the words are rather a prediction of that judgment "without mercy," which will be executed upon all the implacable opposers of Christ and his people; as they may literally be rendered, "Thou wilt not be merciful to any perfidious workers of iniquity."—They who repent cease to be "wicked transgressors," or "perfidious workers of iniquity;" and none of the impenitent find mercy. (Marg. Ref.)

V. 6. David's persecutors remitted their pursuit of his life, during the day-time: but in the evening they returned to hunt their prey, with menaces and reproaches, as the hound gives mouth when upon the scent after the hunted animal: thus they compassed the city to prevent his escape. The Scribes and Pharisees also chose the night for the season of their machinations against the Son of David. (Notes, Matt. xxvii. 1, 2. John xviii. 1-3.)

V. 7. The reviling menaces and proud boastings, which were vented from the furious malice of these persecutors, wounded David's peace and reputation like swords, and subverted their designs of murdering him: nor would they have dared to utter such notorious falsehoods, if they had not disbelieved the being of a God, or their accountableness to him. (Notes, lv. 20, 21. lvii. 4. Marg. Ref.)

V. 8. (Notes, ii. 1-6.)—In this psalm, (Note, 5,) and in other places, the Israelites, who set themselves against the man after God's own heart, are called "the heathen;" and in like manner the Jews, when they had crucified the Son of David, and persisted in refusing to submit to him, were excluded from the church of God, and have ever since been treated as a part of the Gentile world; except as marked with more striking indications of the Divine displeasure. (Notes, Is. lxxv. 13-15. Hos. iii. 4, 5.)

V. 9. "The more strong and the more malicious Saul is, the more will I look unto thee;—for thou, O God, art my sure refuge in my greatest distresses." (Bp. Hall.)—Many, however, suppose the psalmist to refer to the almighty power of God, as the ground of his cheerful confidence. (Marg. Note, 1, 2.)

V. 10. God, who had always shewn mercy and lovingkindness to his servant, would certainly come to his aid in this emergency, in some way beyond all human expectation; so that when he seemed to stand afar off, he would shew himself present, to prevent his enemies from hurting him. He would also exceed the hope of his friends; and even answer his prayers before they were finished.—Thus David would be enabled to look on his enemies without dismay, and would behold their disappointment.—Nothing is said, either in this or other similar passages, of David's desiring the destruction of his foes;

A.M. 3559.

B.C. 445.

\* Or, *destroy not*, *agolden Psalm*.  
lvii. lviii. titles.

a Judg. xvi. 2, 3.  
l Sam. xix. 11.  
2 Cor. xi. 13, 14.

32, 33.  
b vii. 1, 2. xlviii.  
38. lxxi. 4. cxlii. 1.

12. Luke i. 74.  
75. 2 Tim. iv. 17, 18.

\* Heb. *set me on high* xci. 6. xci. 14. Is. xxxiii. 16.

c xxvi. 9. xxvii. 2. lv. 23. cxxxix. 19.

d x. 9, 10. xxxvii. 34, 35. xxxviii. 12. lvi. 6. l Sam. xix. 1. Prov. xii. 6. Mic. vii. 2.

e ii. 2. Acts iv. 26, 27.

f vii. 3-6. lxxix. 4. l Sam. xxiv. 11. xxv. 18. John xv. 25.

g l Sam. xix. 12-24. Prov. i. 16. Is. lii. 7. Acts xxviii. 15. Rom. iii. 15.

h v. 6. xxxv. 23. xlv. 23. Is. li. 9.

\* Heb. *meet*.  
i Gen. xxviii. 20. Ex. iii. 15.

k Ex. xv. 5. l. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

l. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

m. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

n. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

o. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

p. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

q. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

r. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

s. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

t. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

u. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

v. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

w. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

x. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

y. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

z. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

aa. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

ab. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

ac. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

ad. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

ae. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

af. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

ag. ix. 15. lv. 3. Is. i. 10. Am. ix. 1.

t xlviii. 1, 2. xlviii. 1, 14. xlviii. 1, 14. xlviii. 1, 14. Is. xli. 2. xlviii. 3.

4. xl. 31. Matt. vi. 13.

\* Heb. *High place*. ix. 9. xx. 1. xlv. 11. cxli. 1.

15. lvi. 14. Hab. iii. 19.

u 17. 2 Cor. i. 3. Eph. ii. 4, 5.

1 Pet. v. 10. x xxi. 3. lxxix. 8.

1 Thes. iv. 15. y liv. 7. xci. 8.

xxii. 11. cxli. 8. cxli. 83. l Sam. xxvi. 10. 2 Sam. i. 11, 12. 17. Jer. xvii. 16. Luke xix.

xx. 41-44. Rom. x. 3, 9.

|| Heb. *observers*. v. 8. liv. 5. marg. lvi. 6.

z Gen. iv. 12, 13. Judg. i. 6, 7. Ec. ix. 5. Ez. ix. 15, 16. xiv. 22, 23.

a xlviii. 1. lii. 5. lii. 5. lii. 5. lii. 5.

Deut. 27. xxviii. 64. xxx. 3, 4. Ez. xli. 15.

Luke i. 51, 52. xxi. 34.

b Job xi. 12.

c d lxxv. 7, 8. lxxix. 12. cxx. 3, 4. cxi. 9, 10. Prov. xii. 13. xlviii. 36, 37.

xxii. 25, 26. e x. 2. Prov. vi. 2. xi. 6. f cix. 17, 18. Hos. iv. 2. Luke xlviii. 5.

g li. vii. 9. Num. xiv. 34, 35. xxxiii. 13. Deut. ii. 14-16. vii. 22, 23. h lxxix. 18. cxxxv. 5, 6. l Sam. xvi. 46, 47. 1 Kings xiv. 36, 37. 2 Kings ix. 19. Is. liv. 5. Ex. xxxviii. 23. xxxix. 7. Dan. iv. 20, 32-35. 16. xlii. 16. k cix. 10.

Job xxv. 7. Is. viii. 21. \* Heb. *to eat*. Deut. xxviii. 48, 53-58. 2 Kings vi. 25-29. Lam. iv. 5, 9, 10. v. 9, 10. Matt. xxiv. 7, 8. + Or, *if they be not satisfied, then they will stay all night*. Title. 1 Is. lii. 11. Mic. iii. 5. m 9, 10. xli. 13. cxi. 8. xlv. 11. Ex. xv. 6. Job xxxvii. 23. n xxxi. 7. xxxvi. 5. lxxviii. 13.

lxxviii. 1. c. i. Rom. xv. 9. Eph. i. 6, 7. o v. 3. xxx. 5. cxliii. 8. l Sam. xix. 11, 12. p iv. 1. lxi. 2, 3. l Sam. xix. 17.

2 Cor. i. 10. Eph. iii. 20. q lxxvii. 2. cxvi. 1-5. cxxxviii. 7. Jer. xxx. 7. Heb. v. 7. r xlviii. 1. xlv. 1. s 9, 10.

t xlviii. 1. xlv. 1. s 9, 10.

u xlviii. 1. xlv. 1. s 9, 10.

v xlviii. 1. xlv. 1. s 9, 10.

w xlviii. 1. xlv. 1. s 9, 10.

x xlviii. 1. xlv. 1. s 9, 10.

y xlviii. 1. xlv. 1. s 9, 10.

z xlviii. 1. xlv. 1. s 9, 10.

aa xlviii. 1. xlv. 1. s 9, 10.

ab xlviii. 1. xlv. 1. s 9, 10.

ac xlviii. 1. xlv. 1. s 9, 10.

ad xlviii. 1. xlv. 1. s 9, 10.

ae xlviii. 1. xlv. 1. s 9, 10.

af xlviii. 1. xlv. 1. s 9, 10.

ag xlviii. 1. xlv. 1. s 9, 10.

9 Because of \*his strength will I wait upon thee; for God is my \*defence.

10 \*The God of my mercy shall \*prevent me; God shall \*let me see my desire upon mine \*enemies.

11 \*Slay them not, lest my people forget; \*scatter them by thy power; and \*bring them down, O LORD \*our shield.

12 \*For the sin of their mouth and the words of their lips, let them even be \*taken in their pride; and for \*cursing and lying which they speak.

13 \*Consume them in wrath, consume them, that they may not be: and \*let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And \*at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them \*wander up and down \*for meat, and \*grudge \*if they be not satisfied.

16 But \*I will sing of thy power; yea, I will \*sing aloud of thy mercy \*in the morning; \*for thou hast been my defence and refuge \*in the day of my trouble.

17 Unto thee, \*O my strength, will I sing; \*for God is my defence, and the God of my mercy.

d lxxv. 7, 8. lxxix. 12. cxx. 3, 4. cxi. 9, 10. Prov. xii. 13. xlviii. 36, 37.

xxii. 25, 26. e x. 2. Prov. vi. 2. xi. 6. f cix. 17, 18. Hos. iv. 2. Luke xlviii. 5.

g li. vii. 9. Num. xiv. 34, 35. xxxiii. 13. Deut. ii. 14-16. vii. 22, 23. h lxxix. 18. cxxxv. 5, 6. l Sam. xvi. 46, 47. 1 Kings xiv. 36, 37. 2 Kings ix. 19. Is. liv. 5. Ex. xxxviii. 23. xxxix. 7. Dan. iv. 20, 32-35. 16. xlii. 16. k cix. 10.

Job xxv. 7. Is. viii. 21. \* Heb. *to eat*. Deut. xxviii. 48, 53-58. 2 Kings vi. 25-29. Lam. iv. 5, 9, 10. v. 9, 10. Matt. xxiv. 7, 8. + Or, *if they be not satisfied, then they will stay all night*. Title. 1 Is. lii. 11. Mic. iii. 5. m 9, 10. xli. 13. cxi. 8. xlv. 11. Ex. xv. 6. Job xxxvii. 23. n xxxi. 7. xxxvi. 5. lxxviii. 13.

lxxviii. 1. c. i. Rom. xv. 9. Eph. i. 6, 7. o v. 3. xxx. 5. cxliii. 8. l Sam. xix. 11, 12. p iv. 1. lxi. 2, 3. l Sam. xix. 17.

2 Cor. i. 10. Eph. iii. 20. q lxxvii. 2. cxvi. 1-5. cxxxviii. 7. Jer. xxx. 7. Heb. v. 7. r xlviii. 1. xlv. 1. s 9, 10.

and his conduct, when he heard of Saul's death, implies that he had not desired, though he had foreseen, the woful day. (Marg. Ref. (Note, liv. 7.)

V. 11-13. The rejection of the Jewish nation, their long continued dispersion, and their preservation as a distinct people, every where reminding men, all over the earth, of God's vengeance on those who reject his gospel, and proudly despise and blaspheme his Son; (whilst every successive generation allows the deeds of their fathers, by their enmity against Christianity;) form such a striking accomplishment of these verses, that we must conclude the Holy Spirit intended these events in them: though it is probable that David meant the disgrace, degradation, and gradual extirpation of Saul's family, for their opposition to the Lord's anointed, and all their imprecations and calumnies against him. Other obstinate opposers of genuine Christianity may also be intended. (Marg. Ref.)—"They shall be taken in their pride," &c. (12.)—"Let them," (or, *men*), "unto the ends of the earth, know that God ruleth," &c. (13.)

V. 14, 15. These verses may mean, that the punishment of David's persecutors would be answerable to their crimes: their clamours against him would be followed by howlings of distress, like those of the dog that is starving with hunger: they would in vain compass the city to find food, and would grudge all that went besides them. (Note, 6. Marg. Ref.)—The extreme famine in Jerusalem, when besieged by the Romans, and the state of the Jewish nation ever since, as destitute of the bread of life, might be alluded to.—But some think that David here again describes the conduct of his enemies, as foretelling and rejoicing in their disappointment; and that having repeated what he said before, adds what should be translated, "They wander up and down to devour me: and if they be not satisfied, they tarry all night." The words are throughout in the future tense, and may properly be thus rendered: "Surely they shall not be satisfied, though they tarry all night." (Title, Marg.)

V. 16. *In the morning*. (Note, Title.) David was confident that in the morning, when his enemies expected to devour him, he should in perfect safety be loudly singing the praises of God. (Marg. Ref.)

V. 17. (Marg. Ref. Note, 1 Pet. v. 10, 11.)

## PRACTICAL OBSERVATIONS.

When we suffer for well-doing, we are conformed to our Redeemer, and have an evidence of our acceptance with God. We should indeed greatly fear suffering as "evil-doers, or busy-bodies in other men's matters;" but we ought not to be either afraid or ashamed of the hatred of the workers of iniquity, when "they prepare themselves, and are gathered together against us, without our fault." (Notes, Matt. v. 10-12. 1 Pet. iii. 13-18. iv. 12-16.) They may be both mighty and bloody; their words may be as swords, and their actions may correspond with them; but the Lord will awake, and behold, and hasten to the help of his servants.—In vain did Saul and his mighty men seek the life of David: they could not prevent his advancement to the throne, but they occasioned their own ignominy and ruin. Nor could the rulers of the Jews, by crucifying Jesus, prevent his glorification; but they thus hastened their own destruction; and neither tempters nor persecutors can succeed any better, in lying in wait for the soul of the believer. The serpent and his seed bruised the heel of the Redeemer, but he will crush their head. (Note, Gen. iii. 14, 15.) "Because of the Lord's strength," his servants may then confidently wait on him; and if we trust in him, as the God of our mercy, and have recourse to him in every temptation and tribulation, he will assuredly be our defence against all those that rise up against us. In proportion as we are conscious that we are not "wicked transgressors" who continue impenitent in known sin; we may be satisfied that our cause is of God.—The predictions, which we read, concerning the vengeance to be executed on all the implacable enemies of Christ and his kingdom, and upon all the impenitent and unbelieving; and



## PSALM LX.

David complains of the heavy judgments, which God had inflicted on Israel, 1—3. He takes courage from present successes to pray for more complete deliverance, and to exult in the prospect of subjugating all his enemies; according to the promises of God to him, 4—12.

To the chief Musician upon *Shushan-eduth*, *Michtam* of David, to teach; <sup>b</sup>when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in <sup>c</sup>the valley of salt twelve thousand.

**O** GOD, <sup>a</sup>thou hast cast us off, <sup>a</sup>thou hast <sup>a</sup>scattered us, thou hast been displeased; <sup>O</sup> turn thyself to us again.

2 Thou hast <sup>a</sup>made the earth to tremble; <sup>b</sup>thou hast broken it: <sup>a</sup>heal the breaches thereof; for it shaketh.

3 Thou hast <sup>a</sup>shewed thy people hard things: thou hast made us <sup>a</sup>to drink the wine of astonishment.

4 Thou hast given <sup>a</sup>a banner to them that feared thee, that it may be displayed <sup>a</sup>because of the truth. Selah.

5 <sup>O</sup>That thy beloved may be delivered; <sup>a</sup>save with thy right hand, and hear me.

ii. 13. Ez. xxiv. 16. Hos. vi. 1. k lxxi. 20. Neh. ix. 32. Dan. ix. 12. 1 lxxv. 8. Is. li. 17—23. Jer. xxv. 15—17. 26. Lam. iv. 21, 22. Hab. ii. 15—17. Matt. xx. 20—23. xxvi. 36—39. For the wound made by a skillful surgeon may be as painful as that made by a mortal foe; though it be given with a contrary intention, and save life instead of destroying it. (Notes, Job v. 18, 19. Is. xxx. 26. Hos. vi. 1—3.)

the accomplishment of many of them in this present world, should impress our minds with an awe of the Divine majesty and purity, and a dread of all iniquity. —The destruction of Jerusalem, and the state of the Jewish nation for much above seventeen hundred years; when viewed in connection with that awful imprecation upon themselves and their children, which accompanied their malice and lying testimony against Christ; and their cry, “Crucify him, crucify him,” should make us tremble at the thought of lies and imprecations, which are the offspring of pride and hatred; (Notes, Matt. xxvii. 19—25:) and still more, lest we should at last be found despisers or abusers of his gospel. But we should also pray for the conversion of that people; that they may at length know, that Jesus is the Lord and God, and that “he ruleth in Jacob, and unto the ends of the earth.” Our prayers, however, for our personal enemies and the opposers of our holy faith, should be attended with solemn warnings: for no mercy will be shewn to obstinate and impenitent transgressors; but they will be eternal monuments of the Lord’s abhorrence of sin, whilst his wrath will be unto them as a devouring, yet unquenchable fire. But the trials of the upright will terminate in joy and praise: when the night of affliction is over, they will sing of the Lord’s power and mercy in the morning; (Note, xxx. 5:) he is their defence and refuge in the time of their trouble: let them now, in assured faith and hope, praise him for those mercies, for which they will rejoice in him, and praise him for evermore.

## NOTES.

PSALM LX. Title. “Shushan-eduth” seems to mean a psalm of testimony set to an instrument of six strings. The psalm was intended to testify, and teach, the danger of opposing the servants of God, and the happiness of uniting with them. —“Aram-naharaim,” or Syria of the two rivers, that is, Syria between the Tigris and the Euphrates, denotes Mesopotamia: and Aram-zobah, Syria to the west of the Euphrates. (Notes, Gen. xxiv. 10. 2 Sam. viii. 13, 14.) —Valley of Salt. (Marg. Ref.)

V. 1—3. When Saul and his sons were slain, the Philistines triumphed, and the Israelites were scattered and dismayed. The setting up of Ishbosheth over the ten tribes, and the consequent division and civil war, made the land to tremble, broke its force, and exposed it to the common enemy. Thus the people of God, for their sins, were shewed “hard things,” and made to drink the wine of astonishment, as if they had been his enemies. (Notes, lxxv. 8. Is. li. 17—23. Jer. xxv. 15—17. 26. Lam. iv. 21, 22. Hab. ii. 15—17. Matt. xx. 20—23. xxvi. 36—39.) For the wound made by a skillful surgeon may be as painful as that made by a mortal foe; though it be given with a contrary intention, and save life instead of destroying it. (Notes, Job v. 18, 19. Is. xxx. 26. Hos. vi. 1—3.) —When the Israelites supported Saul, whom God had rejected, and who was evidently given up to the most furious passions, and to adopt the most ruinous measures; when to please him they concurred in persecuting David, the Lord’s anointed, whose wisdom and courage, as well as exemplary piety, loyalty, and patriotism, entitled him to their highest esteem and confidence; and when after Saul’s death they, at Abner’s instance, adhered to Ishbosheth, and carried on war against David, in direct opposition to the known will of God; they seemed to be perfectly infatuated, as if they had drunk some intoxicating poison, which had bereaved them of their senses, and so filled them with terror and amazement, that they knew not what they did. (Note, 2 Sam. ii. 9. 12, 13. iii. 17—21. v. 1, 2.)

V. 4. David, as anointed by God and advanced to the throne, was a banner given to the pious remnant of Israel: and it was displayed, that they might resort to it, and, under his authority and command, expect the performance of the Lord’s faithful promises, and the triumphing of his truth. (Notes, xx. 5. Ex. xvii. 15, 16.) —In this he was a type of Christ, and his kingdom and salvation. (Notes, Is. xi. 11—16. xlix. 22, 23. lix. 16—19. lxii. 10—12. John xii. 27—33.)

V. 5. David was beloved of God, and a type of his “beloved Son, in whom he is well pleased:” as his name signifies, (Notes, 1 Sam. xvi. 11. Ez. xxxiv. 23—31:) but the words in the original are plural, and evidently relate to Israel as the Lord’s chosen and beloved people; (Marg. Ref.) and the verse

A. M. 3464.

B. C. 540.

a lxxx. title.  
b Or, a golden  
Psalm. lxx title.  
c 2 Sam. viii. 3.  
12. 13. x. 16.  
1 Chr. xviii. 3.  
12. 13. xix. 16.  
—19.  
e 2 Kings xiv.  
7. 2 Chr. xxv. 11.  
d 10. xiv. 9.  
lxxiv. 1. lxxix.  
38. cviii. 11.  
1 Chr. xxviii. 9.  
Rom. xi. 1, 2.  
e lxx. 11. 1 Sam.  
iv. 10. 11. 17.  
xii. 6. 7. 11. 19.  
—22. xxxi. 1—7.  
f Heb. broken.  
g lxxix. 9. lxxx.  
3. 7. 19. lxxv.  
1. xc. 13.  
g cv. 32. xiv. 7.  
2 Sam. xxii. 8.  
Job ix. 6. Is. v.  
25. Jer. iv. 24.  
x. 10. Am. viii.  
8. Hab. iii. 10.  
Matt. xxvii. 51.  
h lxxxix. 40.  
2 Sam. ii. 8. &c.  
iii. 1. &c. Is.  
vii. 8. Jer. xlv.  
17. xlviii. 38.  
Hag. ii. 6, 7.  
i 2 Chr. vii. 14.  
Job v. 18. Is.  
xxx. 26. Lam.  
ii. 15. 17. 22. Jer.  
—22. xxxi. 1—7.  
j Heb. salvation.  
lxxi. 1. i xviii. 32—42. cxliv. 1. Num. xiv. 18. 19. Josh. i. 9. xiv. 12. 2 Sam. x. 12. 1 Chr. xix. 13. k xlv. 5. Is. x. 6. lxiii. 3. Zech. x. 5. Mal. iv. 3. Rev. xix. 15.

q lxxxix. 19. 35.  
cvii. 7—13.  
cxxxii. 11. 2 Sam.  
iii. 18. v. 2. Jer.  
xxiii. 9. Am. iv.  
2.  
r lvi. 4. cxix. 162.  
2 Sam. vii. 18—  
20. Luke i. 46—  
47.  
s Josh. i. 6. 2 Sam.  
ii. 8, 9. v. 1—3.  
t Gen. xii. 6.  
Sichem. Josh.  
xx. 7. xxiv. 1.  
32.  
u Josh. xiii. 27.  
x Josh. xvii. 1.  
5, 6. 1 Chr. xii.  
19. 37.  
y Deut. xxxiii.  
17. 1 Sam. xxviii.  
2.  
z Gen. xlix. 10.  
a 2 Sam. viii. 2.  
1 Chr. xviii. 1.  
2.  
b Gen. xxv. 23. xxvii. 40. Num. xxiv. 12. 2 Sam. viii. 14. 1 Chr. xviii. 13. c Judg. i. 12. 24. 25. 1 Chr. xi. 6. 17—19. s Heb. city of strength. 2 Sam. xi. 1. xii. 25. &c. d xx. 7. xlv. 5—9. cxviii. 9. Is. viii. 17. xli. 1, 2. e 1. cviii. 11. Jer. xxxiii. 24—26. f Deut. i. 42. xx. 4. Josh. vii. 12. x. 42. 1 Sam. iv. 6. 7. 10. 11. 1 Chr. x. 1. &c. g xxv. 32. cxix. 8. h cxiv. 1—3. cxlv. 3. Is. xxx. 7. xxxi. 3. i Heb. salvation. lxxi. 1. i xviii. 32—42. cxliv. 1. Num. xiv. 18. 19. Josh. i. 9. xiv. 12. 2 Sam. x. 12. 1 Chr. xix. 13. k xlv. 5. Is. x. 6. lxiii. 3. Zech. x. 5. Mal. iv. 3. Rev. xix. 15.

6 <sup>a</sup>God hath spoken in his holiness; <sup>a</sup>I will rejoice, <sup>a</sup>I will divide <sup>a</sup>Shechem, and mete out <sup>a</sup>the valley of Succoth.

7 <sup>a</sup>Gilead is mine, and Manasseh is mine; Ephraim also is <sup>a</sup>the strength of mine head; <sup>a</sup>Judah is my lawgiver;

8 <sup>a</sup>Moab is my wash-pot; <sup>b</sup>over Edom will I cast out my shoe; Philistia, <sup>a</sup>triumph thou because of me.

9 <sup>a</sup>Who will bring me into the <sup>a</sup>strong city? who will lead me into Edom?

10 <sup>a</sup>Wilt not thou, O God, which <sup>a</sup>hadst cast us off? and thou, O God, which <sup>a</sup>didst not go out with our armies?

11 <sup>a</sup>Give us help from trouble: for <sup>a</sup>vain is the <sup>a</sup>help of man.

12 Through God <sup>a</sup>we shall do valiantly: for he it is that shall <sup>a</sup>tread down our enemies.

† Or, triumph thou over me, (by an irony,) cviii. 9. 2 Sam. v. 17. &c. viii. 1. xxi. 15—22. e Judg. i. 12. 24. 25. 1 Chr. xi. 6. 17—19. s Heb. city of strength. 2 Sam. xi. 1. xii. 25. &c. d xx. 7. xlv. 5—9. cxviii. 9. Is. viii. 17. xli. 1, 2. e 1. cviii. 11. Jer. xxxiii. 24—26. f Deut. i. 42. xx. 4. Josh. vii. 12. x. 42. 1 Sam. iv. 6. 7. 10. 11. 1 Chr. x. 1. &c. g xxv. 32. cxix. 8. h cxiv. 1—3. cxlv. 3. Is. xxx. 7. xxxi. 3. i Heb. salvation. lxxi. 1. i xviii. 32—42. cxliv. 1. Num. xiv. 18. 19. Josh. i. 9. xiv. 12. 2 Sam. x. 12. 1 Chr. xix. 13. k xlv. 5. Is. x. 6. lxiii. 3. Zech. x. 5. Mal. iv. 3. Rev. xix. 15.

contains the intercession of David for his subjects; who prefigured in this our heavenly Advocate, who never fails to plead in behalf of all, however heretofore rebellious, who bow to the sceptre of his grace, and come to God by him. (Note, Heb. vii. 23—25. 1 John ii. 1, 2.)

V. 6—12. (Notes, Ps. lxxxix. 19. 37. cviii. 7—12. 1 Sam. vii.) God had, by ordering David to be anointed, as Saul’s successor in the kingdom, virtually promised him the throne over all Israel; as he had to Israel the dominion over the adjacent countries. The promises were in part fulfilled, as they related to David. Shechem, Succoth, Gilead, and Manasseh, were in his possession. These had been subject to Ishbosheth; who had also been supported by Ephraim, that powerful tribe, which was now become the guardian of David’s government and person: the legislative authority was transferred to the tribe of Judah, where it would continue till the coming of the Messiah: (Note, Gen. xlix. 9, 10. This prophecy is evidently referred to:) and whilst Israel, being willingly subject to David’s equitable government, shared its blessings, the neighbouring nations were about to be forced into submission. Moab would soon be reduced to bondage, and employed in the lowest menial services. David also fully expected in a short time to vanquish Edom, and take possession of it, by casting his shoe over it; or even tread it under foot and crushing its strength; as it had been predicted; (Marg. Ref.) and let Philistia now triumph over Israel as in times past, if it could: (an ironical challenge and defiance: Marg.) These conquests, however, were not yet completed. Bozrah of Edom, or some other strong city, (perhaps Rabbah of the Ammonites,) yet remained unsubdued: but David would not rely on his own valour and conduct, nor on those of his captains or allies, for completing his conquests; but on the Lord, who had “cast off his people,” but was now returned to them, and fought for them: and their enemies would soon perceive the difference between the armies of David, which JEHOVAH accompanied to the battle, and those of Saul, when JEHOVAH had doomed him to destruction.

## PRACTICAL OBSERVATIONS.

The anger of God against sin is the sole cause of all misery, personal or public, in families, churches, and nations, that hath been, is, or shall be endured, in time or to eternity. —Professing churches are often cast off, and deprived of their privileges for their sins; nations tremble, and are broken for the same cause; yea, the earth, and creation itself, groan under the load of man’s guilt. (Note, Rom. viii. 18—23.) Even the true believer, when he commits iniquity, will sometimes be shewed heavy things, and made to drink of the wine of astonishment, till anguish and dismay for a time seize upon him. In all these cases, there is no remedy, but by returning to the Lord with repentance, faith, and prayer; and beseeching him to return to us, and heal the breaches which sin hath made. Blessed be his name, “he hath given a banner” in the cross of Christ, to those that fear his name; that resorting thither, and receiving mercy, they may enlist under him who now fills the mediatorial throne, and so wage successful war against the enemies of their souls. Oh! may this banner be every where displayed, that all nations may embrace the truth, and experience the faithfulness of God to his promises! —He who exalted the Saviour by his own right hand, to the throne of glory, will hear his intercession for all who pray in his name, and who are beloved for his sake; and save them also by his almighty power. He who is in Christ a new creature, may rejoice in all the precious promises, which God hath “spoken in his holiness,” and by his Holy One; and may consider the whole ransomed inheritance as his own reversion; and the present privileges to which he is called, and the sanctifying and comforting influences of the Spirit which he experiences, are the sure earnest of heavenly glory. If Christ be our’s, all things are our’s; mercy, grace, peace, wisdom, righteousness, strength, and victory; life and death, angels and men, earth and heaven, are our’s; and all things shall, in one way or other, subserve our eternal good. (Notes, Rom. viii. 28—39. 1 Cor. iii. 18—23.) We are not yet, however, made complete conquerors; and no true believer will abuse these truths, to the allowed indulgence of sloth or vain confidence. Trusting in God to arm us for the conflict, to lead us forth and support us, and to give



## PSALM LXI.

David encourages himself by past experience, to persevere in prayer, 1-3. Because of former, and in the prospect of future mercies, he purposes to praise and serve God for ever, 4-8.

To the chief Musician upon <sup>a</sup>Neginah, *A Psalm* of David.

**H**EAR my cry, O God; attend unto my prayer.  
2 <sup>b</sup>From the end of the earth will I cry unto thee, when <sup>c</sup>my heart is overwhelmed; lead me to <sup>d</sup>the rock <sup>e</sup>that is higher than I.

3 For <sup>f</sup>thou hast been a shelter for me, and a <sup>g</sup>strong tower from the enemy.

4 <sup>h</sup>I will abide in thy tabernacle for ever; <sup>i</sup>I will <sup>j</sup>trust in the covert of thy wings. Selah.

5 For thou, O God, <sup>k</sup>hast heard my vows: thou hast given me <sup>l</sup>the heritage of those that fear thy name.

6 Thou <sup>m</sup>wilt prolong the king's life: and his years as <sup>n</sup>many generations.

7 He shall <sup>o</sup>abide before God for ever: O <sup>p</sup>prepare mercy and truth, <sup>q</sup>which may preserve him.

8 So will I <sup>r</sup>sing praise unto thy name for ever; <sup>s</sup>that I may daily perform my vows.

<sup>t</sup> Heb. *shall add to the days of the king.* xxi. 4, 6. lxxii. 15-17. Is. liii. 10. <sup>u</sup> Heb. *generation and generation.* lxxxix. 36, 37. m xli. 12. Is. lx. 7. Luke i. 33. Heb. vii. 21-25. ix. 24. n xli. 11. lvi. 3. Gen. xxiv. 27. xxxii. 10. Prov. x. 28. Mic. vii. 20. Luke i. 54, 55. o xxx. 12. lxxxix. 13. exiv. 1, 2. exlvi. 2. p lxx. 1. lxxi. 13-16.

A. M. 3468.

B. C. 535.

a iv. vi. liv. lv. titles.  
b v. 1-3. xvii. 1. xviii. 2. lv. 1. 2. cxxx. 2. Phil. iv. 6.  
c xliii. 6. cxxxix. 9, 10. Deut. iv. 29. Jonah ii. 2-4.  
d xliii. 5. lv. 5. lxxvii. 3. exlii. 3. exliii. 4. Mark xiv. 33, 34. Luke xxii. 44, 45.  
e xlvii. 46. xxviii. 5. xl. 2. lxxii. 2. 6. Is. xxxi. 2. f v. 6, 7. exvi. 2. exl. 7. Is. xlv. 3, 4. 2 Cor. i. 10. g xlvii. 2. Prov. xviii. 10.  
h 7. xvi. 1. xlvii. 6. xxvii. 4. xc. 1. xxi. 1. xlii. 1. Rev. ii. 12. i xlvii. 8. lxxii. 7. xxi. 4. Ruth ii. 12. Matt. xxiii. 37.  
\* Or, *make my refuge.* lvi. 1. lxxii. 7. cli. 4, 5. Heb. vi. 18. k lvi. 12. lxx. 1. lxxi. 19. l xvi. 5. 6. exv. 13. Mal. iii. 16 -18. Acts x. 35.

a xxxix. lxxvii. titles. 1 Chr. xvi. 41, 42. xxv. 1, 3.  
\* Or, *Only.* 2. 5.  
b xxv. 5. xxviii. 14. xxxiii. 20. xl. 1. exxiii. 2. cxxx. 5, 6. la. xxx. 18. xl. 31. Luke ii. 25, 35. Jam. v. 7.  
† Heb. *is silent.* xxxvii. 7. lxx. 1. Marg.  
c xxxvii. 39. lxxvii. 19, 20. exxi. 2. Is. xli. 2. Jer. iii. 23. Luke ii. 30-32.  
d xlvii. 2. xxi. 1. xxvii. 1. lxxiii. 25, 26. Deut. xxxii. 30, 31. Is. xli. 1. lxxvii. 2. † Heb. *high place.* lix. 9. lxxxix. 18. Marg.  
e xxxvii. 24. Mic. vii. 8, 9. 1 Cor. x. 13. 2 Cor. iv. 8, 9.  
f iv. 2. lxxvii. 2. Ex. x. 3. xvi. 28. Prov. i. 22. vi. 3. Jer. iv. 14. Matt. xvii. 17.  
g xxi. 11. xxxviii. 12. ex. 2. Hos. vi. 15. h lxxiii. 18-20. 1 Sam. xxvi. 10. i Is. xxx. 13, 14. k ii. 1-3. Matt. ii. 3, 4, 16. xxii. 15, 23, 34, 35. xxvi. 3, 4. xxvii. 1. John xi. 47-50. Acts iv. 16, 17, 25-28. l iiii. 3. exix. 153. Prov. vi. 17. xlii. 5. Hos. vii. 3. John viii. 44. Rom. i. 32. Rev. xviii. 15. m xliii. 14. 21. Luke xx. 21, 31. 8. Heb. *thou inward part.* v. 9. Luke xi. 39. Rom. vii. 22. n xlii. 11. xliii. 5. cli. 1, 2. civ. 1, 35. exlvi. 1. o lxxvii. 13, 14. xxxviii. 34. Lam. iii. 24-26. Mic. vii. 7. Hab. ii. 3. Zeph. iii. 8. John vi. 67-69. p xxxix. 7. lxxi. 5. Jer. xlvii. 17. Phil. i. 20. q xlviii. 31, 32. Is. xlv. 17. Hos. i. 17. r xvi. 8. exii. 6. Prov. x. 30. xli. 7. s Is. xlv. 25. Jer. ix. 23, 24. 1 Cor. i. 30, 31. Gal. vi. 14. t iii. 3. iv. 2. u xxxi. 22. xxv. 22. xvi. 1. Is. xxvi. 4.

## PSALM LXII.

David avows his confidence in God, and warns his enemies of their danger, 1-7. He exhorts the people to trust in the Lord; and not in men, in iniquity, or in riches, 8-10: for power and mercy belong to God, 11, 12.

To the chief Musician, to <sup>a</sup>Jeduthun, *A Psalm* of David.

**T**RULY <sup>b</sup>my soul <sup>c</sup>waiteth upon God; <sup>d</sup>from him <sup>e</sup>cometh my salvation.

2 <sup>f</sup>He only is my <sup>g</sup>rock and my salvation; <sup>h</sup>he is my defence; <sup>i</sup>I shall not be greatly moved.

3 <sup>j</sup>How long will ye <sup>k</sup>imagine mischief against a man? <sup>l</sup>ye shall be slain all of you; <sup>m</sup>as a bowing wall <sup>n</sup>shall ye be, and as a tottering fence.

4 <sup>o</sup>They only <sup>p</sup>consult to cast him down from his excellency; <sup>q</sup>they delight in lies; <sup>r</sup>they bless with their mouth, but they curse <sup>s</sup>inwardly. Selah.

5 <sup>t</sup>My soul, <sup>u</sup>wait thou only upon God; for <sup>v</sup>my expectation is from him.

6 He only is <sup>w</sup>my rock and my salvation; <sup>x</sup>he is my defence; <sup>y</sup>I shall not be moved.

7 <sup>z</sup>In God is my salvation and <sup>a</sup>my glory; <sup>b</sup>the rock of my strength, and <sup>c</sup>my refuge, <sup>d</sup>is in God.

ever.—No outward situation can exclude us from communion with God through Jesus Christ; but without divine assistance, we can neither climb, nor take shelter in, that rock of salvation: when therefore we perceive that there is safety in him, and none in ourselves, we should pray fervently for the Holy Spirit of promise, that we may by his gracious teaching and assistance, "believe to the saving of our souls." As genuine experience is acquired, encouragement will abound: for we shall more readily trust in the covert of his wings, when he hath been heretofore a shelter for us, and a strong tower from our enemies.—When we have the opportunity we should keep close to the ordinances of God: and we should remember, that he hears our vows, and witnesses our pious desires, intentions, and engagements; and therefore we should daily perform them. If he have given us the goodly "heritage of those that fear his name," (Note, cli. 4, 5.) we shall have enough: our anointed King is alive for evermore; and all his true subjects shall live by him, and with him, and thus abide before God for ever. Being made partakers of that grace and truth which came by Jesus Christ, we may rejoice and sing praise unto him, whatever be our outward circumstances: and whilst, according to our engagements, we are daily employed in his pleasant service, we may cheerfully pour to sing praises to him for ever and ever.

## NOTES.

PSALM LXII. Title. Jeduthun was first chosen to be one of the chief musicians, when the ark was removed to mount Zion: (Notes, 1 Chr. xvi. 37-43. xxv. 1-6.) and as this psalm is inscribed to him, some have thought, that it relates to Absalom's rebellion, and not to the persecution which David endured from Saul. But as several other psalms, which certainly were composed before David came to the throne, are inscribed to the chief musician; we must suppose, that when the psalmody at the sanctuary was appointed, David delivered to the chief musicians the psalms which he had previously written as well as those which he afterwards from time to time composed.—Internal evidence does not clearly shew to which season of distress the psalmist referred; as his language seems equally suited to either of them.—"There are no petitions at all in this psalm; nor any thanksgivings: but only expressions of faith and confidence in God." (Bp. Patrick.) It may be added, "exhortations and encouragements to others, to trust in God, and pour out prayer before him."

V. 1, 2. The word rendered "waiteth" signifies *silence*. "Yet my soul keepeth silence unto God." "Though Satan tempted David to murmur against God, yet he bridled his affections, and, resting upon God's promise, he bare his cross patiently, and overcame all temptations."—David was conscious, that, in calm submission and well-grounded confidence, he sought and expected protection and deliverance from God. He therefore steadily adhered to the line of duty; believing it "good both to hope, and quietly wait, for the salvation of the Lord." (Note, Lam. iii. 26-30.) And he rested assured, that though his enemies might for a while give him some disturbance, yet he should not be "greatly moved," or materially injured, either in his temporal or spiritual concerns. (Notes, 5-7. xxxvii. 23, 24. 2 Cor. iv. 8-12.) (Marg. Ref.)

V. 3, 4. The psalmist, having avowed his confidence in God, expostulates with his enemies, warns them of their danger, and exposes their wickedness.—Saul and his party, envious of David's reputation, incessantly plotted against his life; and aimed to exclude him from the royal dignity, to which God had appointed him; and they greatly desired to see him disgraced by some evident misconduct. They "delighted in lies," both when they falsely accused him, and when they deceitfully spoke friendly to him: but by this they only brought ruin upon themselves; like a wall, which first bulges out and totters, and then falls down at once. (Note, Is. xxx. 12-14.)—In like manner, Absalom, Ahiathophel, and the other conspirators, artfully formed their measures for driving, with disgrace, their aged monarch from that honourable station to which God had raised him; (Note, liv. 20, 21;) and they covered their treachery and malice with fair pretences; but they only brought on themselves

us strength in every time of trouble, we may do valiantly, and tread down all our enemies, and we shall ere long obtain the conqueror's crown. The church also, over which oppressors have so often insulted, as if the Lord had cast her off, shall speedily triumph over them all; and whilst they, who willingly submit to our anointed King, shall share his glories, all his foes shall be put under his feet. (Note, 1 Cor. xv. 20-28.)

## NOTES.

PSALM LXI. V. 1, 2. This psalm seems to have been composed when David was driven by Absalom's rebellion, like an exile, beyond Jordan, to the extremities of the land, and far from the sanctuary of God. (Notes, xli. 1-3. xlii. 1-8. xliiii. lxxii. 1-4. 2 Sam. xv. 13-15. 21-30.) His heart was overwhelmed with complicated distresses, as by an inundation. The Divine mercy, support, and protection formed the rock, on which he desired to rest his soul, out of the reach of the tempestuous waves, which dashed and raged below; but he was like the shipwrecked mariner, who is exposed to the raging billows, from which he would be secured, if he could reach the summit of a rock that is close to him: but it is far too high for him to climb it without help. Thus David found, that he could not but by faith and hope ascend, and be established on the "rock of salvation," unless the Lord led him to it, and helped him to get upon it. (Marg. Ref. Note, xl. 1-5.)

V. 3. "Nothing doth more strengthen our faith, than the remembrance of God's succour in times past." (Marg. Ref.) (Notes, iii. 3-5. lxxi. 17, 18. exvi. 2. 1 Sam. vii. 12. xvii. 34-37. 2 Cor. i. 8-11.)

V. 4, 5. The psalmist, though now driven away from the courts of God, rested assured that he should be restored again to them, and perpetually enjoy the comfort and benefit of public ordinances: (Note, xxvii. 4-6.) but he seems also to have looked through the shadow of the earthly sanctuary, to "the holy places not made with hands," and to have exulted in hope of the eternal felicity of heaven; as now abiding under the covert of the Almighty, and being "kept by his power through faith unto salvation." For it can hardly be supposed, that he meant his temporal authority, by that "heritage of those that fear the name of God," which had been given him in common with other pious persons, in answer to his earnest prayers and solemn vows.—For ever, (4.) For ages. The word is plural, (*olamim*, or *gnolamim*.—(Wings. "Wings of the cherubim," say some. These indeed covered the mercy-seat, as representing the angels bowing down to look into the mysteries of redemption. (Notes, Ex. xxv. 10-21. 1 Pet. i. 10-12.) But they were placed in the holy of holies, and inaccessible to the worshippers: and unless these cherubim were the same with JEHOVAH himself, I see not how the construction can keep clear of substituting creatures in the place of the almighty Cr-ator. (Notes, Gen. iii. 22-24. Ez. i. 3-14. x. 3, 4. Rev. iv. 4, 5.)

V. 6, 7. David might here mean himself as king of Israel: though apparently deposed, he trusted, that he should yet live, and reign over the people of God, for some time to come; and his kingdom would be continued in his posterity to future generations, according as God had mercifully promised, and would faithfully perform.—But the King Messiah, as descending from him, who was to reign for ever over the house of Israel, and by whom the mercy and truth prepared for sinful men was to be conferred, seems to have been especially intended. (Note, John i. 17.) Whatever became of David's personal interests, he rejoiced in the prospect of the Messiah's kingdom: and prayed for the faithful performance of God's gracious promises, which form the stability of his mediatorial throne.—The Chaldee paraphrase of the sixth verse is very remarkable, "Thou shalt add days to the days of King Messias; his years shall be as the generation of this world, and of the world to come." (Horne.)

V. Marg. Ref. (Note, lxx. 13-16.) \* *corrected below*

## PRACTICAL OBSERVATIONS.

When removed from other comforts, we should more earnestly seek consolation from God; and when cares, fears, sorrows, or temptations, like a wild deluge, overwhelm our hearts, our cries unto him should be more fervent than



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## PSALM LXIV.

David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10.

To the chief Musician, A Psalm of David.

**H**EAR my voice, O God, in my prayer: <sup>1</sup>preserve my life from fear of the enemy.

<sup>2</sup>Hide me from the "secret counsel of the wicked; from the insurrection of the workers of iniquity;

<sup>3</sup>Who "whet their tongue like a sword, and "bend their bows to shoot their arrows, even bitter words;

<sup>4</sup>That they may "shoot in secret at "the perfect: suddenly do they shoot at him, and fear not.

<sup>5</sup>They "encourage themselves in an evil "matter: they commune "of laying snares privily; they say, "Who shall see them?

<sup>6</sup>David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10. <sup>7</sup>David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10. <sup>8</sup>David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10. <sup>9</sup>David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10. <sup>10</sup>David, praying for deliverance, describes the malice and subtlety of his enemies 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10.

6 When "I remember thee upon my bed, and meditate on thee in the *night-watches*.

7 "Because thou hast been my help, therefore "in the shadow of thy wings will I rejoice.

8 My soul "followeth hard after thee: "thy right hand upholdeth me.

9 But those "that seek my soul to destroy it, shall "go into the lower parts of the earth.

10 They shall "fall by the sword; they shall be "a portion for foxes.

11 But "the king shall rejoice in God; every one that "swareth by him shall glory: but "the mouth of them that speak lies shall be stopped.

Is xlii. 10. xlii. 1. Phil. ii. 12, 13. Col. i. 29. u xxxv. 4. 26. xxxviii. 12. xl. 14. lxx. 2. 1 Sam. xxv. 29. s ix. 17. lv. 15. 23. lxxvi. 13. Num. xvi. 30-33. 1 Sam. xxviii. 19. Job xl. 13. Is. xiv. 9. 15. 19. Ez. xxxii. 18-22. Acts i. 25. \* Heb. *make him run out, like water, by the hands of the sword.* 1 Sam. xxvi. 10. xxxi. 1-6. Jer. xviii. 21. Ez. xxxiv. 5. y Ez. xxxiv. 4. 17-20. Rev. xix. 17. 18. z ii. 6. xxi. 1. 1 Sam. xxiii. 17. xxiv. 20. a Deut. vi. 13. Is. xix. 18. xlv. 23. lxx. 16. Zeph. i. 5. Heb. vi. 13. b xxxi. 19. Rom. iii. 19. Tit. i. 10, 11.

*Cant. i. 4. 1 Cor. xi. 23-28. (Marg. Ref.)*—Can any candid man read this psalm, and then speak of true devotion, as merely *intellectual*, a *dispassionate* exercise of the understanding, without any warm emotions or vehement affections of the heart? Weighed in the balance of such phlegmatic Christians, the man after God's own heart must be numbered among enthusiasts; for, though his devotion was most rational, it certainly was most fervent and enraptured; and, in fact, the more rational on that very account.

V. 7, 8. The recollection of past protection and deliverance, encouraged David not only to rely on the power, truth, and love of God, in his extremest dangers; but to rejoice in this confidence under his sharpest afflictions.—His soul cleaved unto God, as the child clings about its kind parent, when alarmed, or in pain; and "followed hard after him," earnestly seeking nearer communion and conformity; being upheld by the power of divine grace, in thus pressing forward in his heavenly course. (*Note, lxxiii. 23-28.*)—The fervour of David's devotion, whether pouring out his soul in earnest prayer, with vigorous exercises of faith and hope; or celebrating the praises of God with admiring love, joyful gratitude, and glowing zeal for his honour and glory, seems especially to have procured him the honourable distinction of "the man after God's own heart."—The following verses from Dr. Watts well support the animation of the leading parts of this exquisitely beautiful psalm:—

With heart, and eyes, and lifted hands,  
For thee I long, to thee I look;  
As travellers, in thirsty lands,  
Pant for the cooling water-brook.

With early feet I love t' appear  
Among thy saints, and seek thy face;  
Oft have I seen thy glory there,  
And felt the power of sov'reign grace.

Nor fruits nor wines that tempt our taste,  
Nor all the joys our senses know,  
Could make me so divinely blest,  
Or raise my cheerful passions so.

My life itself without thy love,  
No taste of pleasure could afford:  
'Twould but a tiresome burthen prove,  
If I were banish'd from the Lord.

Amidst the wakeful hours of night,  
When busy cares afflict my head,  
One thought of thee gives new delight,  
And adds refreshment to my bed.

I'll lift my hands, I'll raise my voice,  
While I have breath to pray or praise;  
This work shall make my heart rejoice,  
And spend the remnant of my days.

V. 9-11. The psalmist while employed in these devout exercises, clearly foresaw the disgraceful end of his persecutors. They would perish, as if swallowed up by the earth with Dathan and Abiram; (*Note, Num. xvi. 28-34;*) or, falling by the sword, they would be left unburied, for food to the foxes, with which the land abounded. This was, probably, the case with many who fell at Gilboa.—He also foresaw himself, as advanced upon the throne, to be king of Israel; and as rejoicing in God, and not in his outward dignity, or the ruin of his enemies; whilst every one who cordially *swore allegiance to him*, or who, as worshippers of God, *swore with solemnity by his name*, would glory in the advancement of his servant; and all who falsely accused, or attempted to deceive him, would effectually be confuted and silenced. (*Marg. Ref.*)

## PRACTICAL OBSERVATIONS.

The true believer is convinced, that nothing in this world can satisfy the desires of his immortal soul; and he, therefore, expects happiness from the eternal God, as his God and portion. (*Note, Deut. xxxiii. 27-29.*) In his more lively frames, an inextinguishable thirst after the discoveries of his glory, and the experience of his grace and love, lead him to seek the Lord early, every day, with the best of his time and the prime of his affections. He likewise greatly values public ordinances; and when confined from them, or constrained to live among those who know not God, he regrets his loss; feels as

one banished into a parched wilderness; and, with a mixture of pleasure and pain, recollects how he "has seen the power and glory of God in his sanctuary." (*Note, xlii. 4, 5.*) This uneasiness, to which he is occasionally liable, arises from the same source with another part of his experience, which is more habitual, especially when faith and hope are most in exercise; the world itself appears to him a weary desert, and he longs for the joys of heaven, of which he hath had some foretastes in the ordinances of God on earth. Yet, even in this wilderness wells of salvation are opened; (*Note, Is. xlii. 3;*) his gracious thirst is in part allayed: and the want of stated means of grace sometimes excites more vigorous desires, and more earnestness in waiting on God in secret. The believer in this frame of mind values the lovingkindness of God more than life; and is even willing to depart hence, that he may fully enjoy it. (*Note, Phil. i. 21-26.*) This foretaste and prospect tune his heart and lips to praise the Lord, and to rejoice in the midst of tribulation; and he desires, as a sweet solace during his weary pilgrimage, "to bless the Lord while he lives, "and to lift up his hands in his name."—Then the pleasures of the world lose their attraction; "for his soul is satisfied, as with marrow and fatness," whilst joyfully praising and thinking upon God; and such contemplations at once excite his gratitude, increase his confidence, and animate him in seeking conformity and nearness to the Lord; aspiring after still greater attainments, as feeling himself upheld by the power of the Almighty.—To mount with David towards heaven, in these exalted strains of devotion and zeal, should be our holy ambition: true Christians can in some measure, and at some times, appropriate his emphatical language; but, alas! we too commonly have to complain, "that our souls cleave to the dust." Let us then be more instant in prayer, that we may be quickened according to his word of promise.—The enemies of such Christians as have been feebly described, are also enemies of Christ our King: present disgrace and eternal ruin will be their doom, if they persist in their enmity; and the lies, with which they blaspheme the Redeemer, or slander his people, or deceive one another, shall be silenced in anguish and despair. But our King having now entered upon "the joy set before him," all who bow before him, and swear fealty to him, shall rejoice and glory in God with him; and obtain an honour and happiness infinitely superior to that of the most exalted throne on earth. And if the Israelites had reason to rejoice in their king; how much more should we glory in our King of righteousness "and peace!" (*Note, Heb. vii. 1-3.*)

## NOTES

PSALM LXIV. V. 1. *Fear.* Thus our Liturgy: 'That we, surely trusting in thy defence, may not fear the power of any adversaries.' 'By thee, we being defended from the fear of our enemies.'—God as effectually answers these petitions by increasing our faith, as by removing the danger. (*Notes, lv. 4-8. Acts xviii. 9-11.*)

V. 2, 3. It is probable, that the secret consultations of Saul and his courtiers against David, and the deceitful and violent measures which they adopted in order to destroy him, gave occasion to this psalm.—Open reproaches and false accusations would like a sword in close fight: secret detraction slays like an arrow shot from a distance, or in the dark, or by one concealed from view. (*Marg. Ref.*)

V. 4, 5. David was not only an upright character, but he was perfectly innocent of those crimes which were laid to his charge: (*Notes, vii. 3-5. xlvii. 1-5:*) yet his enemies, not having the fear of God before their eyes, and being hardened against the dread of consequences, propagated their calumnies, secretly, but very rapidly; encouraging one another, and consulting together, in what way to ensnare and destroy him; fully expecting to escape detection, and acting as if God himself did not see them, or would not call them to account for their wickedness. (*Marg. Ref. Notes, x. 2-11. xxxvi. 1. lix. 7.*)—'Envy and malice crucified the Son of God; but during the course of their proceedings against him, you hear only of zeal for the law, and loyalty to Cæsar.' (*Horne.*)

V. 6. This verse may be rendered, perhaps more literally, "They search out iniquities: we are consumed by that which they have thoroughly searched out; (*Mag.*) for the inward part and the heart of man is very deep." Saul and his partisans searched to find out some real or apparent iniquity, that David had committed, in order to cover the malice of their persecution; and they sedulously contrived new methods of perpetrating their crimes. Their intentions, however, were carefully concealed; and the malice, dissimulation, and wickedness, of their hearts, were deep and unfathomable. (*Notes, v. 9. Jer. xlvii. 9. 10. Rev. ii. 24-25.*)



6 They <sup>a</sup>search out iniquities; <sup>a</sup>they accomplish <sup>a</sup>a diligent search: both <sup>b</sup>the inward *thought* of every one of *them*, and the heart, is deep.

7 But <sup>a</sup>God shall shoot at them with an arrow: <sup>a</sup>suddenly <sup>b</sup>shall they be wounded.

8 So they shall make <sup>a</sup>their own tongue to fall upon themselves; <sup>a</sup>all that see them shall flee away.

9 And all men <sup>a</sup>shall fear, and shall declare the work of God; for <sup>a</sup>they shall wisely consider of his doing.

10 <sup>a</sup>The righteous shall be glad in the Lord, and shall trust in him; and all <sup>a</sup>the upright in heart shall glory.

## PSALM LXV.

David praises God, for answering prayer, taking away sin, blessing his chosen, and performing wonders in their behalf, 1—5; for his providential goodness and bounty, 6—13.

To the chief Musician, A Psalm and Song of David.

<sup>a</sup>PRAISE <sup>a</sup>waiteth for thee, O God, <sup>b</sup>in Zion; <sup>a</sup>and <sup>a</sup>unto thee shall the vow be performed.

2 O <sup>a</sup>thou that hearest prayer, <sup>a</sup>unto thee shall all flesh come.

t Num. xvi. 34. 1 Sam. xxxi. 3—7. Nah. iii. 7. Rev. xviii. 4. 10. u lili. 5. cxix. 129. Jer. i. 28. Rev. xvi. 13. x lvi. 11. cvii. 42. 43. Is. v. 12. Ez. xiv. 23. Hos. xiv. 9. y xxi. 1. li. xxx. xli. 5. lvi. 10. lxviii. 2. 3. Phil. iv. 4. z xlviii. 1. cxii. 2. 1 Cor. i. 30. 31. Gal. vi. 14. 15. PSALM LXV. a xxi. 13. cxv. 1. 2. \* Heb. is silent. lxii. 1. Marg. b lxvii. 2. lxviii. 68. 69. 1 Chr. xi. 7. xv. 29. xvi. 41. 42. xxv. 1. &c. Rev. xiv. 1—3. c lvi. 13. lxvii. 11. cxvii. 17. 18. d lxxv. 1. cxv. 17. 18. 19. 1 Kings xviii. 29. 37. 2 Chr. xxxiii. 13. Is. lxv. 34. Jer. xxxix. 12. 13. Dan. ix. 17—19. Luke xi. 9. 10. Acts x. 31. 1 John v. 14. 15. = xxii. 27. lxxvi. 4. lxxxv. 9. Is. xlix. 6. lxxvi. 23. John xii. 32. Rev. xii. 15.

V. 7—9. While the persecutors were levelling their arrows, and about to shoot suddenly at David, God would unexpectedly cut them off; and their mortal wounds would be inflicted at once, while they were promising themselves complete success. (Note, vii. 8—13.) Their blasphemies, perjuries, imprecations, and slanders, would, as an immense load of guilt, fall on them, and sink them into destruction. (Notes, Prov. xii. 13. xiii. 3. xviii. 6, 7.) Their doom would be so dreadful, that the spectators would flee away, lest they should be involved in it; and all who heard of it would fear to imitate their conduct; be constrained to acknowledge the hand of God; and, learning useful instruction from the awful dispensation, would cause others to understand it. Thus the benefit, derived from it by numbers, would illustrate the wisdom and goodness, as well as justice, of God, in his severity towards these wicked men. (Marg. Ref.)—The dreadful imprecation of the Jews, when demanding our Lord's crucifixion, "His blood be on us and on our children," has indeed fallen upon them. (Note, Matt. xxvii. 24, 25.)—The destruction of Jerusalem filled the beholders with terror, and forced them to acknowledge that it was the work of God. Even Titus, the Roman emperor, confessed that he had fought and conquered by the favour of the Almighty; and the nation of the Jews, scattered through the world, affords a most instructive lesson to every land, and to all succeeding generations.

## PRACTICAL OBSERVATIONS.

The continuance or renewal of our trials will render the repetition of the same petitions requisite; but varied expressions may often be affecting and useful to ourselves and others.—When faith in God triumphs over the fear of powerful and malicious men, our prayers are certainly heard, and final deliverance from the danger will in due time follow.—The most blameless will be reviled, and the most useful hated, by such men as took secret counsel, or made open insurrection, against the perfect and divine Saviour, and who whetted their tongues, and shot their sarcasms, against him, before they shed his blood.—Such transgressors are often inwardly alarmed with the dread of consequences; but they encourage each other, till they flatter themselves with the hopes of impunity, and despise the all-seeing eye of God. Actuated by the most malignant enmity, with deep dissimulation they search out iniquities, that they may pretend zeal for God's glory, whilst they are murdering his people; (Notes, Matt. xxvi. 57—68.) but all their malice will rebound upon themselves, and God himself will fight against them and destroy them; and all, who behold their doom in a future state, will reverence his power and justice in it. But it is our wisdom now to fear because of the judgments of God, and to flee from the wrath to come; to declare and consider his works, and to shun the rock on which others have split. For the righteous alone can rejoice and trust in this holy Lord God; and all, who uprightly rely on his mercy, and seek to know and do his will, shall glory in him as their salvation and eternal portion.

## NOTES.

PSALM LXV. V. 1. Some expositors think that this psalm was composed after the famine of three years, which occurred towards the close of David's reign; when God had heard the prayer of his people, and was intreated for the land; and the concluding part of it renders that opinion highly probable. (Notes, 2 Sam. xxi. 1—14.) 'It becomes us, O God, to praise thee in thy sanctuary, (though we cannot worthily express, but must rather *silently* adore, thy incomparable excellencies,) and to pay the vows which we made unto thee in the time of our distress.' (Bp. Patrick.)—The old-testament church waited in silent expectation for the coming of the Messiah, and the accomplishment of the promises, prepared then to burst forth into vocal praises, and to perform her vows. Zion was the centre of her worship, and the type of the true church, whence alone cordial praises are rendered by any of our fallen race. (Note, Rev. xiv. 1—5.)

V. 2. The readiness of the Lord to answer prayer, when extensively made known, would induce men of all nations to come and worship him on his mercy—

A. M. 3484.

B. C. 620

† Heb. Words, or Matters of iniquity.

f xxxviii. 4. xl. 12. 2 Sam. xii. 7—13. Mic. vi. 8, 9. Rom. vii. 23—25. Gal. v. 17.

g li. 2, 3. 7. lxxix. xli. 1. 19. vi. 7. Zech. xiii. 1. John i. 29. Heb. ix. 14. 1 John i. 7—9. Rev. 5.

p v. 9. Prov. xx. 5. Is. xxxix. 15. Jer. xvii. 9, 10. 1 Cor. iv. 5.

q vii. 12, 13. xviii. 14. Deut. xxxiii. 25. 42. Job vi. 4. Lam. iii. 12, 13.

r 4. lxxiii. 19. Prov. vi. 15. xxix. 1. Is. xxx. 13. Matt. xxvii. 40, 50, 51. 1 Thes. v. 2, 3.

† Heb. *their wound shall be* 1 Kings xxi. 34. 1 Chr. x. 3—7.

s lix. 12. cxl. 9. Job x. 6. Prov. xii. 13. xviii. 7. Matt. xxi. 41. Luke xii. 22.

t Num. xvi. 34. 1 Sam. xxxi. 3—7. Nah. iii. 7. Rev. xviii. 4. 10. u lili. 5. cxix. 129. Jer. i. 28.

y xxi. 1. li. xxx. xli. 5. lvi. 10. lxviii. 2. 3. Phil. iv. 4. z xlviii. 1. cxii. 2. 1 Cor. i. 30. 31. Gal. vi. 14. 15.

a xxi. 13. cxv. 1. 2. \* Heb. is silent. lxii. 1. Marg. b lxvii. 2. lxviii. 68. 69.

c lvi. 13. lxvii. 11. cxvii. 17. 18. d lxxv. 1. cxv. 17. 18. 19. 1 Kings xviii. 29. 37. 2 Chr. xxxiii. 13. Is. lxv. 34. Jer. xxxix. 12. 13.

e li. 2, 3. 7. lxxix. xli. 1. 19. vi. 7. Zech. xiii. 1. John i. 29. Heb. ix. 14. 1 John i. 7—9. Rev. 5.

f xxxviii. 4. xl. 12. 2 Sam. xii. 7—13. Mic. vi. 8, 9. Rom. vii. 23—25. Gal. v. 17.

g li. 2, 3. 7. lxxix. xli. 1. 19. vi. 7. Zech. xiii. 1. John i. 29. Heb. ix. 14. 1 John i. 7—9. Rev. 5.

h xxxiii. 12. lxxiv. 4. lxxv. 1. 2. 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i iv. 3. lxxviii. 70. 71. cvl. 4, 5. cxxxv. 4. Eph. i. 4, 5. 2 Thes. ii. 13, 14.

k xv. i. xliii. 6. Job x. 6. Prov. xii. 13. xviii. 7. Matt. xxi. 41. Luke xii. 22.

l xvii. 15. xxxvi. 8. lxxii. 5. Jer. xxxi. 12—14. 25. Rev. vi. 10, 17. xxi. 3, 4, 17.

m xiv. 4. xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

n xiv. 4. xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p v. 9. Prov. xx. 5. Is. xxxix. 15. Jer. xvii. 9, 10. 1 Cor. iv. 5.

q vii. 12, 13. xviii. 14. Deut. xxxiii. 25. 42. Job vi. 4. Lam. iii. 12, 13.

r 4. lxxiii. 19. Prov. vi. 15. xxix. 1. Is. xxx. 13. Matt. xxvii. 40, 50, 51. 1 Thes. v. 2, 3.

† Heb. *their wound shall be* 1 Kings xxi. 34. 1 Chr. x. 3—7.

s lix. 12. cxl. 9. Job x. 6. Prov. xii. 13. xviii. 7. Matt. xxi. 41. Luke xii. 22.

t Num. xvi. 34. 1 Sam. xxxi. 3—7. Nah. iii. 7. Rev. xviii. 4. 10. u lili. 5. cxix. 129. Jer. i. 28.

y xxi. 1. li. xxx. xli. 5. lvi. 10. lxviii. 2. 3. Phil. iv. 4. z xlviii. 1. cxii. 2. 1 Cor. i. 30. 31. Gal. vi. 14. 15.

a xxi. 13. cxv. 1. 2. \* Heb. is silent. lxii. 1. Marg. b lxvii. 2. lxviii. 68. 69.

c lvi. 13. lxvii. 11. cxvii. 17. 18. d lxxv. 1. cxv. 17. 18. 19. 1 Kings xviii. 29. 37. 2 Chr. xxxiii. 13. Is. lxv. 34. Jer. xxxix. 12. 13.

e li. 2, 3. 7. lxxix. xli. 1. 19. vi. 7. Zech. xiii. 1. John i. 29. Heb. ix. 14. 1 John i. 7—9. Rev. 5.

f xxxviii. 4. xl. 12. 2 Sam. xii. 7—13. Mic. vi. 8, 9. Rom. vii. 23—25. Gal. v. 17.

g li. 2, 3. 7. lxxix. xli. 1. 19. vi. 7. Zech. xiii. 1. John i. 29. Heb. ix. 14. 1 John i. 7—9. Rev. 5.

h xxxiii. 12. lxxiv. 4. lxxv. 1. 2. 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i iv. 3. lxxviii. 70. 71. cvl. 4, 5. cxxxv. 4. Eph. i. 4, 5. 2 Thes. ii. 13, 14.

k xv. i. xliii. 6. Job x. 6. Prov. xii. 13. xviii. 7. Matt. xxi. 41. Luke xii. 22.

l xvii. 15. xxxvi. 8. lxxii. 5. Jer. xxxi. 12—14. 25. Rev. vi. 10, 17. xxi. 3, 4, 17.

m xiv. 4. xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

n xiv. 4. xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o xlvii. 2, 3. lxxvi. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p v. 9. Prov. xx. 5. Is. xxxix. 15. Jer. xvii. 9, 10. 1 Cor. iv. 5.

q vii. 12, 13. xviii. 14. Deut. xxxiii. 25. 42. Job vi. 4. Lam. iii. 12, 13.

r 4. lxxiii. 19. Prov. vi. 15. xxix. 1. Is. xxx. 13. Matt. xxvii. 40, 50, 51. 1 Thes. v. 2, 3.

† Heb. *their wound shall be* 1 Kings xxi. 34. 1 Chr. x. 3—7.

3 <sup>a</sup>Iniquities <sup>a</sup>prevail against me: as for <sup>a</sup>our transgressions, thou shalt purge them away.

4 <sup>a</sup>Blessed is the man whom thou <sup>a</sup>choosest, and <sup>a</sup>causest to approach unto thee, that he may dwell in thy courts; <sup>a</sup>we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 <sup>a</sup>By <sup>a</sup>terrible things <sup>a</sup>in righteousness wilt thou answer us, <sup>a</sup>O God of our salvation; <sup>a</sup>who art <sup>a</sup>the confidence of all the ends of the earth, and of them that are <sup>a</sup>afar off upon the sea;

6 Which <sup>a</sup>by his strength setteth fast the mountains; <sup>a</sup>being <sup>a</sup>girded with power;

7 Which <sup>a</sup>stilleth the noise of the seas, <sup>a</sup>the noise of their waves, and <sup>a</sup>the tumult of the people.

8 They also that dwell <sup>a</sup>in the uttermost parts are <sup>a</sup>afraid at thy tokens: thou makest the <sup>a</sup>outgoings of the morning and evening to <sup>a</sup>rejoice.

9 Thou <sup>a</sup>visitest the earth, and <sup>a</sup>waterest it: <sup>a</sup>thou greatly <sup>a</sup>enrichest it with <sup>a</sup>the river of God, <sup>a</sup>which is David. i. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

seat in Zion; and the answer of the church's prayer, in the coming of the Messiah, would make way for the propagation of the gospel among the gentiles; till, at length, all the human race shall come to God, as his suppliants. These events the psalmist evidently predicted. Indeed, all men, in every age, should be invited to come, and ought to come, and will be welcomed, if they come, to God, on the throne of grace. (Notes, Heb. iv. 14—16. vii. 23—25.)

V. 3. 'Nor need their sins,' (the sins of those who come to God,) 'discourage them; for thou hadst matter enough of that kind against me, to have hindered the prevalence of my prayer, if thou hadst charged my iniquities upon me. But thou hast been graciously pleased to forgive not only me, but my people, their transgression.' (Bp. Patrick.) 'O God, our iniquities stand in the way of thy mercies, and prevail strongly against all the endeavours of my reformation; but, do thou both mercifully forgive, and powerfully remedy, our offences.' (Bp. Hall.) 'He imputeth it to his sins, and the sins of the people, that God who was accustomed to assist them, withdraweth his succour.'—The psalmist evidently experienced, as the apostle afterwards, that "when he would do good, evil was present with him;" and the mercy and grace of God, through the promised Saviour, to take away both the guilt and power of sin, were his only support. (Notes, Rom. vii. 13—25.) Hoping for his deliverance from guilt and depravity, he determined to persist in waiting on God, seeking his glory, expecting his help, and celebrating his praises.

V. 4. Here the psalmist seems to congratulate the priests and Levites, on their happiness, in being chosen to the sacred office of ministering to God in holy things, as their constant employment. But this was only an emblem of the spiritual priesthood, the chosen of God, to whom David belonged, though a king, and of Judah: and, therefore, he joins himself with those who would be satisfied with the rich provisions of the sanctuary, the spiritual communion with God, of which the feasts on the peace-offerings were an external sign. (Notes, i. 1—3. xxvii. 4—6. xxxvi. 5—9. lxxxiv. 4, 5. 8—11. lxxviii. 1.)

V. 5. The terrible judgments, which God in righteousness inflicted upon Pharaoh, the Egyptians, the Canaanites, and the other enemies of Israel, were answers to the prayers of his people; the dreadful judgments on the Philistines, Syrians, and others who opposed David, were the same; and so were the terrible things, by which the Christian dispensation was introduced, and the foundations of idolatry overturned. 'Thou wilt declare thyself to be the preserver of thy church, in destroying thine enemies, as thou didst at the Red sea.'—It is, however, evident, that the terrible judgments executed on those, both Jews and Gentiles, who opposed the establishment of Christianity, were especially predicted; because these happened at that season, when the "God of salvation" became the "confidence of all the ends of the earth," and "of them that were afar off in the isles of the sea." (Marg. Ref.)

V. 6, 7. That almighty God, who created and preserves the vast mountains; who sets bounds to the tempestuous sea, and rules its waves in the most furious storms; who divided the Red sea before Israel, and with it overwhelmed Pharaoh and his host, still protects his church; and, by the same power, he restrains the madness of enraged multitudes, or of haughty tyrants, and calms their fury or crushes their power, whenever they attempt anything contrary to his wise, faithful, and merciful designs.—Who can read these verses without thinking of Him who "rebuked the wind, and said to the sea, Peace, be still; and the wind ceased and there was a great calm;" and who said, to the furious company that came to apprehend him, "I am he," and, "they went backward and fell to the ground?" (Notes, Matt. viii. 23—27. John xvii. 4—9.)

V. 8. Several of the appearances in nature excited a fear of the Divine power among the heathen; whilst the ordinary course of providence caused them to rejoice; even from the most eastern regions whence the morning-sun appears, to the most western whither he retires when it is evening. The reports also of the judgments of God, on the enemies of Israel, excited consternation in distant nations; and the glad tidings of his salvation have made, or will make, the inhabitants of every land to rejoice.



full of water: "thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou "settlest the furrows thereof: thou "makest it soft with showers: "thou blessest the springing thereof.

11 Thou "crownest the year "with thy goodness; and "thy paths drop "fatness.

12 They "drop upon the pastures of the wilderness; and the little hills "rejoice on every side.

13 "The pastures are clothed with flocks: the valleys also are covered over with corn: "they shout for joy, they also sing.

### PSALM LXVI.

The psalmist exhorts all men to observe the works of God, and to praise him, with solemn awe and lively gratitude, 1-9. He shews how God had tried and delivered his people, 10-12. He determines to perform his vows; and declares how God had answered his prayers, 13-20.

To the chief Musician, A Song or Psalm.

**M**AKE a joyful noise unto God, "all ye lands:

m xvi. 11-13. xlviii. 7-9. Is. xxxv. 1, 2, 10. lli. 9, 12. Jer. xlviii. 33. a lxxxi. 1. xcv. 1, 2. xlviii. 4. c. 1. 1 Chr. xv. 28. \* Heb. all the earth. xvi. 1. cvii. 1, 2. cl. 6. 1 Chr. xvi. 23, 24. Is. xxiv. 16.

V. 9. "Thou visitest the land, and desirest it, (or causeth it to desire,) and greatly enrichest it."—"The river of God," in this connection, evidently denotes those abundant and constant supplies of water, with which the Lord replenishes and fructifies the earth, as a large river waters the country through which it flows; but under that emblem the pouring out of the Spirit, after the ascension of Christ, and the blessed effects that followed, seem to have been predicted.

V. 10. "Do thou water the ridges abundantly, do thou cause the rain to descend into the furrows," &c. This verse seems to be a prayer for the blessing.—Thus the land is made ready for the seed, after man has properly tilled it; and when he has sown the corn, the Lord causes it to grow and ripen. In like manner, while his ministers use appointed means, and sow the seed of divine truth; God both prepares the hearts of the hearers, and gives the increase.

V. 11. "The herbs, fruits, and flowers, produced by the earth, are as a beautifully variegated crown set upon her head, by the great Creator." (*Horne*.) Every year also is thus crowned by his bounty. Wherever the Lord passeth, he scattereth abundance around his paths; and the clouds, which are called his chariots, drop down fatness on the earth. (*Marg. Ref.*)

V. 12, 13. Nothing can be more beautifully descriptive of a fruitful country, in a favourable season, than these verses: while the poetical representation of the little hills "girding themselves with gladness;" and pastures and valleys, covered with flocks and crops of corn, exulting and shouting for joy, has peculiar animation.—The same metaphors are often used for the happy effects of the gospels, when successfully preached, especially in places before enveloped in darkness. (*Marg. Ref. Notes*, xcvi. 11-13. xcvi. 7-9. Is. xlii. 10-12. lv. 12, 13.)

### PRACTICAL OBSERVATIONS.

Our God reveals himself upon a mercy-seat, ready to hear and answer the prayers of all, who come to him by faith in Jesus Christ; men in general are invited to come unto him, and seek his face; and in due time all the inhabitants of the earth shall become his worshippers. As the Lord fulfils his promises, the church reiterates his praises; the new-testament church renders that praise, and performs those vows, which the old-testament church engaged for, when waiting and praying for the coming of the promised Redeemer; future generations shall praise him for hearing our prayers for the predicted success of the gospel through the earth; and every believer will render him praises, as he graciously fulfils his promises. Thus "praise waiteth for our God in Zion;" and thus are "the vows performed," which continually accompany the prayers of his people; and indeed are implied in them. And we may urge this as a cogent plea for the granting of our petitions, seeing it will redound to his glory. Nor can either the number, or prevalence, of those iniquities, for which we are humbled, invalidate the plea, when we come in the Redeemer's name; because "as for our transgressions, he will purge them away," "to the praise of the glory of his grace."—Blessed indeed is that man, whom the Lord chooseth, and by his Spirit causeth to approach him, in humble faith and prayer; and who, finding acceptance with him, learns to delight in his courts and ordinances, as the rest of his soul.—We may find that satisfaction in the goodness of his house, which others in vain expect from the world: and, whilst we see these blessings spring from his special love and choice, we may rejoice at the prospect of the eternal completion of them in his holy temple above. It is, however, only through that Blessed One, who was chosen to approach unto the Father, and to abide in the true tabernacle, as our Advocate, that we sinners can expect or experience this felicity: and through him, "the God of our salvation" is become the "confidence of all the ends of the earth;" even of us Britons too, who are indeed "afar off upon the sea," at a vast distance from the land, in which the sacred oracles were first given. But these blessings, communicated to mankind in answer to the prayers of his people, have been attended with terrible vengeance upon opposers: still more dreadful things will accompany the further prevalence of the gospel: and the complete salvation of the church will be attended by the eternal destruction of the ungodly. Nay, the Lord often answers the prayers of his people, with such convictions, rebukes, and corrections, as are for the time very terrifying to them.—But let us trust his power, truth, and love; and "submit to his righteousness." The "strength, which setteth fast the mountains," upholdeth the believer; the word, which "stilleth the stormy ocean," can silence the tumult and rage of our most numerous and potent enemies: and he, who enrichest

A. M. 3484.

B. C. 520.

e civ. 15. cvii. 37. Gen. xvi. 12. 1 Tim. vi. 17, 18. 10 Or, causeth rain to descend into the furrows thereof. \* Heb. dissolveth. f xlviii. 8. 1 Cor. iii. 6, 7. g v. 12. Marg. eiii. 4. Prov. xiv. 18. Heb. ii. 7. Heb. of thy goodness. h xxv. 10. civ. 3. Joel ii. 14. 21-26. Hag. ii. 19. Mal. iii. 10. i xxxvi. 8. Rom. xi. 17. k civ. 10-13. Job xxxvii. 26, 27. \* Heb. are girded with joy. l. Is. lv. 9-13. lxi. 10, 11. i civ. 24-28. Zech. ix. 17. Acts xiv. 17.

PSALM LXVI. i civ. 1, 2. cl. 6.

b xlvii. 6, 7. lxxii. 18. xvi. 3-10. cv. 2, 3. cvi. 2. cvii. 15. 22. 1 Chr. xxix. 10-13. Neh. ix. 5. Is. vi. 3. xii. 4. 6. xlix. 13. Rev. iv. 8-11. v. 13. c xlvii. 2. lxx. 5. lxxvi. 12. Ex. xv. 1-16. 21. Judg. v. 1. 2-4. 20-22. Is. ii. 19. lxi. 3. Jer. x. 10. d xlvii. 44. xlviii. 28, 29. lxxviii. 30. lxxxi. 15. e xxii. 27. lxx. 5. lxxvi. 2. xlvii. 1, 2. cvii. 1. xi. 9. xlii. 10-12. xlix. 22, 23. Dan. vii. 14. Mal. i. 11. Rev. xv. 4. f lvi. xli. 8. cxi. 2. cxvii. 1-3. Num. xxiii. 23. g 3. xxi. 3. Ez. i. 18. h lxxviii. 13. i vii. 8-10. cxiv. 5-7. cxviii. 13, 14. Ex. xiv. 21, 22. Is. lxxiii. 13, 14. i cvi. 11, 12. Ex. xvi. 1, &c. Rev. xv. 2, 3. k lxxii. 11. Dan. iv. 33. vi. 26, 27. Matt. vi. 13. xlviii. 18. 1 xi. 4. xxxiii. 13. 2 Chr. xvi. 9. m ii. 10-12. lli. 1-5. lxxii. 2-12. lxxv. 4, 5. Ex. xlviii. 11. Job ix. 4. Is. x. 7-16. xxxvii. 28, 29. Dan. v. 20-28. n Deut. xxxii. 43. Rom. xv. 10, 11. o 2. xlvii. 1. Jer. xxxiii. 11. Rev. v. 11-14. xix. 1, 5, 6.

2 "Sing forth the honour of his name; make his praise glorious.

3 Say unto God, "How terrible art thou in thy works! "through the greatness of thy power shall thine enemies "submit themselves unto thee.

4 "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

5 "Come and see the works of God: he is "terrible in his doing toward the children of men.

6 "He turned the sea into dry land: they went through the flood on foot: "there did we rejoice in him.

7 "He ruleth by his power for ever; "his eyes behold the nations: "let not the rebellious exalt themselves. Selah.

8 "O bless our God, ye people, and "make the voice of his praise to be heard:

the earth with such abundant and varied liberality, can neither want sufficiency, nor bounty, to feed the souls of his people. We should then adore the tokens of his power, in taking righteous vengeance on his enemies, and rejoice in beholding it displayed in mercy. We should, with wonder, gratitude, and praise, behold, and participate, the abundance, which, by the wise and kind providence of God, is diffused through the earth; and, whilst we see year after year crowned with the goodness of the Lord; so that the hills and valleys, covered with corn and cattle, seem to proclaim and rejoice in their Creator's praise; we should remember our unworthiness, be thankful for our portion, and use it to the glory of the giver; admire and imitate his goodness to the wicked and ungrateful children of men; and pity and pray for those who abuse these gifts to the dishonour of the giver.—But these temporal mercies, to us unworthy creatures, shadow forth more important blessings. The rising of "the Sun of righteousness," and the pouring out of the Holy Spirit, that "river of God," full of the waters of life and salvation, render the hearts of sinners, which before were hard, barren, and worthless, fruitful in every good work; and change the face of nations, far more than the sun and rain do the face of nature. Wherever the Lord passes, by the preaching of his gospel, attended by his Holy Spirit, "his paths drop fatness;" and numbers of every description are taught to rejoice in him and praise him. These blessings have already been extended to many nations, which were far off: may we unite in prayers that they may descend upon the pastures of the wilderness, the heathen world, and the poor benighted Jews: that the whole earth may hear and embrace the gospel; and that all, who are favoured with the means of grace, may bring forth abundantly "those fruits of righteousness, which are through Jesus Christ, to the glory of God, the Father."

### NOTES.

PSALM LXVI. Title. The double title, "A Song, a Psalm," (or, is not in the original,) is supposed by some to mean, a very joyful song of praise.—The name of David is not affixed to this psalm; and various opinions have been entertained concerning the time, author, and occasion of it, but it is highly probable that it was written by David, when established on the throne, and made victorious over his enemies on every side.

V. 1-3. The psalmist earnestly excites all the inhabitants of the land, (the noun is singular, though the verb is plural,) to exert their powers to the utmost, in celebrating the praises of God, who had remarkably interposed in their behalf; and had executed such terrible punishment on their enemies, that many who inwardly disliked them and their religion, being alarmed by the power of his works, had reluctantly submitted themselves, and professedly, yet insincerely, become the worshippers of JEHOVAH. This was the effect produced by the gospel in the first ages, when numbers, by the miracles wrought, and the judgments of God inflicted on the Jews and other opposers of Christianity, feigned submission to the divine Saviour, and embraced Christianity, without any real change of heart or character. (*Marg. Notes*, lxxviii. 35, 36.—xviii. 44. *Marg.*)

V. 4. The words rendered "all the earth" may mean all the land: yet the verb is plural, and all the inhabitants are meant.—The passage, however, is not so evidently a prophecy of a more enlarged dispensation than that of Moses, as many are which occur in these psalms; yet even these were entirely overlooked by the Jews in the time of Christ. In like manner the clearest and most explicit predictions, that the kingdom of Christ shall at length be established all over the earth, are little attended to by numbers of Christians; but will most certainly be at length accomplished. (*Marg. Ref.*)

V. 5. "He toucheth the slothful dulness of man, who is cold in the consideration of God's works!" (*Notes*, xli. 8, 9. cxi. 2-4. cxvii. 1-3.)

V. 6. The miraculous passage of Israel over the Red Sea, which overwhelmed the Egyptians, and their secure march through the divided streams of Jordan, to possess Canaan and extirpate the inhabitants, are celebrated in this verse. All Israel rejoiced in the temporal benefits thus conferred on them; but the true church rejoiced in God their Saviour and friend, and the display of his glory in these events. Israel, as the visible church, was considered as one body, which rejoiced and exulted on that occasion.—Moses, Aaron, Miriam, and all Israel, led the song of joyful praise on the banks of the Red Sea, and transmitted both the benefits, and the grateful and triumphant remembrance of them, to the next generation. (*Notes*, cvi. 6-14. Ex. xv. 1-21.) Thus, from age to age, the church rejoiced and blessed God, in concert with those who were eye-witnesses of his wonderful works.



9 Which holdeth our soul in life, and suffereth, not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidest affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

13 I will go into thy house with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

V. 7. (Note, 2 Chr. xvi. 7—14.) 'He observes the motions of all nations, who may learn, by the Egyptians and Canaanites, that they who contemn his authority, in vain endeavour to exalt themselves;—for they shall certainly be abased.' (Bp. Patrick.) The last clause is more literally, "The rebellious shall not exalt themselves."

V. 8—10. (Marg. Ref.) The dangers and distresses, by which Israel had been tried and proved as in a furnace, during their bondage in Egypt, and afterwards in the time of the judges, and during some parts of Saul's reign, seemed to threaten the destruction of their existence as a nation; yet God had wonderfully preserved and delivered them; as a man's life is saved from imminent danger, or his health established after some very dangerous disease, or his steps upheld on the slippery brink of a precipice. (Marg. Ref.)—The astonishing preservation of the Jews as a separate people, during their long-continued dispersions and oppressions to this day; when it shall be crowned (as assuredly it shall be,) by their conversion to Christianity and restoration to the promised land, will constitute a still more extraordinary instance of the watchful care of Providence over that people, who in this particular are a sort of type both of the church and of individual believers. (Notes, Num. xxiii. 9. Deut. iv. 29—31. xxviii. 46. Jer. v. 15—18. xxx. 10, 11. Hos. iii. 4, 5.)

V. 11, 12. The Lord had for wise, righteous, and merciful reasons, brought Israel into a net, by inducing them to go down into Egypt, and settle in that country. Their oppressors, having thus entangled them, laid heavy burdens on their loins, using them like beasts of burden. Nay, they were so powerful, cruel, and haughty, that they seemed to ride over their heads; and, having thrown them down, to trample them under foot. (Notes, cxix. 1—3.) Yet from this situation, through fiery trials, through seas and rivers, God had brought them to rest and prosperity in Canaan. (Marg. Ref. Note, Is. xliii. 1, 2. Zech. xiii. 8, 9.)

V. 13, 14. The psalmist, having stirred up the people to praise God for his general mercies to Israel, avows his intention of celebrating, with sacrifices and oblations, those deliverances which he had lately received, both personal and public; and thus to perform the vows, which, in the most open and solemn manner, he had made, in the season of great danger and affliction. (Notes, xxii. 25. lvi. 12. cxvi. 17—19. Gen. xxviii. 20—22. xxxv. 1—3. Num. xxx. 1. Eccl. v. 5—7. Jonah i. 11—16.)

V. 15. This verse may be literally rendered, "I will offer unto thee the burnt-sacrifices of fatlings, even rams, with incense; I will prepare bullocks and goats;" that is, "I will liberally provide for every part of the service at the tabernacle."—"The incense of rams," conveys no clear meaning. (Note, Ex. xxx. 34—38.)

V. 16. The psalm, being given to the chief musician, was made public, and all might read it; but the psalmist especially called the attention of those who feared God, or were truly pious persons, to the concluding part; as they alone were prepared to enter into the spirit of it, to derive instruction from his experience, and to glorify God on his account. (Notes, 5, 6. Marg. Ref.)

V. 17. Extolled, &c. That dependence on God, and expectation from him, and those spiritual affections, which are employed in believing prayer, are honourable to his power, truth, and love; so that he is extolled or magnified by them. (Notes, xxx. 8—12. Marg. Ref.)

V. 18, 19. It is probable, that the psalmist had not only been reproached with his past transgressions, but also charged with hypocrisy, and a secret course of habitual sin; but the answer made to his prayers, 'brought along with it a testimony of his sincerity, far more valuable than his kingdom. For had he been guilty of such crimes, or entertained so much as a thought of them, as his enemies charged him withal, the Lord, who hates iniquity, would have denied his request.' (Bp. Patrick.)—The original is, "If I looked at iniquity with my heart;" that is, if I thought of it with affection and desire.—He that "regards iniquity," entertains the thoughts of it as a man does a welcome visitant. He provides for their entertainment, is reluctant to part with them; and, as far as he can safely, he seeks and seizes the occasion of practising the sin, which he thus thinks of with satisfaction. This evidences the love and dominion of sin; is inconsistent with true repentance; and, if connected with a profession of religion, it is a clear evidence of hypocrisy.—In this case God will not accept or answer a man's prayers. (Marg. Ref. Notes, Prov. xxviii. 9. Is. i. 10—15. John ix. 27—34.) But if the consciousness of sin in the heart, or the intrusion of evil thoughts, create uneasiness, and a desire to be rid of them; if they be like the presence of an impertinent intruding visitant, or that of a dun to a moneyless debtor; this is an argument of sincerity in repentance, faith, and regard to God and his will; and God delights in the prayer of the

A. M. 3184

B. C. 520.

p xxii. 29. 1 Sam. xxv. 29. Acts xvii. 23. Col. iii. 3, 4.

q Heb. putteth.

q xxxvii. 23. 24.

lxii. 2. 6. xcvi.

18. cxli. 6. cxli.

3. cxlv. 3.

1 Sam. ii. 9.

f xvii. 3. Deut.

viii. 2. 16. xlii.

3.

s Prov. xvii. 3. Is.

xlviii. 10. Zech.

xiii. 9. 1 Pet. i.

6. 7.

t Job xix. 6. Lam.

i. 13. iii. 2. &c.

Matt. vi. 13.

u Deut. xxxiii. 11.

x cxix. 1—3. Is. li. 23.

y Is. xliii. 1. 2. Acts xiv. 21. 1 Thes. iii. 3, 4.

z xxxiii. 19. xl. 2.

3. Job xxxv. 16.

Luke xvi. 25. Jan. v. 11. Rev. vii. 14 &c.

8 Heb. mait. cvii. 35—37. Is. xxxv. 6, 7.

a 1. 18. 19. c. 4.

cxviii. 19. 27. Deut. xlii. 12. Heb. xlii. 15.

b xxii. 25. 1. i. 12. cxvi. 14. 18.

Rev. x. 4. Jonah

ii. 9. Nah. i. 15.

11 Heb. opened. Judg. xi. 35. 36.

c Num. xxx. 2, 8. 12.

d Gen. xxviii. 20—22

xxxv. 3. 1 Sam. i. 11. 2 Sam. xlii. 7.

\* Heb. marrow.

e Jer. xli. 5.

f 2 Sam. vi. 13.

17—19. 1 Chr.

xvi. 1—3.

g 5. xxxiv. 2. 11.

lxxi. 18. Mal.

iii. 16. 1 Tim. i.

15. 16. 1 John

1. 3.

h xxii. 23. 24.

xxxii. 5. 6. lxxi.

20. 1 Cor. xv. 8

—10.

i xxx. 8. xxxiv.

3. 4. 6. cxvi. 1, 2.

12.

k xxx. 1. cxlv.

1 Job xxvii. 8, 9.

Prov. xv. 8. 29.

xxi. 13. xxviii.

9. 16. 1. 15.

John ix. 31. Jam. iv. 5.

m vi. 9. xxxiv. 6. cxvi. 1. 2.

Lam. iii. 55, 56.

Heb. v. 7. 1 John

ii. 20—22.

11. li. lxxxvi. 12, 13.

2 Sam. vii. 14, 15.

15 I will offer unto thee burnt-sacrifices of \*fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear me:

19 But verily God hath heard me: he hath attended to the voice of my prayer.

20 Blessed be God, which hath not turned away my prayer, nor his mercy from me.

upright. (Notes, cxix. 113. Prov. xv. 8, 9.) So that evident answers to solemn and particular prayers are divine attestations to a man's integrity.

V. 20. (Notes, xl. 11—13. 1. 7—15. cxvi. 1, 2.)

### PRACTICAL OBSERVATIONS.

The glorious perfections and works of God should induce all men in every land to delight in praising him, in "singing forth the honour of his name, and in making his praise glorious;" accounting it their highest honour thus to adore and glorify him: and nothing but human depravity prevents this exercise from being as universal on earth as in heaven. But neither his exuberant goodness, nor his terrible judgments, nor the greatness of his power, can bring his enemies to more than a forced or feigned submission; except effectual grace new-create their hearts unto holiness. In this way, however, vast multitudes have been, by the gospel, brought to be his willing servants and spiritual worshippers, and at length all the inhabitants of the earth shall sing his praise.—It is very proper that sinners should be excited to "come, and behold the works of the Lord, and how terrible he is in his doing toward the children of men;" that, observing how "he ruleth by his power," over those who do not become his willing subjects; and how he beholds the nations, to hinder the rebellious from exalting themselves; they may see the necessity of seeking the favour of him whose wrath is so destructive; and, that, considering the deliverances vouchsafed his people, they may desire to share their privileges. His servants also should consider his wonderful works, that they may be excited to bless their God, and "cause the voice of his praise to be heard;" and in redemption by the death of Christ, and the glories which followed that grand event, they have more surprising and affecting subjects to contemplate, than Israel's deliverance from Egyptian bondage.—The Lord not only preserves our temporal life; but maintains that spiritual life which he hath communicated; nor will he suffer the feet of his servants to be moved, to their utter casting down, by any of the difficulties of their path, or assaults of their enemies. (Note, 1 Sam. ii. 9.) Yet he will try their faith, by affliction, as silver is tried in the fire; that it may be proved genuine, and be further purified. (Notes, 1 Pet. i. 6, 7. iv. 12—16.) Oppressions and persecutions, and even temptations, are on this account permitted as benefits to our souls; they indeed spring from the malice of men or devils; but we must receive them, as prescribed by our God to effect his gracious purposes.—Through various convictions, conflicts, and troubles, the slave of Satan escapes from his galling yoke, and obtains peace and joy in believing; and "through much tribulation" the believer "must enter into the kingdom of God."—Whilst our praises unite with those of the whole church of God, for general mercies vouchsafed from age to age; and our prayers for all that yet remains to be done; we must by no means overlook our own concerns. Under every trouble we should cry unto the Lord with our mouth and from our heart; and take occasion, from our distressing situation, more solemnly to engage ourselves to his service. Then he will deem himself honoured by our worship: and when we obtain deliverance, we must "pay the vows, which our mouth hath spoken in the day of our distress."—The sacrifice of the death of Christ hath superseded the legal oblations, with which the ancient believers expressed their grateful zeal; but we must offer continually the sacrifices of praise and thanksgiving; our bodies must be presented as a living sacrifice unto the Lord, while our souls are as consecrated priests to him; and without grudging we must expend our substance "in doing good," to our brethren, and to all men as we have opportunity; "for with such sacrifices our God is well pleased;" and the commemoration of the Redeemer's atoning sacrifice, according to his holy institution, is especially that sacrifice of thanksgiving, which is our bounden duty. Besides the general example of gratitude for our mercies, which we publicly exhibit; we should more particularly declare unto those who fear God, what he hath done for our souls, and how he hath heard and answered our prayers; they alone are capable of understanding, and will be edified and encouraged by our experience, and will join with us in prayer and praise; and this will turn to our mutual comfort, and to the glory of God. But without uprightness, in our professed repentance, faith, and love, we cannot share these spiritual privileges: if we love iniquity in our hearts, though we refrain from the gross practice of it, the Lord will reject our hypocritical supplications. But the feeblest petition of the repenting sinner, coming from a broken heart, will by no means be despised: and when we pray "in simplicity and godly sincerity," our requests will be evidently answered; and this will "turn unto us for a testimony," increasing our assurance of the Lord's love to us, and exciting our gratitude to him, who "hath not turned away our prayer, nor his mercy from us."







133



tion; and 'unto God the LORD *belong* <sup>d</sup>the issues from death.

21 But <sup>a</sup>God shall wound the head of his enemies, *and* the hairy scalp <sup>f</sup>of such an one as goeth on still in his trespasses.

22 The LORD said, <sup>a</sup>I will bring again from Bashan, <sup>b</sup>I will bring *my people* again from the depths of the sea:

23 That <sup>t</sup>thy foot may be <sup>d</sup>dipped in the blood of *thine* enemies, *and* <sup>k</sup>the tongue of thy dogs in the same.

24 They have seen thy goings, O God; <sup>i</sup>even the goings of my God, my King, in the sanctuary.

25 The singers went before, <sup>m</sup>the players on instruments *followed* after; <sup>n</sup>among *them were* the damsels playing with timbrels.

26 <sup>o</sup>Bless ye God in the congregations, *even* the Lord, <sup>r</sup>from <sup>s</sup>the fountain of Israel.

27 There is <sup>t</sup>little Benjamin *with* their ruler, <sup>v</sup>the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

in lxxxvii. 7, cl. 3—5. Rev. xiv. 2, 3. n cxlviii. 12, 13. Ex xv. 20. Judg. xi. 34. 1 Sam. xviii. 6. Jer. xxxi. 4, 13. o cvii. 32. cxi. i. cxv. 19—21. 1 Chr. xvi. 7, 8, &c. p Deut. xxxiii. 28. Prov. v. 16. Is. xlviii. 1. q Gen. xlii. 32. Judg. xx. 35. xxi. 6, &c. 1 Sam. ix. 21. 1 Chr. xii. 16, 29. x. xxvii. 12. r xlvii. 9. lx. 7. Is. xi. 13. Ez. xxvii. 24—27. t Or, with their company.

A.M. 2962.

B.C. 1042.

e cxviii. 17, 18. Deut. xxxii. 39, 40. 1 Sam. ii. 6. John v. 21, 23. 24, 29. xi. 20, 26. Heb. ii. 14, 15. Rev. i. 18. d Prov. iv. 23. e cx. 6. Hab. iii. 13. Mark xii. 4. f 18. vii. 12. Prov. i. 24, &c. Ez. xlviii. 27—30. Luke xiii. 5. Heb. ii. 1—3. xii. 25. Rev. ii. 14—16. g Num. xxi. 33. Is. xi. 11—16. xlix. 22. h Ez. xiv. 22, 29. Is. li. 10, 11. Jer. xxxii. 23—25. Ez. xxvii. 24. Hos. i. 10, 11. 1 lviii. 10. i Heb. red. k 1 Kings. xxi. 19. xxiii. 38. 2 Kings ix. 33—37. Rev. xxi. 17—21.

s xlii. 8. xlv. 4. lxxi. 3. John v. 8, 9. Acts iii. 6—9. 2 Cor. xii. 9, 10. t cxxxviii. 8. Eph. iii. 17—20. Phil. i. 6, 2 Thes. i. 11. u 1 Chr. xvii. 1—12. xxii. 7—11. xxviii. 10, &c. xxix. 3. 2 Chr. ii. 5, 6. vi. 8, 9. x lxxii. 10, 11. lxxvi. 11. 1 Kings x. 10, 24. 2 Chr. xxxii. 23. Ezra vii. 13—28. Neh. ii. 8. Is. lx. 6—11, 16. y 2 Sam. viii. x. 2 Chr. xiv. xx. 15. xxviii. 2. z Or, beasts of the reeds. Jer. li. 32, 33. a xlii. 12, 13. Is. xxiv. 7. Jer. i. 11. a ii. 12. xviii. 44. 2 Sam. viii. 2, 8. 11. s Or, he scattereth. 14. b cxx. 7. Rom. vii. 22. Jam. iv. 8. c lxxii. 8—11. Is. xix. 18—25. xlv. 14. lx. 6, 7. lxxvi. 19. d Zeph. iii. 10. Acts viii. 27, &c. e xlv. 20. lxxxviii. 9. cxliii. 6. 1 Kings xvii. 22. f lxxvii. 2—5. c. i. cxvii. 1, 2. Deut. xxxii. 43. Rom. xv. 10, 11. Rev. xv. 4. g 4. xlvii. 10. cii. 25. h xlii. 2. cii. 25. i Heb. give. 1 xix. 3—9. lxxvii. 17, 18. Ez. x. 5. John xli. 28, 29. Rev. xii. 15, 19. k xxix. 1, 2. xvi. 6—8. 1 Chr. xli. 28, 29. Rev. xix. 3. l 1 Deut. xxxiii. 26. m xlv. 4, 5. lxx. 5. lxxi. 5. lxxvi. 12. Neh. i. 5. Heb. xii. 24—29. Rev. vi. 16, 17. n xxix. 11. Deut. xxxiii. 25. Is. xl. 31. Zech. x. 12. Eph. iii. 16. Phil. iv. 13. Col. i. 11. o lxxii. 18, 19.

28 Thy God hath <sup>a</sup>commanded thy strength: <sup>b</sup>strengthen, O God, <sup>c</sup>that which thou hast wrought for us.

29 <sup>a</sup>Because of thy temple at Jerusalem <sup>b</sup>shall kings bring presents unto thee.

30 <sup>a</sup>Rebuke the <sup>b</sup>company of spearmen, <sup>c</sup>the multitude of the bulls, with the calves of the people, *till* <sup>e</sup>every one submit himself with pieces of silver: <sup>f</sup>scatter thou the people *that* <sup>g</sup>delight in war.

31 <sup>a</sup>Princes shall come out of Egypt; <sup>b</sup>Ethiopia shall soon <sup>c</sup>stretch out her hands unto God.

32 Sing unto God, <sup>a</sup>ye kingdoms of the earth; O singing praises unto the LORD. Selah.

33 To him that <sup>a</sup>rideth upon the heavens of heavens, *which were* <sup>b</sup>of old; lo, he doth <sup>c</sup>send out <sup>d</sup>his voice, *and* that a mighty voice.

34 <sup>a</sup>Ascribe ye strength unto God: <sup>b</sup>his excellency is over Israel, and his strength *is* in the <sup>c</sup>clouds.

35 O God, *thou art* <sup>a</sup>terrible out of thy holy places: <sup>b</sup>the God of Israel *is* <sup>c</sup>he that giveth strength and power unto his people. <sup>d</sup>Blessed be God.

V. 21. The gifts received by the ascended Saviour, though for "rebellious" man, would not preserve such from destruction as went on still in their sins. The God of salvation, while he pardons and blesses the repenting rebel, is peculiarly terrible to the impenitent and unbelieving.—"The hairy scalp" means, the crown of the head, the principal strength, confidence, and glory of the enemy.—Christ will crush the serpent's head. (Notes, Gen. iii. 14, 15. Marg. Ref.)

V. 22, 23. The Lord had promised to save Israel from their enemies by the hand of David: he would therefore renew the wonders which he wrought, when Og, king of Bashan, was slain, and when the Egyptians perished at the Red Sea.—The ascension of Christ made way for most signal displays of the Lord's power, in spreading the gospel, and in taking vengeance on his enemies: and the more glorious prevalence of Christianity shall be attended with such slaughter of antichristian opposers, as will literally verify the words here used. (Marg. Ref. Notes, cxlix. 6—9. Is. xxxiv. lxiii. 1—6.)—As the verses follow the prophecy of our Lord's ascension, these events seem more directly predicted; and especially the conversion of the Jews, their restoration to their own land, and the vengeance on those who shall oppose them. (Notes, Ez. xxxviii. xxxix.)

V. 24, 25. When the solemnity of the day was nearly finished, these verses seem to have been sung. The congregation had been spectators of the triumphant manner, in which their God and King had gone up, to take possession of his sanctuary, attended with sacred music and rejoicing: He had accepted their services; and all was so happily concluded, as to presage future prosperous days. (Notes, xxiv. 7—10. 1 Chr. xv. 16—24. xvi. 4—6. 37—43.) Thus the prophecy of the Son of David, (the King of kings and Lord of lords,) going forth to destroy his enemies and enlarge his kingdom, is introduced by a vision of "much people in heaven, saying Allelujah, Salvation, and glory, and honour, and power unto the Lord our God, &c." (Notes, Rev. xix.) A scene not wholly unlike, but immensely more august, than that procession with the ark to mount Zion, which was the pledge of David's future victories and prosperity.—My God, my King. (24) (cxlv. 1.)—Damsels. (25.) (Notes, 11, 12. cxlviii. 11—14. Jer. xxxi. 3—5. 12—14.)—The triumphant entrance of the ascending Saviour, amidst the loud acclamations of the heavenly hosts, is shadowed forth under these images.

V. 26. From, &c. That is, 'Ye, who spring from the "fountain" or the stock, of Israel.' Thus the people in companies seem responsively to have called upon each other, to bless the Lord.

V. 27. The tribe of Benjamin, from which Saul, the first king of Israel, sprang, joined in this solemnity, as willingly subject to David; and, though a small tribe, descended from Jacob's youngest son, and now eclipsed by Judah, whose princes supported David by their counsels, or, *multitudes*, it manifested no jealousy or envy. Not only the rulers of the other tribes in the vicinity of Jerusalem attended on this occasion, but those of Zebulun and Naphtali which lay most remote: so harmonious was the whole nation on this occasion! (Notes, 1 Chr. xii. 22—40. xiii. 1—5.) Thus after Christ's ascension, rival nations and people, near and far off, thronged into his church.

V. 28. The people seem here to have addressed the king. The Lord his God, had commanded all parties thus to strengthen David's cause, and had effected their willing submission; and they prayed, that he would establish what he had by him wrought for his people, in preserving the unity of the nation, and increasing its prosperity. (Notes, cxxxviii. 8. Eph. iii. 20, 21. Phil. i. 3—6.)

V. 29. The word rendered "temple" is used for the tabernacle; (1 Sam. iii. 3.) yet it is probable, that David spoke this prophetically, and foretold that the temple, which was to be built at Jerusalem, would render the worship there performed so much known, that kings would bring presents and oblations to JEHOVAH, to be offered there. This was a figure of the conversion of the kings of the earth unto Christ in the latter days. (Notes, lxxii. 8—11. Ezra vii. 12—25. Is. xlix. 22, 23. lx. 6—14.)

V. 30. The same word is here rendered company, which is before translated "congregation," but which signifies a *living creature*; (Note, 9, 10:) and it seems in this place to mean a *wild beast*.—The whole verse may be thus rendered: 'Rebuke the wild beast of the reeds, the congregation of the mighty, among the calves of the nations skipping or exulting with pieces of silver; scatter the people that delight in war.' (Horne.) Some interpret "the beast of the reed" to mean the crocodile, the emblem of Egypt; and the "calves of the nations," the objects of the Egyptian idolatry; while their "skipping with pieces of silver," is supposed to refer to the rites of their worship. As, however, David was not attacked by the Egyptians, or about to make war on them, this interpretation is not very satisfactory.—"The beast of the reed" or *lance*, seems to denote a warrior, fierce as a wild beast, perhaps Hadadezer, king of Syria. "The multitude of the bulls and the calves of the people" were the powerful and numerous commanders, with their troops; and I apprehend the prayer is, 'O Lord, rebuke them, enraged and strong as they are, till they lay themselves down for us to set our feet on their necks, and supplicate their lives, offering pieces of silver for tribute, as owning themselves subject to us. Yea, "scatter the people that delight in war," as they evidently do.' (Notes, 2 Sam. viii. x.) The word rendered, "submit themselves," means the most unreserved humiliation. It is used only here and Prov. vi. 3; where it is rendered, "Humble thyself." It is no doubt to be considered also as a typical prophecy and prayer of the church for a decided victory, over the most furious and haughty of her oppressors and persecutors. (Marg. Ref.)

V. 31—33. The victories gained by David and Israel over the surrounding nations would induce even those who were more distant, and most addicted to idolatry, to come to Jerusalem, and join themselves to the worshippers of the true God. (Marg. Ref.) The conversion of the nations, in consequence of the judgments of God on the opposers of the gospel in the primitive times, and before the millennium, is evidently foretold: for the kingdoms of the earth are called upon to join in the praises of Israel; and to adore him who rode on the heavens to the help of his people, (Note, Deut. xxxiii. 26;) and who spake with a mighty voice to them from mount Sinai.—When the Messiah ascended on high, to "the glory which he had with his Father before the world was," he sent forth the powerful word of his gospel, calling on all men to submit to him, "and honour him "even as they honoured the Father that sent him."—Ethiopia, &c. (31.) The Ethiopians shall hasten with their willing oblations to the God of Israel. As connected with Egypt, it is probable that Ethiopia in Africa is meant. The land of negroes. (Notes, Acts viii. 26—40.) This may encourage our efforts and prayers for the conversion of the much injured Africans.

V. 34, 35. All the perfections of God, which are his excellency, concur in protecting his church. The power which made the clouds, and rules the highest heavens, is exerted in behalf of his people, and communicated to them "out of his holy places;" the sanctuary of old, as the type of "heaven itself," "whither the forerunner is for us entered;" and whence especially he is terrible to his enemies. (Notes, xxix. 1—11. cxi. 9, 10. cxlviii. 13, 14. Deut. xxxiii. 27—29.)—Blessed, &c. (35.) (Notes, xli. 11—13. lxxii. 17—19. Eph. i. 3—8.)

## PRACTICAL OBSERVATIONS.

V. 1—17. When God arises to plead 'the cause of his people, the confederated power of those who hate him will be dissipated and dissolved; and at length all the wicked will perish at his presence. The same displays of his power and glory will rejoice the righteous; and words cannot express the cause which they have, and ever will have, to triumph in their unchangeable friend, and to celebrate his praises. His condescension is equal to his majesty: he always patronizes the afflicted and oppressed; and poor sinners, helpless and exposed more than any fatherless children, are readily admitted among his sons and daughters, and share all the blessings of that high relation. Indeed all the company of his chosen were once bound in Satan's chains, and employed in a baser drudgery than that of making bricks; and far more wretched and



## PSALM LXIX.

David, as the type of Christ, mingles doleful complaints with fervent prayers for himself and his people, 1—21. He in the Redeemer's name devotes his enemies to destruction, 22—29. He engages to praise and bless God, calls on the whole creation to join him, and predicts the enlargement and prosperity of the church, 30—36.

To the chief Musician upon *\*Shoshannim, A Psalm of David.*

**S**AVE me, O God; for *the waters are come in unto my soul.*

2 *I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.*

3 *I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.*

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being mine enemies wrongfully, are mighty: when I restored that which I took not away.*

Joh xi. 20. xvi. 16. Is. xxxviii. 14. Lam. ii. 11. h xxv. 21. xxxiv. 7. i Joh xv. 25. 1 Pet. ii. 22. k xl. 12. 1 vii. 3—5. xxxv. 12, 19, xxxviii. 19, 20. cix. 3—5. m Is. liii. 4—7. 2 Cor. v. 21. 1 Pet. ii. 24. iii. 18.

abject, than the Israelites in Egypt. But when he comes to break off their chains, and claim them for his own, he leads them forth to liberty, to victory, and to eternal glory. They are made willing to follow him, and he goes before them; heaven and earth concur in supplying their wants, and promoting their salvation: difficulties in their path only make way for their almighty friend to shew his care of them: he guides and guards them; he feeds their souls with the bread of heaven, and gives them the waters of life to drink: and, whilst he graciously prepares for the souls of "the poor in spirit," he will not withhold what is needful for their bodies. They reap the benefit of the Redeemer's victories; and, fighting under his banner, and by his word of command, they profit by the assaults of every enemy; until complete salvation render those white as snow in Salmon," and beautiful beyond all that is lovely in the visible creation, who once were most mean and loathsome, through the guilt and defilement of their sins.

V. 18—35. The death of our Redeemer was the price of all the blessings which he confers on sinners, and his resurrection and ascension made way for his conferring them on mankind. When he ascended on high, our God declared his church of ransomed sinners to be his residence, which he greatly desired and delighted in; whilst in its exalted Head "all the fulness of the Godhead dwelteth bodily." He now reigns over heaven, and earth, and hell, with unlimited authority. In vain do kings or nations envy or oppose his sovereignty; all must submit, or be destroyed by him; and his wrath is more dreadful from mount Zion than it was from mount Sinai. Having led our oppressors captive, "he hath received gifts for rebellious man," which he never refuses to those who humbly sue for them; and they who partake of them become thenceforth "an habitation of God, through the Spirit." The gifts of his written word, and of the ministry of his gospel, are vouchsafed to our land. He gave the word, great was the multitude of those who published it; and they have been raised up successively even to the present day: may he give commandment that thousands more may be raised up, to go forth and preach the gospel in every part of the earth! And may we, may all the inhabitants of Britain, profit by our peculiar privileges! If we have embraced from our hearts this proffered mercy, let us "bless the Lord who daily loadeth us with benefits." "Our God is the God of salvation: he hath quickened us when dead in sin, and will not leave us till he hath brought us to glory, honour, and eternal life. But he will crush the serpent's head, and utterly destroy all those who go on still in their trespasses: for his mercies to his church will be attended with judgment on his enemies, till the complete salvation of the one be accompanied with the final ruin of the other.—And as our Lord and King condescends to come and dwell among his people, let us observe the tokens of his presence; and let all, of every rank, age, and sex, concur in blessing his name; for union and harmony are the stability of the church.—All our strength is in and from the Lord; and if he has begun to communicate his grace to our souls, we may pray in faith, that he would daily stablish that which he hath wrought for and in us. May he speedily so strengthen his cause upon earth, that all the proud, idolatrous, and oppressive, all that delight in war, or maintain opposition to his church, may be scattered and brought down; that all kings and nations may share the blessings of his gospel, and sing praises to his name. May these predictions be fulfilled in their most extensive meaning, that all the inhabitants of the world may adore and rejoice in "his excellency over Israel;" and that he may no longer be terrible to any of them out of his holy places! And whilst all unite in ascribing power and dominion unto him, may all experience strength communicated from him, enabling them to resist temptation, and to overcome every enemy of their salvation. (Notes, cxxxviii. 3. 2 Cor. xii. 7—10. Eph. iii. 16—19. Phil. iv. 10—13. Col. i. 10—13.) that one nation may call upon another to bless the Lord, and all on earth may form one general chorus, like that of angels in heaven, continually saying, with alacrity and gratitude, "Blessed be God," even "the God and Father of our Lord Jesus Christ," throughout all ages, for evermore.

## NOTES.

PSALM LXIX. V. 1—3. It is probable that David, in great distress during Absalom's rebellion, composed this psalm with reference to his own case: but the Holy Spirit evidently spoke "of the sufferings of Christ, and the glory that followed." (Note, 1 Pet. i. 10—12.) Indeed it is so manifest a prophecy of Christ, that we should consider him as the speaker in most parts of it.—In these verses he compares himself to a man sinking in the mire, whilst the floods of waters go over his head. (Notes, 14, 15. xl. 1—5. xlii. 6—8. lxxxviii. 6—9. Marg. Ref.) His sufferings from the hands of wicked men, from the powers of hell beneath,

M. A. 2983.

B. C. 1021.

a xlv. lx. lxxx. titles.

b 14, 15. xviii. 4. xlii. 7. 15. xlviii. 17. xliii. 2. Lam. iii. 54. Jon. ii. 3—5. Rev. xii. 15, 16. xvii. 15.

c xl. 2. Jer. xxxviii. 6, 22.

\* Heb. the mire of depth.

† Heb. depth of waters.

lxxxviii. 6, 7. Ez. xxviii. 26—34.

d xxxii. 6. Gen. vii. 17—23. Matt. vii. 25. xvi. 37, 38.

e vi. 6. xlii. 1—3. xlii. 2. Heb. v. 7.

f 21. xxii. 15. John xix. 28—30.

g cix. 82, 123. Deut. xxviii. 32.

n xvii. 3. xix. 12. xlv. 20, 21.

\* Heb. guiltiness.

o xxxviii. 9. Jer. xvi. 17.

p vii. 7. xxv. 3. xxxv. 26, 27. Is. xlix. 23. Luke xxiv. 19—21. Acts iv. 7—16.

q lxxii. 18, 28. xxiii. 3. Acts xlii. 17, 23.

r xxii. 6—8. xlv. 22. Jer. xv. 15. John xv. 21—24.

s Is. i. 6. liii. 8. Matt. xxvi. 67.

38—44. Luke xxiii. 11. 35—37. Heb. xii. 2.

48—50. 56, 70—74. John i. 11. vii. 5.

55, 56. x cix. 139. 1 Kings xix. 10. 1 Chr. xv. 27—29. xxix. 3. Mark xi. 15—17. John ii. 14—17. y lxxxix. 50, 51. Rom. xv. 3. z cii. 8, 9. cix. 24, 25. Luke vii. 33, 34.

5 O God, thou knowest my foolishness; "and my sins are not hid from thee.

6 "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because "for thy sake I have borne reproach; shame hath covered my face.

8 I am "become a stranger unto my brethren, "and an alien unto my mother's children.

9 For "the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

10 When "I wept, and chastened my soul with fasting, that was to my reproach.

and from the justice of the Father, whilst external torment united with internal agony to enhance his distress, were thus represented with peculiar propriety. He continued to cry for help, till his throat was parched with thirst, and his eyes grew dim and failed in the agonies of death: whilst, in perfect faith and patience, but in the extremity of conflict, he waited for his God to deliver him. (Notes, Matt. xxvi. 36—46. xxvii. 46—50. John xix. 28—30. Gal. iii. 6—14. Heb. 7—10.)

V. 4. The multitudes who hated the Lord Jesus without a cause, nay, though his miracles of unmingled mercy merited their most grateful love, and who demanded his crucifixion, could not be numbered. The rulers of the Jews and of the Romans, who had all the power in their hands, combined to destroy him, being his enemies wrongfully. Then did he make restitution for our robbery and satisfaction for our crimes, and restored that honour to the Divine law which he had not taken away. (Notes, vii. 3—5. xxv. 2, 3. Matt. xxvii. 19—25. John xv. 22—25.)—David indeed was hated wrongfully, and in many things received from his right: but the whole, and especially the concluding words, were far more emphatically verified in Christ. (Notes, Is. liii. 4—7. Zech. xiii. 7. 1 Pet. ii. 18—25.)

V. 5. "O God, the righteous Judge, I make my appeal to thee, who knowest the very worst of me; and protest that, whatever my mistakes, or my wilful sins, may have been, I never did them any injury, nor gave them any cause to persecute me." (Bp. Patrick.)—The words, as spoken by David, have no difficulty: yet they may be considered as an appeal to the heart-searching God for his general integrity, as well as a confession of folly and sin in many instances.—If applied to the Lord Jesus, as spoken by him, they must be interpreted of our folly and iniquity being imputed to him, as the debt which he had not contracted, but was required to pay; the robbery which he had not committed, but was made answerable for. (Note 4.) Thus many expositors understand the verse: though perhaps it should be explained as the language of the type, rather than of the antitype.

V. 6, 7. These verses may be explained either as a prayer, or prediction; being in the future tense. David prayed, that his sufferings might not prove an occasion of sin, or discouragement, to his pious brethren; because he was persecuted and reproached, not for his crimes, but for his religion. Thus St. Paul earnestly desired that the Ephesians might not faint, because of his sufferings on their account. (Note, Eph. iii. 13, 14.) But the case of our Lord's disciples, of those who "trusted that it was he that should redeem Israel;" while they witnessed the contempt and cruelty which he endured, and the ignominious death which he submitted to, and while he lay in the grave, seems most emphatically described. He, however, foretold, that their sorrow should be turned into joy; being assured, that "he suffered the just for the unjust, that he might bring us to God." (Notes, xxxii. 6—8. xxxv. 25—28. Is. i. 5, 6. liii. 2—6. Heb. xii. 2, 3.)

V. 8, 9. The Lord Jesus "came to his own, but his own received him not;" his countrymen called him "a Samaritan, who had a devil;" "neither did his brethren believe in him;" and the inhabitants of Nazareth, where he had been brought up, attempted to destroy him. Because his zeal for the honour of the law, and the purity of the worship of God, which entirely occupied his soul, and raised him above all inferior considerations; and his plain reproofs of hypocrisy and iniquity, exasperated the mercenary and worthless teachers and rulers of the Jews, and set all orders of men against him. In calumniating him, they ascribed the miracles, which he wrought by the Spirit of God, to Beelzebub; and in many ways they reproached God, in reproaching his beloved Son, who was "the express image of his person;" for "they both saw and hated both him and his Father."—As two apostles have quoted this verse with express application to Christ; we are warranted in explaining it as a direct prophecy of him, or even as his words. (Note, lxxxix. 50, 51. John ii. 14—17. vii. 3—10. Rom. xv. 1—3.)—Yet the usage which David experienced from his son Absalom, his relations, his counsellors, and his subjects, chiefly because of his zeal for the honour of God and true religion, rendered him a striking type of Christ in this respect, and doubtless occasioned this complaint. (Note, xxxi. 10—13. lxxxviii. 6—9. Job xix. 5, 6. Jer. xv. 15—18.)

V. 10—12. "The Lord of glory" voluntarily became a "man of sorrows." "In the likeness of sinful flesh," and as a poor man, he appeared in the habit of humiliation, as if he had been a penitent in sackcloth. He wept, and fasted, and prayed; and he was despised and reproached for it. He was called "a Samaritan, who had a devil," "a Nazarene," and "this deceiver;" and he was made a byword and a proverb to the people. (Marg. Ref.)—The chief priests and rulers, who sat as judges in the gate, with



11 <sup>a</sup>I made sackcloth also my garment; and <sup>b</sup>I became a proverb to them.

12 <sup>c</sup>They that sit in the gate speak against me; and <sup>d</sup>I was the song of the <sup>e</sup>drunkards.

13 But as for me, <sup>f</sup>my prayer is unto thee, O LORD, <sup>g</sup>in an acceptable time: O God, <sup>h</sup>in the multitude of thy mercy hear me, in the truth of thy salvation.

14 <sup>i</sup>Deliver me out of the mire, and let me not sink: <sup>j</sup>let me be delivered from them that hate me, and <sup>k</sup>out of the deep waters.

15 <sup>l</sup>Let not the waterflood overflow me, neither let the deep swallow me up, and <sup>m</sup>let not the pit shut her mouth upon me.

16 Hear me, O LORD; <sup>n</sup>for thy lovingkindness is good: <sup>o</sup>turn unto me <sup>p</sup>according to the multitude of thy tender mercies.

17 And <sup>q</sup>hide not thy face from thy servant; <sup>r</sup>for I am in trouble: <sup>s</sup>hear me speedily.

18 <sup>t</sup>Draw nigh unto my soul, and <sup>u</sup>redeem it: deliver me <sup>v</sup>because of mine enemies.

19 Thou hast known <sup>w</sup>my reproach, and my shame, and <sup>x</sup>my dishonour: <sup>y</sup>mine adversaries are all before thee.

20 <sup>z</sup>Reproach hath broken my heart, and <sup>aa</sup>I am full

xxv. 19. cix. 3. 21. Luke xli. 14. 27. Acts v. 30. 31. k 2. xlii. 7. cxxiv. 4. 5. cxlv. 7. Num. xiv. 34. c. xv. 34. 1. Jonah ii. 2-7. Matt. xli. 40. Rev. xli. 15. 16. m lxxxviii. 4-6. Mark xvi. 33. 34. a xxvi. 7. lxxi. 3. cix. 31. o xxv. 16. xxvi. 11. lxxv. 16. p 13. li. 1. Is. lxxii. 7. q xlii. 1. xxi. 24. xxvii. 9. xiv. 24. cil. 2. cxliii. 9. Matt. xxvii. 46. r Matt. xxvi. 38. + Heb. make haste to hear me. xl. 13. lxx. 1. Job vii. 21. s x. 1. xlii. 1. Jer. xiv. 8. t cxxi. 5. cxi. 9. Job vi. 23. u Deut. xxxii. 27. Josh. vii. 9. x 7-9. cxli. 6. 7. Is. liii. 3. Heb. xii. 2. 1 Pet. ii. 23. y John viii. 49. z ii. 2-4. xxxviii. 9. a xlii. 10. cxxiii. 4. Heb. xl. 36. b xlii. 6. Matt. xxvi. 37. 38. John xli. 27.

deliberate malice conspired his death: and the very drunkards profanely made songs of him, and diverted themselves amidst their intemperate revels, by reviling and ridiculing him. (Notes. xxii. 7, 8. xxxv. 15, 16. Dan. v. 1-4. Hos. vii. 5-7. Matt. xxvii. 27-31. 39-44.) Something of this kind had befallen David; but Jesus was far more derided and abhorred. (Marg. Ref.)—The Septuagint render the first clause in these verses, "I bowed down my soul with fasting."—The word *chastened* is not in the original, and seems not so well to suit the case, as *afflicted*, or *humbled*, would have done. (Note. xxxv. 13, 14. cix. 22-24.)

V. 13. *Acceptable, &c.* Or, *A time of good will, or special favour.* 'Knowing, that albeit I now suffer trouble, yet thou hast a time wherein thou hast appointed my deliverance: 'I commend myself with the greatest earnestness unto thee, O LORD, who, now that I am so despicable, wilt think it, I hope, the fittest time for my deliverance.' (Bp. Patrick.)—When the Redeemer was enduring his extremest sufferings, that he might glorify God and save the souls of his people, it was an acceptable time for his prayers in behalf of himself and them. Through him it is an acceptable time for our prayers, when his gospel is preached to us, and his Spirit is striving with us. (Notes. Is. xlix. 7, 8. 2 Cor. vi. 1, 2. Heb. v. 7-10. Marg. Ref.)

V. 14, 15. The original, beginning with the language of prayer, and proceeding in that of assured confidence, by a change of the imperative for the future, has great animation: "Deliver me from the mire, and I shall not sink: I shall be delivered from those that hate me," &c. This expression explains the meaning of the figurative language in these verses, and in the beginning of the psalm. (Note. 1-2.)—They contain the prayer and expectation of the Redeemer, in the depth of his humiliation, when his enemies and sufferings seemed about entirely to overwhelm him: but he knew that his soul would not be left in the place of separate spirits, nor his body in the grave to see corruption; but that his resurrection and exaltation would make way for him to accomplish his purposes of love. (Note. xvi. 8-11. Marg. Ref.)

V. 16-20. To understand, and be suitably affected, with these verses, it is peculiarly necessary to compare them with the history, given by the Evangelists, of our Lord's agony in the garden, and his sufferings on the cross.—In the garden, "his soul was exceeding sorrowful, even unto death," and in his agony "he prayed more earnestly:" but so far from having any one to console with him or comfort him, the apostles themselves "could not watch with him one hour."—Having then been betrayed by Judas, denied by Peter, and forsaken by all, he was nailed to the cross, surrounded by his cruel enemies, who reproached and insulted him to the utmost: and in this extremity he exclaiming also, "My God, my God, why hast thou forsaken me?" He had not at this crisis the comfort of his Father's manifested lovingkindness, which he knew to be good, yea, better than life: but "he hid his face from him." And while he suffered for sinners, that the "multitude of God's mercies" might be shewn to them, he was excluded from mercy; men shewed him no mercy, and he was smitten with the sword of Divine justice. But he prayed with strong crying and tears; and he was heard speedily, and rescued from his foes and from death. (Marg. Ref.)

V. 21. The word rendered "gall," signifies anything either poisonous or exceedingly bitter. (Note. Deut. xxix. 18. Jer. viii. 14-16. Acts viii. 18-24.)—The literal accomplishment of this verse, in the case of our Lord, is one instance out of many, of the particularity with which the circumstances of his passion were described by "holy men of God, who spake as they were moved by the Holy Ghost." (Preface to Psalms, 1 page, Note, xxii. 16-18.) But the vinegar and the gall were but a feeble emblem of that bitter cup which he exhausted,

A.M. 2971.

B.C. 1033.

a xxxv. 13, 14. Is. x. 2. cxli. 12. Joel i. 8. 13.

b xlii. 13, 14. Deut. xxviii. 37. 1 Kings ix. 7. Jer. xxv. 9.

c Deut. xvi. 18. Matt. xxvii. 12. 13. 20. 41. 42. 63. Luke xxiii. 2. Acts v. 26, 27.

d xxxv. 15, 16. Job xxx. 8. 9. Mark xxi. 17-19.

e Heb. drinkers of strong drink. Dan. v. 2-4. 23.

f lv. 16, 17. xvi. 15. Matt. xxvi. 36. &c. Luke xxiii. 44. John xvii. 1. &c. Heb. v. 7. 1 Pet. ii. 23.

g 1 Sam. xxv. 8. Esth. v. 2. 6. vii. 2. Is. xlix. 8. lv. 6. 2 Cor. vi. 2.

h xl. 10, 11. xxviii. 3. Gen. xxiv. 27. Mic. vii. 20. Luke i. 72. Acts xlii. 32, 33. Rom. xv. 8, 9.

i xl. 1-3. Jer. xxxviii. 6-13. Lam. iii. 55. 1. Lam. 18, 19.

j 1 Thes. ii. 15, 16. Rev. xvi. 1. 2. Acts i. 20. \* Heb. palace. Is. v. 1. vi. 11. + Heb. let there not be a dueller. p cix. 16. 2 Chr. xxviii. 9. Job xix. 21. 22. Zech. i. 15. 1. Thes. ii. 15. q Is. liii. 4, 10. Zech. xlii. 7. r Mark xv. 28-32. s Heb. thy wounded. t Is. v. 6. Matt. xli. 19. xxiii. 31. Rev. xii. 10, 11. 8 Or. punishment of iniquity. cix. 17-19. 2 Tim. iv. 14. x. 2, 3. u Ex. xxxii. 32, 33. Is. lxxv. 15. Hos. i. 9. Rev. iii. 5. xlii. 19. x Is. iv. 3. Ez. xlii. 3. Luke x. 20. Phil. iv. 3. Heb. xii. 23. Rev. xii. 8. xx 12-15. y xl. 17. cix. 22. 31. Is. liii. 2, 3. Matt. xii. 20. 2 Cor. viii. 9. z xviii. 48. xxii. 27-31. lxxxix. 26, 27. cxi. 14-16. Eph. i. 21, 22. Phil. ii. 9-11.

c Is. cxlii. 6. Mark xv. 37. + Heb. to lament with me.

d cxlii. 4. John xvi. 32. 2 Tim. iv. 16, 17. e Job xxi. 2. xix. 21. 22. Matt. xxvi. 56.

f Jer. xlii. 14. Is. 15. cxlii. 15. Matt. xxvii. 34. Luke xxiii. 36. John xxi. 29.

g Mark xv. 36. Luke xxiii. 29. h Prov. i. 32. Mal. ii. 2. Rom. xi. 8-10.

i Is. viii. 14, 15. 1 Pet. ii. 8. k Is. xvi. 10. xlix. 10, 10. Matt. xlii. 14, 15. John xii. 39, 40. Acts xxviii. 25, 27. Rom. xi. 25. 2 Cor. iii. 14.

l Deut. xxviii. 65-67. Is. xxi. 3. 4. Jer. xxx. 6. Dan. vi. 6. Rom. xi. 10.

m lxxxix. 6. Lev. xxvi. 14. &c. Deut. xxviii. 15, 16. 28. xxxi. 17. xxii. 20-26. Hos. v. 10. Matt. xxiii. 35-37.

n Kx. xv. 15. Is. xlii. 8. Zech. i. 6. o 1 Kings ix. 8. Jer. vii. 12-14. Matt. xxiii. 38. xxiv. 1. 2. Acts i. 20. \* Heb. palace. Is. v. 1. vi. 11. + Heb. let there not be a dueller. p cix. 16. 2 Chr. xxviii. 9. Job xix. 21. 22. Zech. i. 15. 1. Thes. ii. 15. q Is. liii. 4, 10. Zech. xlii. 7. r Mark xv. 28-32. s Heb. thy wounded. t Is. v. 6. Matt. xli. 19. xxiii. 31. Rev. xii. 10, 11. 8 Or. punishment of iniquity. cix. 17-19. 2 Tim. iv. 14. x. 2, 3. u Ex. xxxii. 32, 33. Is. lxxv. 15. Hos. i. 9. Rev. iii. 5. xlii. 19. x Is. iv. 3. Ez. xlii. 3. Luke x. 20. Phil. iv. 3. Heb. xii. 23. Rev. xii. 8. xx 12-15. y xl. 17. cix. 22. 31. Is. liii. 2, 3. Matt. xii. 20. 2 Cor. viii. 9. z xviii. 48. xxii. 27-31. lxxxix. 26, 27. cxi. 14-16. Eph. i. 21, 22. Phil. ii. 9-11.

of heaviness: and <sup>a</sup>I looked for some to <sup>b</sup>take pity, <sup>c</sup>but there was none; and for <sup>d</sup>comforters, but I found none.

21 They gave me also <sup>e</sup>gall for my meat; and in my thirst they gave me <sup>f</sup>vinegar to drink.

22 Let <sup>g</sup>their table become a snare before them: and that which <sup>h</sup>should have been for their welfare, let it become <sup>i</sup>a trap.

23 Let <sup>j</sup>their eyes be darkened, that they see not; and <sup>k</sup>make their loins continually to shake.

24 <sup>l</sup>Pour out thine indignation upon them, and let thy wrathful anger <sup>m</sup>take hold of them.

25 <sup>n</sup>Let their <sup>o</sup>habitation be desolate; and <sup>p</sup>let none dwell in their tents.

26 For <sup>q</sup>they persecute him <sup>r</sup>whom thou hast smitten; and <sup>s</sup>they talk to the grief of those <sup>t</sup>whom thou hast wounded.

27 <sup>u</sup>Add <sup>v</sup>iniquity unto their iniquity: and <sup>w</sup>let them not come into thy righteousness.

28 Let them be <sup>x</sup>blotted out of the book of the living, and not <sup>y</sup>be written with the righteous.

29 But <sup>z</sup>I am poor and sorrowful: <sup>aa</sup>let thy salvation, O God, set me up on high.

that we might drink "the cup of salvation." (Notes, Matt. xxvii. 32-34. Mark xv. 23. Marg. Ref.)

V. 22-28. Some commentators read this awful passage entirely in the future tense, as a prediction, and not an imprecation: but most of the verbs are in the imperative; and the apostles quote the passage as an imprecation. (Notes, Acts i. 20-22. Rom. xi. 7-10.) If we consider the passage as the language of Christ, denouncing the doom of his implacable enemies, and as recorded for a warning to others; no reasonable objection can be made to this interpretation: for in reading them, we only assent to the justice of the sentence. (Note, Deut. xxvii. 15.)—As our example, Christ on the cross prayed for his crucifiers; and his prayer was answered in the conversion of numbers of them: but, being exalted upon his throne, he asks of the Father, and receives from him, authority to break in pieces with his iron rod all obstinate opposers, as well as to save all humble supplicants. (Note, ii. 7-9.) The case of the Jewish nation is here prophetically described. Not only were their temporal advantages made an occasion of mischief to them, but, depending on those sacrifices and institutions which were originally appointed for the good of their souls, and ensnared in their own counsels, they persisted both in enmity to Christ, and in resistance to the Romans. Being shut up in Jerusalem, when they were assembled to eat the passover, "their table became their snare;" infatuated beyond all example, and disunited among themselves, the horrors of intestine massacres weakened and terrified them: at length the Romans, the instruments of the Lord's indignation, got possession of the city with most dreadful slaughter, destroyed the temple, (the palace here mentioned, Marg. Ref.) and desolated their city and habitations, so that none of them were left to dwell there. The remnant of the nation were cast out of the church, and left in judicial darkness, to add "iniquity to iniquity," without obtaining an interest "in the righteousness of God." Thus they have been blotted out of the register in which the people of God were enrolled, and were no longer "written among the righteous;" and all this was laid on them for rejecting and crucifying the Messiah with the most determined contempt and cruelty. The twenty-fifth verse is applied by St. Peter to the traitor Judas, "who was guide to them that took Jesus;" and thus a proper representative of the apostate but hypocritical nation, which as with one voice demanded, even while celebrating the passover, the crucifixion of their Prince and Saviour.—But, the original word rendered *habitation*, meaning a *palace*, the destruction of the temple, the pride of the nation, seems also predicted: and when our Lord said, "Your house is left unto you desolate;" he may be supposed to have referred to this passage. (Note, Matt. xxiii. 27-29.)—The twenty-second psalm, after predicting the sufferings of Christ, closes with the triumphs of his gospel; (Notes, xxii. 19-31;) but this first denounces the ruin of his enemies. Some render the words, translated "add iniquity unto their iniquity;" "add punishment to their iniquity;" and the marginal references will shew, that to be given up to wickedness is the punishment often, in awful justice, awarded to obstinate transgressors. (Notes, v. 10, 11. cix. 6-20.)—"It were to be wished," (says Bp. Horne on the twenty-sixth verse,) "that the sorrows of the penitent, when wounded with a sense of sin, never subjected him to the scorn and contempt of those who would be thought Christians."

V. 29. (Notes, xxii. 6. xl. 17.)—Let, &c. Or, "Thy salvation, O God, shall set me up on high." (Notes, lxxxviii. 1, 2. cxi. 14-16.) Thus the Saviour, in the depth of his passion and humiliation, anticipates his exaltation "far above all heavens, that he might fill all things." (Notes, Eph. i. 15-23. Phil. ii. 9-11.)

V. 30, 31. 'Here, as in the twenty-second, and many other psalms, the scene changes from sorrow to joy; from suffering to triumph; from the passion



30 <sup>a</sup>I will praise the name of God with a song, and  
will <sup>b</sup>magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox or bullock, that hath horns and hoofs.

32 <sup>d</sup>The \*humble shall see *this*, *and* be glad : and  
<sup>e</sup>your heart shall live that seek God.

33 For <sup>f</sup>the LORD heareth the poor, and despiseth not <sup>g</sup>his prisoners.

34 <sup>b</sup>Let the heaven and earth praise him, the seas,  
and every thing that <sup>†</sup>moveth therein.

35 For <sup>i</sup>God will save Zion, and will <sup>k</sup>build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it :  
and <sup>m</sup>they that love his name shall dwell therein.

h xvi. 11. xcviii. 7, 8. cxlviii. 1, &c. cl. 6. Is. xlv. 22, 23. xlix. 13. lv. 12.  
† Heb. *creepeth*. Gen. i. 20. *Marg.* i li. 18. cii. 13. 16. cxlvii. 12, 13. Is. xiv. 32.  
Rev. xiv. 1. k xlviii. 11-13. Jer. xxxiii. 10, 11. l xc. 16, 17. cii. 28. Is.  
Acta ii. 39. m xci. 14. Rom. viii. 28. Jam. i. 12. ij. 5.

to the resurrection.' (*Bp. Horne.*)—The praises of the great Redeemer and of his redeemed church; and indeed his whole work, with the eternal glory thence redounding to the God of salvation, are far more acceptable to him than the sacrifices of the law ever had been in themselves: but when the Jews rejected Christ, and preferred their sacrifices; these, even though clean animals offered according to the law, became abominable; being a declaration of their unbelief, and their refusal to "submit to the righteousness of God." (*Notes*, xl. 6—8. l. 7—15. 20—23. *Is.* lvi. 3, 4. *Heb.* x. 5—10. 26, 27.)

V. 32. (*Notes*, xxii. 26. 29.) The meek and humble, hearing of the Saviour's sufferings and exaltation, will rejoice; and the souls of all that seek the Lord, shall through his atonement be made partakers of life spiritual and eternal.—In how many millions of instances hath this already been fulfilled! (*Notes*, 1 Chr. xvi. 10, 11. Is. lv. 6—9.)

V. 33. *His prisoners.* Those who are bound in prison, as enslaved to sin, and condemned for their crimes, when awakened, (by God's preventing grace as his elect,) to seek deliverance, shall not be despised; but on the contrary shall, through the Redeemer's intercession, be brought into "the glorious liberty of the children of God."—Some explain the words, of those who were cast into prison, by such as persecuted the preachers of the gospel, and those who followed them. (*Notes*, cxi. 13—22. cvii. 10—16. *Is.* lxi. 1—3. *Zech.* ix. 11, 12. *Luke* iv. 16—22. *Acts* xxvi. 16—18.)

V. 34. 'The mercies of God in Christ are such, that they cannot worthily be praised by any thing less than an universal chorus of the whole creation.' (*Bp. Horne.*) "Heaven and earth shall," &c. The future tense, and a *prediction*, rather than the *pious wish*. (*Notes*, Ps. cxlviii. 4—14. *Luke* ii. 8—14. *Rev.* iv. 11—14. xix. 1—6.)

V. 35, 36. Zion seems to denote the church at large; the city of Judah, the several divisions of the church throughout the world; evangelical blessings being predicted under allusions taken from the then existing state of things. (*Notes*, Is. lx. 4—7. lvi. 19—23. Ez. xl. 2. *Heb.* xli. 18—21.)—God will preserve his church, and every sound part of it, and all true Christians; continuing to them, and entailing on their posterity, the blessings of the new covenant.—Yea, all that love God shall dwell for ever in Zion, in the church militant on earth, without being finally overcome by any enemy, and in the church triumphant in heaven.—Perhaps the future conversion of the Jews also was here foretold. (*Notes*, xxiii. 30, 31. Is. liii. 9—12. lxx. 8—10. *Jer.* xlviii. 17—26.)

V. 1.—21. It behoves us carefully to examine, whether the things which pertain to the Lord Jesus form as important a part of our religion, as they do of the holy Scriptures: and, whether our judgment, experience, and affections, are, as it were, imbued with them, as the word of God is in all its parts: that, whilst the prophecies, as compared with the accomplishment, confirm our belief that the Bible is a divine revelation; our hope may rest on the foundation laid, and our conduct be influenced by the motives proposed in it.—We cannot too often be called to contemplate the scene, here again presented to our minds. We should frequently consider the person of the sufferer spoken of; and enquire *wherefore*, as well as *what*, he suffered: that, beholding the Son of God incarnate; overwhelmed by his inexpressible sorrows; bereft of comfort; *seeming* in vain to cry for relief; conflicting with Satan's horrid temptations, and even bearing the wrath of God for us; that, viewing him hated without cause, and apparently left in the power of cruel enemies, treated as a stranger and alien by his brethren and people, reproached, insulted, derided, condemned by the rulers, and made the sport of the soldiers and the vilest of the multitude; betrayed, denied, or forsaken by his disciples; nailed to the cross, and mocked, when athirst, with vinegar mingled with gall, to drink: that meditating, I say, on these scenes, we may be led to deeper humiliation for sin, to a greater admiration of the justice and mercy of our God, a higher valuation of our immortal souls, a clearer conviction of our danger, and the vanity of every other dependence, except on his great atonement; a fuller perception of our infinite obligations to our gracious Redeemer, and a more lively gratitude and love constraining us to live to his glory. Let us further learn hence, to expect the enmity of the many and the mighty, of our relatives, and of those whom we have most served. We may perhaps plead that they "hate us wrongfully and without cause;" but our foolishness and our sins are not hid from God; and, alas! they too often appear to man, and give malice that occasion which it sought against us. We need not, however, be discouraged, when reproached and put to shame for the Lord's sake; if our zeal for the truths, precepts, and worship of God, in some small measure resembling that of our Redeemer, should disgust and exasperate our neighbours, and make our former friends

A. M. 2981.

B. C. 1023.

a xxviii. 7. xl. 1  
—3. cxviii. 21.  
28, 29.  
b xxxiv. 3.  
■ 1. 13, 14, 23.  
Hos. xiv. 2.  
Eph. v. 19, 20.  
Heb. xiii. 15.  
1 Pet. ii. 5.  
d xxxiv. 2. John  
xvi. 22, xx. 20.

\* Or, meek. xxv.  
9. Is. lxi. 1—3.  
e xxii. 26. 29. Is.  
lv. 6, 7.  
f x. 17. xxxiv. 6.  
lxxii. 12—14.  
xi. 17. 20. Is.  
lxvi. 20. Luke  
iv. 18.  
g cvii. 10. cxlvi.  
7. Zech. ix. 11,  
12. Acts v. 18,  
19. xiii. 4—11.  
Eph. iii. 1. Rev.  
ii. 10.  
Rev. vii. 11—13.  
xliv. 26. xlv. 13.  
xliv. 3, 4. lxi. 9.

a xxxviii. *title.*  
o xl. 13, &c. lxi.  
18. lxxi. 12.  
cxliii. 7.  
\* Heb. *to my*  
*help.*  
c vi. 10. xxxv. 4.  
26. lxxi. 13. cix.  
29. Is. xli. 11.  
d Is. xxviii. 13.  
John xviii. 6.

xl. 15. Acts i.  
18.  
F xxxv. 21. 25.  
Prov. xxiv. 17.  
18. Ez. xxv. 3  
xxvi. 2. xxxvi.  
2.  
g v. 11. xxxv. 27.  
xl. 16. ls. lxxv.  
13, 14. John  
xvi. 20.  
■ xl. 17. lxxix. 23.  
cix. 22.  
i xliii. 1, 2. Heb.  
x. 37. Rev. xxii.  
20.

PSALM LXX.

David prays for speedy help, to the confusion of his foes, and the triumph of the righteous, 1-5.

To the chief Musician, *A Psalm* of David, <sup>to bring</sup> to remembrance.

**M**AKE haste, <sup>b</sup>O God, to deliver me; make haste  
\*to help me, O LORD.

2 °Let them be ashamed and confounded that seek after my soul : let them °be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned <sup>e</sup>back for a reward of their shame, that say, <sup>f</sup>Aha, aha.

4 ¶ Let all those that seek thee rejoyce and be glad in thee : and let such as love thy salvation say continually, Let God be magnified.

5 But <sup>h</sup>I *am* poor and needy : make haste unto me,  
O God : thou *art* my help and my deliverer ; <sup>i</sup>O LORD,  
make no tarrying.

treat us as strangers : if they, whose words and works reproach the Lord, should despise and revile us for his sake : if even judges and rulers should speak against us ; and if " drunkards should make songs of us," and turn our godly sorrow, our tenderness of conscience, our deadness to the world, and even our prayers for them, into derision and mockery. Whatever deep waters of affliction or temptation we are sinking into ; whatever floods of trouble, or ungodly men, seem ready to overwhelm us ; we should persevere in prayer, and in waiting on our God to save us ; though we be weary, and as it were hoarse, with crying for help, and our eyes be ready to fail with looking for deliverance : and the more men despise and desert us, the more earnest should be our cries unto the Lord to help and comfort us. Such extremities will be found acceptable times of approach to God, if we plead with him the multitude of his mercies, and the truth of those promises, which secure the believer's salvation : but we should in these emergencies remember others, who seek the Lord ; and pray for them, that they may not be ashamed or discouraged, through our afflictions, or misconduct.—He who brought the Redeemer from the grave, and exalted him above all his enemies, will hear those who come in his name : he will deliver them out of temptation and affliction : and with his refreshing loving-kindness he will turn unto them and comfort them, and that speedily : and he will at length receive their souls, and raise their bodies from the grave, and thus rescue them from every enemy. Indeed reproach and contempt are hard to bear, and fill our hearts with heaviness ; and we may, at some times, look in vain for compassion or comfort from our fellow-creatures. But the Redeemer exhausted that cup of wrath, which contained nothing but vinegar and gall ; and he will infuse sweetness into all our sorrows. We need not therefore fear suffering with or for him.

V. 22—36. Now in this acceptable time," we should fear coming short of the salvation set before us; and lest any of us should suffer, as the enemies of Christ, from his awful indignation. For many, besides the nation of the Jews, have had their table made their snare, and the things which should have been for their welfare, a trap to them; because they have opposed, or neglected this salvation: many are given up to judicial blindness, and to desperation: the not displeasure of God pursues them from their habitation on earth; and, being "driven away in their wickedness," they "add iniquity to iniquity," and that for ever; for they are "blotted out of the book of the living, and are not written among the righteous." Let us then fear lest this should be our case, and be careful not to "persecute those, whom God hath smitten; or to speak to the grief of those, whom he hath wounded." Let us call upon the Lord in the present acceptable time, without further delay; and then, though we be not only poor and sorrowful, but guilty and defiled, "the salvation of God will set us up on high." And not only the atonement of the Redeemer, but the praises of the redeemed, who "magnify the name of the Lord with thanksgiving," are more "pleasing to him than bullocks with horns and hoofs." The humble will perceive and rejoice in these encouraging truths, and the souls of those, who seek the Lord according to this blessed gospel, shall live for ever. Through our exalted Advocate, he will hear the prayers of those who have been the prisoners of Satan, when they long for liberty and salvation; and he will not despise the poorest or the vilest who trust in him." "Let then heaven and earth praise him, the seas and every thing that moveth therein;" for God will protect and save his church, and enlarge her borders; that his people may dwell there, and have it in possession. He will bless them and their children after them; "a seed shall serve him on earth," and his servants shall inherit his heavenly kingdom; and they that love his name, shall dwell before him for ever. "He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?"

NOTES.

PSALM LXX. V. 1-5. (*Notes*, xl. 13-17.) This psalm is, for substance, the same as the concluding verses of the fortieth psalm; yet there are verbal alterations in every part of it, though none that materially affect the sense.—*Turned back*, &c. (3.) “Be desolate.” (xl. 15.)—After “poor and needy,” is added; “yet the Lord thinketh of me.” For “O LORD;” “O my God.” (*Note*, xix. 29.)—Some think, that it was parted from the fortieth psalm, (with some variation,) as suggesting general hints for prayer to pious persons, under very afflictive circumstances.

## PRACTICAL OBSERVATIONS.

No worldly possessions or distinctions can prevent the humbled sinner from feeling himself to be poor and needy; hence his entire dependence upon a merciful God, and his fervent applications to him on all occasions; whilst the proud can only pray formally and hypocritically. (*Notes, Matt. v. 3. Luke*



## B. C. 1023.

q 15. 24. xxxv.  
28. 11. 14. 15.  
xlvi. 1, 2. xlvii.  
2.  
r 18. xcii. 13—15.  
Is. xlv. 4.  
2 Tim. i. 12. iv.  
18.  
s lxiii. 26. xc.  
10. 2 Sam. ix.  
35. xlv. 15—17.  
Ec. xii. 1—7.  
t x. 9. lvi. 6.  
Prov. i. 11.  
† Heb. *watch*, or  
*observe*. xxxvii.  
32, 33. 1 Sam.  
xix. 11. Jer. xx.  
10.  
u 11. 2. lxxxvii. 3.  
2 Sam. xvii. 1.  
&c. Matt. xxvi.  
3, 4. xxvii. 1.

x iii. 2. xxxvii.  
25. 28. xli. 7, 8.  
xlii. 10. Matt.  
xxvii. 42, 43. 46.  
49.  
y vii. 2. 1. 22.  
2 Chr. xxxii. 13.  
14. Dan. iii. 15.  
z xxxi. 19. xxxv.  
22. xxxviii. 21.  
22. lxix. 18.  
a lxx. 1, 2. cxliii.  
7.  
b 24. vi. 10. xxxv.  
4. 26. xl. 14, 15.  
Is. xli. 1. Jer.  
Heb. x. 35. 1. Ps.  
xxx. 12. xl. 9. 1.  
Deut. xxxiii. 25.  
xxvi. 13. lxiii. 2.

9 Cast me not off in the time of old age ; forsake  
me not <sup>s</sup>when my strength faileth.

10 For mine enemies speak against me; and they  
that lay wait for my soul take counsel together.

11 Saying, \*God hath forsaken him : persecute and  
take him ; <sup>†</sup>for *there is none to deliver him.*

12 <sup>2</sup>O God, be not far from me: O my God, <sup>a</sup>make haste for my help.

13 <sup>b</sup>Let them be confounded *and* consumed that  
are adversaries to my soul; let them be <sup>c</sup>covered *with*  
approach and dishonour that seek my hurt.

14 But <sup>d</sup>I will hope continually, and will yet <sup>e</sup>praise  
thee more and more.

15 <sup>f</sup> My mouth shall shew forth thy righteousness  
and thy salvation <sup>g</sup> all the day; for <sup>h</sup> I know not the  
numbers *thereof*.

16 I will go 'in the strength of the Lord GOD:  
I will make mention of 'thy righteousness, *even* of  
thine only.

had long served God, and been useful to Israel; but he was not capable of such services as he had been formerly; and his rebellious son, and ungrateful people, rejected and despised his authority. He was, however, fully persuaded that God, who had favoured and helped him all his life long, would not cast him off in his old age. (*Notes*, 18, 19. *Is.* xlvii. 3, 4.)

V. 10, 11. Absalom, Ahitophel, and the other conspirators, while they consulted together to destroy David, may be supposed to have excused their own detestable wickedness, by charging him with many real or supposed crimes; and it is probable, they spoke most virulently of his conduct in respect of Bathsheba and Uriah. Persuading themselves, therefore, that David had by that scandalous wickedness, forfeited the Divine protection; which they could not deny that he had formerly enjoyed, when he slew Goliath, was delivered from Saul, and made victorious over the surrounding nations; they concluded that God had forsaken him, and that they might proceed in persecuting him, with confidence of success, for there was now no deliverer. (Notes, iv. 2. xli. 4—8. xlii. 9, 10.) But David, while submissively enduring the correction of his heavenly Father, was conscious that he had deeply repented, and had obtained forgiveness. He was also aware, that impious contempt of God united with enmity to himself, in the conduct of his foes: and thence he deduced arguments to strengthen his assurance, that God would for his own glory rescue his persecuted servant from his impious persecutors.—They who consulted to put our Lord to death, and tried to find accusations against him, could not but own that he had wrought many miracles; yet when they prevailed so far as to get him nailed to the cross, they insulted him, as if God had finally forsaken him. (Notes, Matt. xxvii. 39—44. John xi. 47, 48.)

V. 12. 'O my God, who hast hitherto so wonderfully preserved me, let this vain confidence and insulting language of my subjects incline thee to make the greater speed to relieve me.' (*Bp. Patrick.*) The first clause is future, 'Thou wilt not be far from me; haste thee to help me.' As if David had said: 'I know that thou wilt not finally forsake me; but the extremity of my case makes me earnest for speedy deliverance.' (*Notes, xxxix. 18—22.*)

V. 13-15. These verses throughout are in the future tense, the language of prediction, or confident expectation, and not necessarily of imprecation. It might not be so material to observe this, if many had not taken occasion from the latter interpretation, to charge "the man after God's own heart" with malevolence and a revengeful spirit; and to represent the Old Testament as sanctioning such a spirit, though unsuitable to the evangelical dispensation. Nay, some very pious and respectable persons have admitted charges of this kind, to a very great extent; but they are highly dishonourable to God. His perfections and commandments, his holiness, and the sanctifying work of the Holy Spirit, are unchangeably the same. And there is no reason to think, that David had recorded one prayer in the Psalms, which St. Paul would in similar circumstances have scrupled. When he saith, as the type of Christ, or by the Spirit of

prophecy, he might very properly either predict or denounce destruction on those, who persisted in opposing him; as the apostle says, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." *Notes, 1 Cor. xvi. 22—24. 2 Tim. iv. 14—15.* And when he was engaged in devotion or meditation, he might, in assured faith, foresee the ruin of his own wicked persecutors, such as Saul and Ahitophel, and even pray for their confusion, as the apostle said of Alexander the coppersmith, "The Lord reward him according to his works;" being fully persuaded that he was given over to a reprobate mind, and if not restrained would do a great deal of mischief to the church of God. (*Notes, v. 10, 11. xxxv. 4—9. xl. 14, 15. lxix. 22—23. cix. 6—20.*)—"Because thy benefits to me are innumerable, I cannot but continually meditate on and rehearse them." (*Notes, 8. v. 22—24. xl. 1—5. 9, 10. cxxxix. 17, 18. cxlv. 9—13. ls. xlv. 20—25.*)

V. 16. The psalmist, in the sharp and perilous contest in which he was engaged, determined to trust in the power of God for deliverance; and to "mention his righteousness alone."—He had not deserved, from his son and subjects, the ill usage which he received from them: he would not, however,



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## PSALM LXXIII.

The psalmist, assured that God is good to his people, shews that his faith had almost failed, on seeing the prosperity of the wicked, 1—14. He overcomes the temptation by learning their dreadful end, 15—20. He, with deep humility, avows his unreserved dependence on God, and determines to cleave to him, expecting present support and future glory, 21—28.

## A Psalm \*of Asaph.

TRULY \*God is good to Israel, even <sup>b</sup>to such as are <sup>a</sup>of a clean heart,

2 But <sup>a</sup>as for me, <sup>a</sup>my feet were almost gone : <sup>c</sup>my steps had well nigh slipped.

3 For <sup>a</sup>I was envious at the foolish, <sup>a</sup>when I saw the prosperity of the wicked.

4 For <sup>a</sup>there are <sup>a</sup>no hands in their death ; but their strength is <sup>a</sup>firm.

xii. 23. 1 Chr. xxii. 7. Job xxi. 4. d cxvi. 8. 1 Sam. ii. 9. Rom. vii. 23, 24. e xvi. 5. xxxviii. 16. xciv. 18. Job xii. 5. f xxxvii. 1. 7. Prov. iii. 31. xxi. 1. Jer. xii. 1. Jam. iv. 5. g xvii. 14. Job xxi. 23, 24. xxiv. 20. Ec. ii. 18. vii. 15. Luke xvi. 22. g Heb. *fat*. xvii. 10.

A.M. 3294.

B.C. 710.

\* Or, *for Asaph*.  
1. lxxiv. lxxvii.  
1. lxxiv. lxxvii.  
39. xv. 17. xvi.  
7. 37. xxv. 1—6.  
2 Chr. xxix. 30.

† Or, *Yet*. ii. 6.  
xiii. 11.

a 18—28. lxxxiv.  
11. Is. lxxii. 7—9.  
Luke xxii. 32.

b John i. 47.  
Rom. ii. 28, 29.  
iv. 16. ix. 6, 7.

† Heb. *clean of heart*. ii. 10. Jer.  
iv. 14. Matt. v.  
8. Tit. iii. 5.

Jam. iv. 8.  
c 7. xvii. 15.  
xxxv. 13. Josh.  
xxiv. 15. 1 Sam.

xxiv. 15. 1 Sam.  
Jam. iv. 8.  
c 7. xvii. 15.  
xxxv. 13. Josh.  
xxiv. 15. 1 Sam.

h 12. Prov. xii.  
11, 12. Jer. xii.  
1, 2. 1 Cor. xi.  
32. Heb. xii. 16.  
Rev. iii. 19.

† Heb. *in the trouble of other men*.

\* Heb. *with*.

i Deut. viii. 13.  
14. xxxiii. 19.  
Esth. iii. 1, 5, 6.  
v. 9—11. Job  
xvi. 7—15. Ec.  
viii. 11. Jer.  
xlviii. 11, 29.  
Ez. xxviii. 2—  
5. Dan. iv. 30.

k Judg. viii. 26. Prov. i. 9. Cant. iv. 9. Is. iii. 19. Ez. xvi. 11. l Prov. iii. 31. marg. iv. 17. Mic. ii. 1, 2. iii. 5. Jam. v. 4—6. m cxix. 29. n xvii. 10. cxix. 70. Job xv. 27. Is. iii. 9. Jer. v. 28. Ez. xvi. 49. o Heb. *pass the thoughts of the heart*. o 12. xvii. 14. 1 Sam. xxv. 2, 36. Luke xii. 16—19. p lili. 1—4. Prov. xxx. 13, 14. q x. 2, 10. 11. xii. 4, 5. Ex. i. 9, 10. 1 Sam. xiii. 19. 1 Kings xxi. 7. &c. Jer. vii. 9—11. r 2 Pet. ii. 18. Jude 16. s Ex. v. 2. 2 Chr. xxxii. 15. Job xxi. 14. Dan. iii. 15. vii. 25. Rev. xiii. 6. t lili. 4. Luke xviii. 4. Jam. iii. 6. u lxxx. 8.

5 <sup>a</sup>They are not in trouble <sup>a</sup>as other men : neither are they plagued <sup>a</sup>like other men.

6 <sup>a</sup>Therefore pride compasseth them about <sup>a</sup>as a chain ; <sup>a</sup>violence <sup>a</sup>covereth them as a garment.

7 Their <sup>a</sup>eyes stand out with fatness : they <sup>a</sup>have more than heart could wish.

8 <sup>a</sup>They are corrupt, and <sup>a</sup>speak wickedly concerning oppression : <sup>a</sup>they speak loftily.

9 They <sup>a</sup>set their mouth against the heavens, and <sup>a</sup>their tongue walketh through the earth.

10 Therefore his people return hither : and <sup>a</sup>waters of a full cup are wrung out to them.

l Prov. iii. 31. marg. iv. 17. Mic. ii. 1, 2. iii. 5. Jam. v. 4—6. m cxix. 29. n xvii. 10. cxix. 70. Job xv. 27. Is. iii. 9. Jer. v. 28. Ez. xvi. 49. o Heb. *pass the thoughts of the heart*. o 12. xvii. 14. 1 Sam. xxv. 2, 36. Luke xii. 16—19. p lili. 1—4. Prov. xxx. 13, 14. q x. 2, 10. 11. xii. 4, 5. Ex. i. 9, 10. 1 Sam. xiii. 19. 1 Kings xxi. 7. &c. Jer. vii. 9—11. r 2 Pet. ii. 18. Jude 16. s Ex. v. 2. 2 Chr. xxxii. 15. Job xxi. 14. Dan. iii. 15. vii. 25. Rev. xiii. 6. t lili. 4. Luke xviii. 4. Jam. iii. 6. u lxxx. 8.

## NOTES.

PSALM LXXIII. Title. This, and several of the following psalms, are ascribed to Asaph, in the same mode of expression by which others are described to David, (*Marg. Ref.*) yet some think that David wrote them, and only delivered them to Asaph to be set to music, or sung ; while others think that another Asaph, in later ages, wrote some of them.

V. 1. The psalmist, after much consideration, and a sharp contest with temptation, thus abruptly expressed his assurance that, notwithstanding appearances, the Lord was kind to his true people, who served him in uprightness of heart.—The same distinction between an Israelite by nation, and the true Israelite, which is often made in the New Testament, is here explicitly established. (*Notes*, Matt. v. 8. John i. 47—51. Rom. ii. 25—29.)

V. 2, 3. (*Notes*, xxxvii. 1, 2, 5—8. xciv. 16—18. Jer. xii. 1—3.)

V. 4. Wicked men often spend their lives without much sickness, and end them without great pain : whilst many pious persons scarcely know what health is, and die with great sufferings. Nay, numbers of the wicked are so hardened in presumption, that they die without terror or remorse. (*Notes*, xvii. 13—15. Job xxi. 7—22. xxiv. 18—20.) The original may be rendered, "They have no hands till their death." They are not put in chains for execution, like condemned criminals ; but are let alone, till they are taken out of the world like other men.—"There is neither pangs of body, nor remorse and terror of soul, in their death." (*Bp. Hall*.)

V. 5. 'The wealthy sinner, far from poverty, and free from disease, seems to pass his days exempted from the miseries of mankind, without labour and anxiety ; and not so much as to think of those who, distressed on all sides, can scarcely earn their bread by the sweat of their brows.' (*Horne*.) (*Notes*, Heb. xii. 4—13.)

V. 6—9. The haughtiness of these prosperous ungodly men appeared in their external decorations ; nay, they counted that display of their pride, which is falsely called magnificence, their highest ornament ; as conquerors, and other eminent persons, wore chains of gold round their necks for decoration and distinction. (*Marg. Ref.*) At the same time, their whole conduct was so notorious for violence and oppression, that they were covered with them as with a garment. Perhaps it is also implied, that their violence bore the expense of their ostentation, which they gratified in rich garments and costly ornaments. They likewise indulged and pampered their bodies, in the most luxurious manner : and their looks discovered their excessive sensuality and voluptuousness. Yet they reserved more from their enormous expenses, than a wise man would wish for ; or more than they formerly could have thought of : such unexpected success attended them !—But, instead of being thankful for their abundance, their corrupt passions were thus exceedingly strengthened and inflamed ; and, so far from restraining, or concealing them, they openly gloried in them ; avowing their designs and politic methods of oppressing the poor, and crushing opposition ; despising the laws of man, and even those of almighty God ; and haughtily uniting to their licentious, selfish, and unfeeling conversation, the language of infidelity or atheism ; saying not "within themselves" but openly, "I neither fear God, nor regard man ;" thus setting the Judge of the world at defiance, and propagating far and wide their pernicious and impious principles. (*Notes*, 1 Sam. ii. 3. Job xxi. 7—16. xxii. 15—20. *Marg. Ref.*)—Alas ! how many are there in modern times, who seem to have sat for the odious and detestable portrait here exhibited !—A circle of fawning dependents is never wanting, to whom the vain and ignorant wretch, exalted in his own conceit above the level of mortality, may, from their chair, without control, dictate libertinism and infidelity. (*Horne*.)

V. 10. This verse is generally allowed to be very difficult, and a variety of discordant interpretations have been given of it.—The original may literally be rendered, "On this account his people shall return thither, and waters of fullness shall be wrung out to them." "His people," seems to mean the people of God, who, witnessing the prosperity of the wicked, and experiencing many sorrows and hardships, were tempted to "return thither," (i. e. to the company of the ungodly,) in order to share their ease and pleasure ; but the consequence in general was, that "waters of a full cup were wrung out to them ;" they brought many chastisements and sorrows on themselves, and were oppressed with sorrow for their guilt and folly. 'Not only the reprobate, but also the people of God, fall back, seeing the prosperous state of the wicked, and are overwhelmed with sorrows ; thinking that God considereth not aright the state of the godly.'—The verse is in the future, and it seems most natural to explain it, as the psalmist's apprehension, that the prosperity of daring sinners would eventually prove an invincible temptation, and a great source of sorrow to believers. The clause "waters of a full cup are wrung out to them," probably

'Let the whole earth be filled with the glory of God and of Christ. Blessed, therefore, be thou, O Lord Jesu, for thou art the Lord God, even the God of Israel, who hast wrought such miracles of mercy for the salvation of thy church : and blessed by the tongues of men and angels be thy holy and glorious name : and let the whole earth be filled with thy most excellent glory. So be it, so be it.' (*Horne*.)—Perhaps the eighteenth verse may be considered as addressed to the God and Father of our Lord Jesus, and the beginning of the nineteenth to the divine Saviour.

V. 20. The dying psalmist, having thus prayed for, and foreseen, his son's prosperous reign, and having looked forward to the coming of the Redeemer, and viewed the whole earth filled with his glory, had no more to ask or to do, but to lie down and rest in hope. (*Note*, 2 Sam. xxiii. 1—5.)

## PRACTICAL OBSERVATIONS.

Pious parents will be the more earnest in prayer for their children, in proportion to the importance of those stations, which they are likely to occupy in society, and in the church of God : and they who have faithfully served their generation, and are going to rest, will be equally attentive to the interests of posterity, especially with respect to true religion.—As it is in every way so important to mankind, that rulers should be men of wisdom and righteousness, protectors of the industrious poor, and terrors to evil-doers of every degree ; it becomes the duty of every man, to pray that God would give the king, and his successor, and all legislators and magistrates, his judgments and righteousness, that "they may judge the people with righteousness, and the poor with judgment." And princes should be reminded by such as have access to them, that they are the vicegerents of God, to whom they must give an account of their authority, and that they ought to imitate him in their government. Whilst we therefore meditate on the nature of the Redeemer's kingdom, let it be observed, that in this respect he is especially an example to all rulers, and will be imitated by all such as are wise and righteous. The wisdom and justice, as well as authority, of God are in him. He is "the King of righteousness, and of peace ;" and, having once "made peace by the blood of his cross," he brings all spiritual blessings on sinners, as a harvest springing forth in every part of the earth. The poor in spirit, the broken-hearted, apply for and obtain from him, peace of conscience, and that peace of God which passeth understanding ; but he will crush the obstinate, the proud, and the impenitent. By the warnings and encouragements of his gospel, multitudes, through successive generations, are brought to fear, submit to, and worship God : and this shall be more and more the case, as long as the sun and moon endure. His gracious truths, attended by the influences of his Spirit, distil, like the refreshing and fruitifying rain upon the parched earth ; and holiness, comfort, and usefulness are the never-failing effects. Thus "in his days the righteous flourish ;" and, whilst they enjoy abundance of peace, are multiplied exceedingly. His people are taught to behave with such equity, truth, and love ; and so to bear with and forgive each other, and to follow peace with all men ; that as far as his kingdom is really set up, discords and contentions cease, in families, churches, and nations : and he defends his harmless subjects, against those who would treat them with deceit and violence. He delivers the needy perishing sinner, when he crieth unto him, from the tyranny and oppression of Satan : he spares believers, though they deserve punishment, and saves their souls from destruction ; he redeems them from all their enemies, "and precious shall their blood be in his sight." Thus he becomes precious to their hearts, and love of him constraineth them to live devoted to his service and glory.—The good seed of his gospel being, as it were, but a handful, sown upon the before barren mountains of the gentile world, hath already produced an immense increase of believers, fruitful in good works, to the glory of God, and the benefit of mankind ; and they shall still increase more and more. His dominion hath already extended very wide ; many kings and nations have become his subjects ; and many of his enemies have licked the dust. At length "all kings shall fall down before him, all nations shall do him service : he shall crush the head of the great oppressor, and destroy all who withstand his cause : "his name and glory shall endure as long as the sun ;" and "men shall be blessed in him," and agree to call him blessed for evermore. May we then submit to his authority, and partake of his righteousness and peace : may we daily celebrate his praises, and bless the God of Israel for the wonders of his redeeming love ! may we spend our days, and end our lives, praying and using all proper means in our power, for the success of the gospel, and longing for that time when "the whole earth shall be filled with his glory ! Amen, and amen."



11 And they say, \*How doth God know? and \*is there knowledge in the Most High?

12 Behold, \*these are the ungodly, who prosper in the world; \*they increase in riches.

13 Verily \*I have cleansed my heart in vain, and \*washed my hands in innocence.

14 For \*all the day long have I been plagued, and \*chastened every morning.

15 If I say, I will speak thus; behold, I should \*offend against \*the generation of thy children.

16 \*When I thought to know this, it was \*too painful for me;

17 \*Until I went into the sanctuary of God; \*then understood I their end.

18 \*Surely thou didst set them in slippery places: \*thou castedst them down into destruction.

19 \*How are they brought into desolation, as in a moment! \*they are utterly consumed with terrors.

20 \*As a dream when one awaketh; so, O Lord, \*when thou awakest, thou shalt despise \*their image.

f xxiii. 30. xxiv. 6. 1 Pet. ii. 9. g xxxvi. 6. lxxvii. 19. xcvii. 2. Prov. xxi. 23. Ec. viii. 17. Rom. xi. 33. + Heb. labour in mine eyes. xxxix. 6. Luke xviii. 32-34. John xvi. 18, 19. xxvii. 4. lxxii. 2. lxxvii. 13. cxix. 24. 120. i xxxvii. 37, 38. Job xxvii. 8. Ec. viii. 12, 13. Jer. v. 31. Luke xii. 20. xvi. 22, 23. k xxxv. 6. Deut. xxxii. 35. Jer. xxiii. 12. 1 xxxviii. 20. 24. 35-38. l xx. xxi. 7. xxiv. 23. 2 The. i. 9. m lviii. 9. Job xx. 15. lxxx. 13. Acts xii. 23. 1 The. v. 3. Rev. xviii. 10. n Num. xli. 12, 13. 1 Sam. xxviii. 20. Job xv. 21. xx. 23-25. Prov. xxviii. 1. Is. xxi. 3, 4. Dan. v. 6. o xc. 5. Job xx. 8. Is. xxix. 7, 8. p vii. 6. lxxviii. 6a. q xxxix. 6.

refers to the cups of liquor mingled with poison, which were in those days given to criminals; but whether it refer to the inordinate sorrow of tempted believers under their own sufferings, contrasted with beholding the success and indulgence of the wicked; or to the painful consequences of yielding to the temptation, and imitating those whom they envied, must remain doubtful.

V. 11. This verse is by some interpreted, in connection with the foregoing, as the language of the tempted believer, who is even induced by what he feels and witnesses, to adopt the language of the ungodly, and to question whether God do indeed know, and take cognizance of, human affairs. This interpretation rises naturally from the words: but, as it is by others thought, that pious persons cannot well be supposed to use such infidel language, they conclude that the psalmist here returns to his subject, and that the profligates above described are again introduced. (Notes, 6-9. x. 2-11. xciv. 1-9.)

V. 12-14. \*These blasphemous wretches are the men that prosper in the world... What then are we to think of God, of his providence, and his promises?... All my faith, my charity, and devotions, all my watching and fastings... all the labour and pains I have taken... have been altogether vain and fruitless. (Horne.) (Notes, xxxiv. 5-9. xxxv. 1-3. Mal. iii. 13-18.—The clause, “washed my hands in innocence,” seems equivalent to St. Paul’s words, “herein do I exercise myself to have a conscience void of offence towards God and man.” (Note, xxvi. 6-8. Acts xxvi. 10-21.)

V. 15-17. The psalmist, having related the progress of his temptation, till it came to the crisis, next shews how by faith and grace he prevailed against it. In his greatest dependency, he could not but respect and wish well to “the generation of God’s children;” and he considered, that if he gave utterance to such sentiments, as had arisen within him, they would grieve, condemn, or deceive them, and so cause them to offend. He, therefore, purposed to acquire a full understanding of the mystery in providence; and in the mean while to keep silence: but the more he reflected and reasoned on the subject, the deeper was his conviction, that it was too difficult for him, and the greater perplexity he experienced; until he went at length into the sanctuary of God, to consult the priests, the Lord’s ministers, and examine his word, and spread the case before him in prayer; and then he was enabled to understand the end and final doom of prosperous sinners, so that he could no longer envy them, or complain of his own condition. (Notes, xxxvii. 35-38. xcii. 6, 7. Luke xvi. 19-23.)

V. 18-22. By the light of truth, and the eye of faith, the psalmist clearly saw, that prosperous ungodly men stand on the slippery summit of a tremendous precipice; whence in the appointed time God casts them down by death, with a fall equal to the height to which they were elevated. In a moment they are desolated and ruined, and overwhelmed with terrors. (Notes, lviii. 6-9. Job xx. 4-9. Luke xii. 19-25.) The dread of death and judgment mars their enjoyment; and the death of any one of them terrified the survivors. So that their happiness was but a transient disturbed dream of pleasure: and God poured contempt upon this lifeless image of felicity. (Notes, xxxix. 6. Zech. i. 15-17.) when, arising to take vengeance, he by death awaked them to see substantial good for ever lost, and real misery unavoidable and eternal.—These considerations made him sensible of his sin and folly, in envying such wretched men. He was deeply ashamed, on recollecting the ferment of his heart, and the effect produced even upon his animal frame, without any sufficient cause. And he appeared to himself, and knew that he must appear in the sight of God, to be ignorant and stupid as a beast, which has no conception of any other good than present sensual enjoyment. (Notes, Prov. xxx. 2, 3.)

V. 23-28. Emerging from his temptation, the psalmist found his heart humbled, and his valuation of spiritual blessings greatly enhanced. He reflected, with pleasure and gratitude, on his privileges as a believer. He was persuaded that he was under the immediate care of an ever-present, wise, and faithful friend, who had hitherto upheld him, especially under his urgent temptation, as a tender parent holds his child by the hand, lest he should fall, and hurt

A.M. 3416.

B.C. 588.

x 9. x. 11. xciv. 7. Job xlii. 13. 14. Ec. viii. 12. Zeph. i. 12. y xlv. 21. exccix. 1-6. Hos. vii. 2. z xxxvii. 35. lli. 7. Jer. xli. 1, 2. Luke xvi. 19. Jam. v. 1-3. a xxii. 14. lxxii. 10. Jer. v. 27. 28. Hos. xii. 7, 8. b Job xxi. 15. xxxiv. 9. xxxv. 2. Mal. iii. 5. Matt. c xxiv. 4. xxvi. 6. li. 10. Heb. x. 19-22. Jam. iv. 8. d xxxiv. 19. xciv. 12. Job vii. 3. 4. Is. x. 3. 17. Jer. xv. 18. Am. iii. 2. Heb. xii. 5. 1 Pet. i. 6.

\* Heb. my chastisement was. e 1 Sam. ii. 24. f Mal. iii. 5. Matt. xxviii. 6, 7. Rom. x. 15. 21. 1 Cor. vii. 11-13.

\* Heb. my chastisement was. e 1 Sam. ii. 24. f Mal. iii. 5. Matt. xxviii. 6, 7. Rom. x. 15. 21. 1 Cor. vii. 11-13.

r 3 xxxvii. 1, 7. s Job xvi. 13. Lam. iii. 13. t lxix. 5. xcli. 6. Prov. xxx. 2. Ec. iii. 18.

\* Heb. I knew not. u xxxii. 8. Is. i. 3.

+ Heb. with thee.

x xvi. 8. xxiii. 4. exccix. 1-12. lxx. 18. Gen. xvii. 1. Luke x. 1, 2. xxviii. 20. Heb. xlii. 5.

y xxxvii. 17. 24. lxxii. 8. 13. xli. 10. 13. xlii. 1.

z xvi. 7. xxx. 9. xxxii. 8. xlviii. 14. cxlii. 8-10. Prov. iii. 5, 6. viii. 20. Is. xxx. 21. xlviii. 17. lviii. 8. 11. Luke xi. 13. John xvi. 13. Jam. i. 5.

a lxix. 15. lxxxiv. 11. Luke xxiii. 46. John xiv. 3. xvii. 5. 24. Acts vii. 59. 2 Cor. v. 1. 1 Pet. i. 4, 5. b xvi. 5. 11. xviii. 15. xxxvii. 4. xlii. 4. lxxii. 3. lxxxix. 6. Matt. v. 8. 1 John iii. 2. Rev. xxi. 3. 22. 23. c xlii. 1. 2. cxi. 34. cxlii. 6-8. Is. xxvii. 8, 9. Hab. iii. 17. 18. Matt. x. 37. Phil. iii. 8. d lxiii. 1. lxxxiv. 2. cxix. 81. 82. Job xlii. 15. 2 Cor. iv. 6-10. 16-18. Phil. i. 21. 2 Tim. iv. 6-8. 2 Pet. i. 14. e xxvii. 2. xxvii. 14. exccix. 3. Is. xl. 29-31. 2 Cor. xii. 9, 10. f Heb. Roek. f xvi. 5, 6. cxix. 57. cxlii. 5. Lam. iii. 24. Rev. xxi. 3, 4, 7. g Job xxi. 14. Is. xxxix. 13. Jer. xli. 2. Matt. xv. 7, 8. Eph. ii. 13. 17. h Ex. xxxiv. 15. i Job xvi. 13. Jam. iv. 4. Rev. xvii. 1-5. j lxxv. 4. lxxxiv. 10. cxvi. 7. Lam. iii. 29, 30. Luke xv. 17-20. Heb. x. 19-22. Jam. iv. 8. 1 Pet. iii. 18. k lxvii. 16. lxxii. 17. 24. cxii. 22. cxviii. 17.

21 Thus \*my heart was grieved, and I was pricked \*in my reins.

22 \*So foolish was I, and \*ignorant: I was \*as a beast \*before thee.

23 Nevertheless, \*I am continually with thee: \*thou hast holden me by my right hand.

24 \*Thou shalt guide me with thy counsel, and afterward \*receive me to glory.

25 \*Whom have I in heaven but thee? and there is \*none upon earth that I desire beside thee

26 \*My flesh and my heart faileth: \*but God is the \*strength of my heart, and \*my portion for ever.

27 For, lo, \*they that are far from thee shall perish: thou hast destroyed all them \*that go a whoring from thee.

28 But \*it is good for me to draw near to God: I have put my trust in the Lord God, \*that I may declare all thy works.

himself. He was assured that the Lord would guide him in wisdom through life, and at death “receive him to glory:” nor could any thing, in heaven or on earth, be worthy of being put in competition with his favour, or necessary to his happiness in accession to it. He relied on none of the real or supposed inhabitants of heaven; he expected not his future happiness from the society of the most exalted or excellent creatures; he did not *delight* even in his earthly friends and comforts, when compared with the fountain of felicity, who was in every respect his all in all. He was aware that his body would speedily decay, his natural spirits fail, and his heart no longer beat; but God would strengthen and support his soul in that last conflict, which would terminate all his sorrows, and then he would be his eternal portion: (Notes, lxxxiv. 11, 12. John xv. 2, 3. xvii. 24. Rom. ii. 7-11. v. 1, 2. 2 Cor. iii. 17, 18. iv. 13-18. 1 Pet. i. 8, 9. v. 1-4:.) whilst the most prosperous of those, who were alienated from God, and under his wrath, must perish; and Israelites especially, who brake their national covenant, by apostasy, idolatry, and rebellion against God, would be more severely punished than others.—But, for his part, he was satisfied that it was “good” (advantageous, pleasant and honourable,) for him to wait upon God, and walk with him, confiding in his mercy, and celebrating his praises, whatever should be his outward circumstances and situation. Thus the psalm concludes with the language of assured hope, and joyful anticipation of future and eternal glory in heaven: and as the sinners, above described, are supposed to prosper even to the end of life; the firm belief of a future state of punishment and perdition to ungodly men, is likewise as explicitly avowed, as almost in any part of the New Testament. (Marg. Ref.) \*He who, a little while ago, seemed to question the providence of God over the affairs of men, now exults in happy confidence of the Divine mercy; nothing doubting, but that he would ever continue to guide him on earth, till glory should crown him in heaven. Such are the blessed effects of “going into the sanctuary,” and consulting “the lively oracles,” in all our doubts, difficulties, and temptations. (Horne.)—The doctrine established in this psalm is highly useful, in understanding the arguments contained in the book of Job. (Notes, Job vii. 20-22. ix. 22-24. xlii. 7-9.)

#### PRACTICAL OBSERVATIONS.

V. 1-14. The distinction has been obvious in every age, betwixt mere professors of religion, and those who are inwardly sanctified by the Holy Spirit: and it has always been an undisputed maxim in the church, that the Lord is kind to his true people, whose hearts are upright with him. Yet appearances have often been against this truth; and Satan hath had his advantage in exciting the impatience and unbelief even of pious persons, and causing them to disquiet themselves, and dishonour God, by their surmises; so that many of them have had cause to say, “My feet were almost gone, my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked.” It is indeed, at first sight, a mystery in providence, that the wicked so often prosper, and the righteous are so much afflicted. Health, long life, affluence, and an easy death, are often granted to the basest of men. Thus their pride, ambition, covetousness, and sensuality, are increased; they grow more daring in impiety and iniquity; and, by their example and discourse, widely diffuse contagion and misery around them; while their impunity emboldens them to infidelity, and they say, “How doth God know, and is there knowledge in the Most High?” The mischief which these prosperous infidels and scornful Christians in the world is indeed very great: many professed Christians are by them drawn into apostasy; and even believers are often greatly discouraged; so that sometimes they are ready to think that their repentance, faith, love, zeal, watchfulness, and conscientiousness, have been in vain. For being chastened from time to time, they are apt to call this being “plagued all the day long.”—But though temptations may thus darken and perplex a true Christian, and very rebellious thoughts may be stirred up: yet there is a holy engrafted principle within, which will counteract them,



PSALM LXXIV.

Heavy complaints to God, that in anger he had left his congregation, without any encouraging token, while insulting conquerors desolated the sanctuary, 1-9. Earnest pleas, that he would help his people, according to his former powerful promises for Israel, and in remembrance of his covenant; and thus silence the blasphemies and reproaches of his enemies, 10-23.

\*Maschil of Asaph.

**O** GOD, "why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, "which thou hast purchased of old; the rod of thine inheritance, "which thou hast redeemed, "this mount Zion, wherein thou hast dwelt.

3 "Lift up thy feet unto the 'perpetual desolations; even "all that the enemy hath done wickedly in the sanctuary.

4 "Thine enemies roar in the midst of thy congregations; "they set up their ensigns for signs.

g xlvi. 1, 2. lxxviii. 68, 69. cxxxii. 13, 14. h xlv. 23, 26. Josh. x. 24. 2 Sam. xxii. 39, 43. Is. x. 6. xxv. 10. lxxii. 3-6. Mic. i. 3. i. li. 13, 14. Neh. i. 3. ii. 3. 13. Is. lxv. 10, 11. Dan. ix. 17. Mic. iii. 12. Luke xxi. 24. Rev. xi. 3. lxxix. 1. Jer. l. 13. Lam. i. 10. Dan. viii. 11-14. ix. 27. xi. 31. Mark xi. 17. 12 Chr. xxxvi. 17. Lam. ii. 7. Luke xlii. 1. Rev. xiii. 6. m Jer. vi. 1-5. Matt. xxiv. 15. Luke xxi. 20.

prevent their effects, and at length gain the ascendancy; and when he has escaped the snare, he will be the better able to counsel and comfort his brethren. (Note, Luke xxii. 31-34.)

V. 15-28. Sometimes, when "the fire burns within," an unwillingness to grieve or stumble his fellow Christians, or to gratify the malice of the wicked, imposes silence on the tempted believer: for he must perceive, on reflection, that if outward prosperity were of great importance, "the generation of God's children," in every age, have acted most imprudently, or been greatly deluded, in enduring so many afflictions for the Lord's sake. We shall, however, never get ground against temptations of this kind, by merely speculating; and shall rather find our minds perplexed with new difficulties and objections, till we bring the whole matter, and weigh it in the balance of the sanctuary. But attention to the sacred Scriptures, and fervent prayer, will soon extricate us from these labyrinths: we shall then be led to look off from things seen and temporal, to things unseen and eternal: and when we consider the end of wicked men, we shall be convinced of their folly and misery; and clearly perceive that they are no more to be envied, than a state-criminal, who is bound in chains of gold till he be put to some tormenting death. We shall then see that their wealth and prosperity were given them in anger, as a punishment of their impiety and enmity against God; and that they were "treasuring up wrath," until the time, when they were to be cast down headlong from their slippery pre-eminence into eternal destruction; of which, in the mean while, they are often tortured with the apprehension. (Notes, Prov. x. 22. xxviii. 1.) Thus their happiness is only a dream; speedily they will awake, and the enchantment will be dissolved, and they will too late perceive their own misery. If we have ever envied such ruinous prosperity, or complained of the salutary corrections of our heavenly Father; if our hearts have rebelled against his appointment: surely on reflection we must be ashamed of our folly and brutish stupidity, as well as of our perverseness and ingratitude! And, indeed, we do not gain a complete victory over the enemy, unless his buffetings prove the occasion of our deeper humiliation before God. (Note, 2 Cor. xii. 7-10.) Surely, that man hath no right or reason to complain, or to envy, who hath God for his friend and father, to provide for, comfort, and uphold him, to guide him here with his counsel, and then to receive him to eternal glory! Indeed, heaven itself could not render us happy without his presence and love: much less could earth and all its possessions satisfy the desires of an immortal soul. And if the Lord is our portion, we need desire no more besides him; for he is all-sufficient and everlasting. The world and all its glory vanisheth; our "flesh and hearts will soon fail;" but God will be the strength of our hearts, and our happiness for ever. By sin we are all indeed far off from God, in the temper of our minds and the state of our souls; and at this distance, misery is inevitable: but by the gospel we are invited to draw nigh to him; and as nothing but preferring other portions and confidences to him and his salvation, can prevent our happiness; so the ruin of such as refuse this gracious offer is most certain; and a profession of Christianity, if men go on in sin, or return back to it, will increase their condemnation. May we then "choose that good part, which can never be taken from us." May we prefer those enduring riches, those holy pleasures, and that genuine honour, which God bestows on his people. May we draw near, and keep near, to him by faith and prayer, and find it good to do so; that, putting our trust in the Lord, and declaring our experience of his love, patiently bearing our cross, and despising worldly objects, we may encourage our brethren to resist, and teach them by our counsel and example to overcome these dangerous temptations of the enemy of our souls.

NOTES.

PSALM LXXIV. *Asaph.* This psalm seems so adapted to the case of the Jews, during the Babylonish captivity, that if Asaph, who lived in the time of David, were the writer of it, he must have composed it by the spirit of prophecy. But it is far more probable, that it was written by some other Asaph, who lived at the time of the captivity; or, as some think, by one of Asaph's descendants.

V. 1, 2. Israel, as a nation, was typically, (what true Christians are really,) the sheep of God's pasture, his purchased congregation, and ransomed inheritance; whom he redeemed by desolating Egypt, and among whom he dwelt, by the ark, the symbol of his presence, which, from the days of David to the

A. M. 2943.

B. C. 1061.

\* Or, A Psalm for Asaph to give instruction. lxxviii. title.

a x. 1. xlii. 9. xlv. 9. ix. 1. 10. lxxvii. 7. Jer. xxxi. 37. xlii. 24-26. Rom. xi. 1, 2. b lxxix. 6. Deut. xxix. 20. c lxxix. 13. xlv. 7. e. 3. Jer. xlii. 1. Ez. xxxiv. 8. 31. Luke xii. 32. John x. 30-39. d Ex. xv. 16. Deut. ix. 29. Acts xx. 28. + Or, tribe. e xxxiii. 12. cvi. 40. cxxxv. 4. Deut. iv. 20. xxxii. 9. Jer. x. 16. f Is. li. 11. lxxii. 12. Tit. ii. 14. Rev. v. 9.

n 1 Kings v. 6. 2 Chr. ii. 14. Jer. xlv. 22, 23. o 1 Kings vi. 18. 29. 32. 35. p 2 Kings xxv. 9. Is. lxiv. 11. Matt. xxii. 7. \* Heb. xent day sanctuary into the fire. q lxxix. 39. Ez. xxxv. 21. r Ex. xxi. 24. Deut. xxi. 5. 1 Kings viii. 20. s lxxix. 4. cxxxvii. 7. Esth. ii. 3. t Heb. break. + 2 Kings ii. 8. 5. iv. 23. 2 Chr. xxvii. 9. Matt. iv. 23. u Ex. xlii. 13. xlii. 9. 10. Judg. vi. 17. Ez. xx. 12. Heb. ii. 4. v Sam. iii. 1. Am. viii. 11, 12. Mic. iii. 6. y xlii. 2. lxxix. 4. 5. lxxix. 46. 50. 51. Dan. xii. 6. Rev. vi. 12. z Is. lxiv. 12. Lam. ii. 3. a xlv. 23. lxxviii. 65, 66. b xlv. 4. Ex. xix. 5, 6. Num. xxiii. 21, 22. c Ex. xv. 2-15. Judg. iv. 14. 1 Sam. xix. 5. Is. lxiii. 8. Hab. iii. 12-14.

5 A man "was famous according as he had lifted up axes upon the thick trees.

6 But now they break down "the carved work thereof at once with axes and hammers.

7 "They have "cast fire into thy sanctuary, "they have defiled by casting down "the dwelling-place of thy name to the ground.

8 "They said in their hearts, Let us "destroy them together: they have burned up "all the synagogues of God in the land.

9 "We see not our signs: there is "no more any prophet; neither is there among us any that knoweth how long.

10 O God, "how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why "withdrewest thou thy hand, even thy right hand? "pluck it out of thy bosom.

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captivity, was stationed on mount Zion, and then was finally lost, or destroyed. (Notes, xcv. 7. Ex. xv. 14-16. Is. xliii. 3, 4. Acts xx. 28.) Both the ten tribes and the kingdom of Judah had given abundant cause for the hot displeasure of God, and even deserved to be "cast off for ever;" yet the pious remnant of the nation, remembering what the Lord had formerly done for their ancestors, and how he had repeatedly pardoned their rebellions, especially when they humbled themselves before him; knowing, also, that the promises and prophecies of the Messiah were not yet accomplished, and witnessing the insults of idolaters over the worshippers of the true God, were emboldened thus to plead, and, as it were, expostulate, with him, for seeming finally to cast off his people, and to retain his anger for ever. (Notes, lxxix. 8-13. Is. lxiii. 7-19. lxxiv. 5-12. Jer. xxxiii. 24.) The church, and every true member of it, under persecution or oppression, though deserving worse than all that is inflicted, may, on similar grounds, plead for deliverance.

V. 3. The idolatrous Chaldeans had wickedly burnt the temple, and left it to perpetual desolations; and God himself seemed to stand at a distance, and pay no regard to it; but the psalmist called on him to come speedily, that he might survey and restore his ruined sanctuary. (Note, xlv. 23-26.)—Some render it, "Lift up thy feet, that thou mayest destroy every enemy, which hath done evil in thy sanctuary." (Notes, Is. xxv. 10-12. lxxiii. 1-6. Rev. xiv. 14-20.)

V. 4. The Chaldeans, rushing into the temple, shouting for victory amidst the affrighted worshippers, and setting up their standards, or erecting trophies of their success, seem to be here described. (Notes, Lam. i. 8-11. ii. 6, 7.) Antiochus Epiphanes afterwards profaned the temple, and dispersed the worshippers, but he did not burn it.—The prevalence of infidelity, and the triumphs of heathens, infidels, and antichristian persecutors and corrupters of Christianity, are events equally lamentable; and the proper directory for prayer on such occasions is here given.

V. 5, 6. 'It was heretofore thought an employment of much honour and merit in those men who did cut down and square the timber-trees for the building of the holy sanctuary. But now every man thinks himself to deserve most thanks, that can do most havoc to thy holy place.' (Bp. Hall.)—'As a skilful person lifeth up the axe in the thick wood, so now men set themselves to work, to demolish the ornaments and timbers of the sanctuary.' (Horne.) 'He that lifeth up the axes upon the thick trees, was crowned as one that brought a thing to perfection; but now they break down,' &c. (Old version.)—The word rendered *thick*, not denoting the largeness of the trees, but the intricate density of the forest, may be supposed to be a figurative description of the complicated workmanship of the temple, and then the following will be the meaning: 'Each of them is accounted famous, or skilful, according as he hath lifted up the axes on the curious workmanship,' (of the temple.) 'Even now do they beat down the carved work with axes and hammers.' The eagerness of the destroyers, and the honour which they acquired by the work of destruction, are evidently intended. (Marg. Ref.)

V. 7, 8. (Notes, 2 Kings xxv. 8-10. Is. lxiv. 9-12. Zech. xi. 1-3. Matt. xxiii. 27-29.) The word rendered *synagogues*, is in the fourth verse translated *congregations*. It means, according to the context, either the stated seasons of assembling, the places in which the people met stately, or the congregations collected together at the solemn feasts, or the solemn feasts themselves. As it is doubtful whether *synagogues*, in the common sense of the word, had become general before the captivity, it is probable that the courts of the temple in which the people assembled were intended, and that the passage might be rendered, "They have burned God's places of assembling even to the ground." The Septuagint translate the clause, 'They have caused the feasts of the Lord to cease through the land.' (Notes, 2 Kings iv. 23. 2 Chr. xvii. 7-9.)

V. 9. The constant sacrifices on the altar, and the observance of the solemn feasts, were signs of the Lord's presence with his people, which ceased during the captivity; neither had they any miraculous interpositions in their favour. They had little encouragement from prophets, were destitute of prudent counsellors, and could not well determine when these calamities would cease.—Jeremiah, indeed, prophesied in Jerusalem before, and in Egypt after, the destruction of the temple, and Ezekiel and Daniel in Babylon, yet they were often silent for a long while together, and the case of the pious Jews was very discouraging, and their prospect gloomy. Many of the predictions, likewise, of

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13 "Thou didst "divide the sea by thy strength: thou "brakest the heads of the "dragons in the waters.

14 Thou brakest the heads of "leviathan in pieces, and gavest him to be "meat to the people inhabiting the wilderness.

15 Thou didst "cleave the fountain "and the flood: thou driedst up "mighty rivers.

16 "The day is thine, the night also is thine: thou hast "prepared the light and the sun.

17 Thou hast "set all the borders of the earth; thou hast "made summer and winter.

18 "Remember this, *that* the enemy hath reproached: i. Josh. iii. 13, &c. 2 Kings ii. 8, 14. Is. xi. 16. xlv. 27. Hab. iii. 9. Marg. Rev. xvi. 12. t Heb. rivers of strength. k cxxxvi. 7-9. Gen. i. 3-5. l viii. 3. xix. 1-6. cxxxvi. 7-9. Gen. i. 14-18. Matt. v. 45. m xxiv. 1, 2. Deut. xxii. 8. Acts xvii. 26. s Heb. made them summer, &c. Gen. viii. 22. Acts xiv. 17. n 22. lxxxix. 50, 51. cxxxvii. 7. Is. lxii. 6, 7. Marg. Rev. xvi. 19.

A. M. 3416.

B. C. 588.

d lxvi. 6. lxxxviii. 13. cvi. 8, 9. cxxxvi. 13-15. Ex. xiv. 21. Neh. ix. 11. Is. xi. 15, 16. \* Heb. break. e Ex. xiv. 28. Is. ii. 9, 10. Ez. xl. 3. Or, whales. Ez. xxxii. 2. f c. 25, 26. Job iii. 8. Marg. xli. 1, &c. Is. xlvii. 1. Rev. xx. 2. g Ex. xii. 35, 36. xiv. 30. Num. xvi. 9. h cv. 41. Ex. xvii. 5, 6. Num. xvi. 11. Is. xlvi. 21.

o xiv. 1. xxxix. 8. xciv. 2-8. Deut. xxii. 27. lxxv. 23. 24. Ez. xx. 14. p lxxviii. 13. Cant. ii. 14. iv. 1. vi. 9. Is. lx. 8. Matt. x. 16. q lxxviii. 10. lxxii. 2. Zeph. iii. 12. Jam. i. 5, 6. r lxxxix. 28, 34-36. 39. cv. 8. cvi. 45. Gen. xvii. 7. Ex. xxiv. 6-8. Lev. xix. 40. -42. Deut. ix. 27. Jer. xxxiii. 20-26. Luke i. 72-75. s Deut. xli. 31. Rom. i. 29-31. Eph. iv. 17, 18. v. 8. t Gen. xlix. 5-7. u ix. 18. xii. 5. cii. 19-21. cix. 22. Is. xlv. 17. v cii. 21. Ezra iii. 11. Jer. xxxiii. 11. x ix. 19, 20. lxxxix. 9, 10. y 18. lxxxv. 4, 5. lxxxix. 50, 51. Is. lxi. 15. z x. 11, 12. xli. 1. a 4. ii. 1, 2. Is. xxxvii. 29. Lam. ii. 16. \* Rev. xvii. 14. || Heb. ascendeth.

ed, O LORD, and *that* "the foolish people have blasphemed thy name.

19 O deliver not the soul of "thy turtle-dove unto the multitude of *the wicked*: "forget not the congregation of thy poor for ever.

20 "Have respect unto the covenant: for "the dark places of the earth are full of the "habitations of cruelty.

21 "O let not the oppressed return ashamed: "let the poor and needy praise thy name.

22 "Arise, O God, plead thine own cause: "remember how the foolish man reproacheth thee daily.

23 "Forget not the voice of thine enemies: "the tumult of those that rise up against thee "increaseth continually.

all these prophets, after the destruction of Jerusalem, related primarily to other nations, and to distant periods. (*Jer. xli. -li. Ez. xxiv. -xxxii.*) And though Daniel, and doubtless many others, understood, from Jeremiah's predictions, when to expect some favourable crisis, yet it is evident that even these eminent persons had considerable difficulty in knowing what that crisis would be, and when the nation would be restored to prosperity. (*Notes, Dan. ix.*) Consequently, the pious remnant, dispersed in distant places, must, in general, have been greatly at a loss on these subjects; and have deeply regretted the want of prophets, bringing them explicit and encouraging messages from God suited to their distressed condition.—The passage, however, is still more aptly descriptive of the state of the Jews in their present long-continued dispersion; and we may well suppose, that when numbers of that nation shall be led to inquire, on what account they have been left in captivity and oppression, for a term of years so vastly exceeding the duration of the Babylonish captivity, without priest, prophet, or token for good, or indication how long it will be before they are restored; this psalm will direct, or even express, their complaints and devotions. (*Notes, Gen. xlix. 10. Deut. iv. 26-28. Hos. iii. 4, 5.*)—It may also suit the state of the Christian church, under the tyranny of antichrist, the entire termination of which cannot yet be precisely ascertained.

V. 10, 11. The reproaches and blasphemies which insulting idolaters incessantly poured out against God and his worshippers, seem to have more grieved these supplicants than their own distresses; and this was their principal plea in prayer. (*Notes, xlv. 23-26. lxxxix. 8-13. lxxxix. 38-45. 51. Is. li. 9-11.*)—The last clause is literally, "From the midst of thy bosom; and consume." A highly figurative expression.

V. 12. "Why should we despair of it, since the great God whom they deride has, many ages ago, undertaken the government and protection of us," (the nation of Israel,) "working for us such deliverances in this land, which now lies waste, as astonished all the world." (*Bp. Patrick. Marg. Ref. 1 Kings xix. 2 Chr. xix. 9-15. xx. 1-30.*)

V. 13-17. Pharaoh, as the great leviathan, (*Notes, Job xli;*) and his captains and soldiers as *sea-monsters* of inferior size, were ready to devour Israel in the Red Sea, but were themselves entirely destroyed; and the people were enriched and armed by the spoils of their enemies, as well as encouraged for their march through the wilderness. (*Notes, Ex. xiv. xv.*) There the rock was cleft to give them water, and then Jordan's flood was dried up to open their passage into Canaan. (*Notes, Ex. xvii. 1-7. Josh. iii. iv.*) These had been the tokens of JEHOVAH's care of them, and his power displayed in their behalf; and the appointment of the succession of night and day, and of summer and winter, through all the borders of the earth, by Israel's God, was a most encouraging demonstration of his omnipotence; and an emblem of the favourable change which the afflicted Jews hoped he would effect in their circumstances. (*Notes, Gen. i. 3-5. 14-19. viii. 15-20. Is. liv. 6-10.*)—The word rendered, "the people inhabiting the wilderness," may signify the wild beasts which live in deserts; and the clause may mean, that the bodies of Pharaoh, and his captains, being thrown on shore, were devoured by beasts of prey.

V. 18. (*Notes, 21, 22. xiv. 1. lxxxix. 50, 51. Deut. xxxii. 26, 27.*)

V. 19. The word rendered, first "multitude," and then "congregation," signifies *living*, or a *living creature*. It is often translated "beast," or collectively, "beasts;" but, in many places, it evidently means a *living multitude*. Some read this verse in connection with the foregoing, "O deliver not the life of thy turtle into the hand of *that* multitude of the foolish people who blasphemed God.—The church, as faithful and loving, pure and harmless, destitute and defenceless, and silently mourning under the displeasure and at the absence of her Beloved, is described under this beautiful image. Surely the Lord valued his turtle-dove too much to leave her to be devoured by the hawks and eagles which surrounded her. (*Marg. Ref.*)

V. 20. Though Israel was unworthy of God's regard, and had broken their national covenant, yet even that covenant gave intimation of returning favour to the nation, when brought to confess their sins, and seek humbly to God, even from the ends of the earth, and of a reinstatement in Canaan, after their dispersions. (*Notes, Lev. xxvi. 40-42. Deut. iv. 29-31. xxx. 1-10. 1 Kings viii. 46-53.*) And the covenant with Abraham and his seed, and that with David and his seed, were in full force. (*Marg. Ref.*)—The coming of the promised Messiah from that race was thus unalterably secured; and how should the dark places of the earth, which were filled with the habitations of cruelty, be enlightened and converted, or the worship of God be at all maintained; if Israel were destroyed before the coming of that Redeemer, who was to be a "Light to the Gentiles, and the glory of his people Israel?"—All places where thy word shineth not, there reigneth tyranny and ambition.' What a different view does this verse give us of those countries where the oracles

of God are not known, from that which some travellers and speculators draw of them! But the view here given is found, on examination, to accord with the real state of things all over the earth; and should stimulate Christians to exert themselves in endeavouring to send the light of truth to the regions of darkness, and the habitations of cruelty.

V. 21, 22. "The oppressed shall not return ashamed; the poor and needy shall praise thy name: Arise, O LORD," &c. "It is thy own cause, as well as ours: therefore, though thou waitest to be called on by us; yet thou wilt certainly and effectually plead it in due time." (*Notes, ix. 19, 20. xxi. 13. lxxxix. 8-13. cxv. 1, 2. Matt. vi. 13.*)

V. 23. "While speaking, she seems to hear the tumultuous clamours of the approaching enemy growing every minute louder; and we leave the turtle-dove, without the Divine assistance, ready to sink into the talons of the rapacious eagle." (*Horne.*) (*Notes, 1-4.*)

#### PRACTICAL OBSERVATIONS.

Churches and nations, professing true religion, have often provoked God finally to cast them off; so that he would no longer acknowledge them as his flock, or inheritance. But "the sheep" whom he hath purchased, and brought into his pasture, and made to answer in character to this instructive emblem, and in whom he dwelleth by his Spirit, shall never be thus cast off. Yet the rod of his fatherly correction may sometimes be mistaken for the sword of his vengeance; the purification of his church, by the destruction or dispersion of degenerate professors, may make his people think that he intends to "make a full end" with them; and the methods, used for the mortification of the evil propensities of believers, sometimes seem to threaten the destruction of their souls. (*Notes, Rom. viii. 22-25.*) But God will never utterly forsake any individual, who turneth to him when he smiteth, by penitent faith; or any church, whilst there is a considerable remnant of such, as wrestle with him in fervent prayer to spare and deliver them: nor can the gates of hell prevail against his cause—Infidels, persecutors, and heretics, who do wickedly in God's sanctuary, may make grievous desolations; they may erect their trophies, and glory in the mischief which they have devised; they may run down the truth, silence faithful ministers, shut up places of worship, and persecute Christians; and they may say in their hearts, "Let us destroy them and their religion together." In the mystery of providence they may for a time prosper: and the oppressed servants of God may complain, that they see no tokens of deliverance, have none to encourage or counsel them, and cannot tell how long these calamities will last. But this remnant is the seed of a future harvest: they pray with fervent zeal for the glory of God, that he would not withdraw his hand, or delay his powerful interposition; but that he would "pluck his right hand out of his bosom," to defend the cause of his people, and to vindicate his own insulted honour. Such prayers have hitherto prevailed, and the despised church has survived vast numbers of those assailants, who once triumphed over her, but are now perished as the dung of the earth. Indeed we cannot be too confident that the cause of God will prevail: we are allowed to expostulate with him freely, according to our feelings, when we are grieved to hear his name blasphemed, and his truth reviled; and every former mercy to his church constitutes a cogent argument, why he should again interpose to perfect what he hath so gloriously begun.—The triumph of Christ over Satan, by his crucifixion and resurrection, and the consequent success of his gospel among the Gentiles, may be urged, as a far greater display of his power and mercy, than any of the miracles wrought for the deliverance of Israel. If this God, who thus wrought salvation in the midst of the earth, be our King whom we willingly obey; he will make every assault of Satan, that great leviathan, and of all his progeny, to be profitable to our souls. If we drink of those waters, which flow from our smitten rock, even the sanctifying influences of the Spirit of Christ, (*Note, Ex. xvii. 1-6;*) he will also divide Jordan's flood before us, that we may pass comfortably from this wilderness to the inheritance prepared for us.—The vicissitudes of day and night, summer and winter, (through the changing of our situation in respect of the sun, the fountain of light which God hath prepared,) are emblematic of those changes in our circumstances and experiences, which must take place on earth; and should remind us neither to be secure, nor to despond. (*Note, Jam. i. 16-18.*) But in the world above, we shall have no more changes: "our sun shall no more go down, and the days of our mourning will be ended." Whilst, in faith, and hope, and patience, we wait for this completion of our personal felicity; we may also confidently expect a glorious event of all the oppressions, persecutions, and corruptions, which have hitherto harassed the Christian church. We may indeed well enquire of the Lord, with astonishment, how long he will permit his adversaries to blaspheme his name. But it shall not be for ever: and the folly of such as reproach him and his servants, will at length be as visible to all men, as it now is to the



## PSALM LXXV.

The people bless God for the tokens of his presence, 1. The psalmist determines to judge uprightly, 2, 3. He expostulates with the wicked, warning them of the power and righteous vengeance of God, 4-8. He resolves to praise God, and to administer justice impartially, 9, 10.

To the chief Musician, \*Al-taschith, A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks; \*for that thy name is near, thy wondrous works declare.

2 \*When I shall \*receive the congregation, I will judge uprightly.

3 \*The earth and all the inhabitants thereof are dissolved: \*I bear up \*the pillars of it. Selah.

4 \*I said unto the fools, Deal not foolishly: and to the wicked, \*Lift not up the horn:

5 Lift not up your horn on high: \*speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But \*God is the Judge: \*he putteth down one, and setteth up another.

8 For "in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he

\*shub. desert. k 1. 6. 1. vii. 11. 1. cxlii. 7. 8. 1 Sam. ii. 7. 8. xv. 23. 28. xvi. 1. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

remnant of despised believers. (Note, 2 Tim. iii. 6-9.)—The true church is as amiable and pleasant to the Lord, as a turtle-dove; though poor and despicable in the world's estimation. His covenant with the Redeemer engages for more extensive blessings than have yet been vouchsafed. Ere long the Jews shall be converted, the visible church purified, antichrist destroyed, and the fulness of the Gentiles called. This time approaches: let us then call upon our God to "have respect unto his covenant;" to enlighten all the dark nations of the earth, which are filled with cruelty and wickedness: and to rescue his people from shame and dishonour, that the poor and needy may praise his name. Let us call upon him to arise and "plead his own cause," and to silence, effectually and finally, the boastings and clamours of his enemies, which increase continually. This is our duty and privilege; and all the prayers, offered in this behalf, will at length terminate in loud acclamations of praise and thanksgiving.

## NOTES.

PSALM LXXV. Title. (Marg. Ref.) If Asaph wrote this psalm, it is probable that he did it, by the desire of David, upon his accession to the throne over all Israel: and the psalm seems well suited to that occasion.—Some, however, think that another Asaph wrote it, in the days of Hezekiah.

V. 1. Thy name, &c. JEHOVAH, exercising all the perfections of his glorious name, or character, was evidently nigh unto his people; as it appeared by his wondrous works for them, which excited their fervent gratitude. (Notes, lxxv. 1. cxxxviii. 2. Ex. xxxiii. 20-23. xxxiv. 5-7. Jer. x. 6-8. Matt. xxviii. 19, 20.)

V. 2. The foregoing verse is the language of the congregation; and this, and those which follow, of a single person, even of a ruler. Some suppose, that the Lord himself is the speaker; who declares, that when his appointed time came, he would execute judgment in righteousness. (Marg. reading and Ref.) (Note, lxxv. 7, 8.) But others think that David, as the type of Christ, engages to rule in equity when placed over the congregation of the Lord. (Notes, ci. 1-8.)

V. 3. The land of Israel was reduced to great distraction, towards the close of Saul's reign; every thing in church and state was unhinged; and the defeat at Gilboa, with the intestine divisions which followed, increased the confusion: but David had been anointed, by God's command, to uphold and establish the estate of Israel. Even before his accession, he had been the chief stay of his country: and when the whole nation willingly submitted to his government, he soon brought their affairs to a happy settlement. (Notes, lx. 1-4. 1 Sam. ii. 4-8. Is. xxiv. 1-12. xlix. 7, 8.)

V. 4. The words rendered "fools," and "deal not foolishly," seem properly to denote mad persons and acting in an infatuated manner.—Saul of Tarsus was exceedingly mad against the church of Christ; but when he came to himself, and was endued abundantly with heavenly wisdom, men began to think him mad. (Notes, Acts xxvi. 9-11. 24-29.)—Lift not up, &c. (Marg. Ref.)

V. 5. The last clause may be rendered, "Ye will speak with a stiff neck," or, "Will ye," &c? (Marg. Ref.)

V. 6, 7. God, the supreme Judge, had put down Saul's family, and appointed David to the throne: and his promotion had come from no other quarter, or cause. It would be madness therefore to oppose any longer the sovereign appointment of JEHOVAH. (Notes, Ps. ii.—(Marg. Ref.)

V. 8. Heavenly blessings are, in Scripture, represented by a cup full of wholesome exhilarating wine: (Notes, cxvi. 13. Matt. xxvi. 26-29:) but the wrath of God is represented by a cup of wine, mingled with ingredients of that kind, which tend to produce fear, distress, and despondency; and, if drunk to excess, horror, infatuation, anguish, and despair. From this cup the Lord dispenseth as he pleaseth to sinners in this world: and even his people drink some of the wine contained in it, when chastened in his fatherly displeasure: but the dregs of it will be the portion of all the impenitent hereafter; who will wring them out, and drink them, to all eternity. (Marg. Ref.)

A. M. 2942.

B. C. 1062.

\* Destroy not, vii. 1. vii. 1. titles. Or, for Asaph.

1. lxxvi. 1. cxxxviii. 2. Ex. xxxii. 21. xxxiv. 6. 7. Jer. x. 6.

2. Deut. iv. 7, 23, 31. cxxxviii. 70-72. cl. 2. 2 Sam. ii. 4. v. 3. vii. 15. xlii. 3, 4.

3. Or, take a set time. Ec. iii. 17. John vii. 6. Acts i. 7. xlvii. 31.

4. lx. 1-3. lxxviii. 60-72. 1 Sam. xxxi. 1-7. Is. xlv. 1-12.

5. 1 Sam. xviii. 7. xxv. 28. 2 Sam. v. 2. Is. xlix. 8. Heb. i. 3.

6. 1 Sam. ii. 8. 1 Sam. ii. 2. &c. xciv. 8. Prov. i. 22. viii. 5. ix. 6.

7. lxxix. 17. cxlviii. 14. Dan. vii. 20. 21. Zech. i. 21.

8. Ex. xxxi. 9. Deut. xxxi. 27. 2 Chr. xxx. 5. Is. xlviii. 4. Ez. ii. 4. Acts vii. 51.

9. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

10. lxxvi. 1. cxxxviii. 2. Ex. xxxii. 21. xxxiv. 6. 7. Jer. x. 6.

11. Deut. iv. 7, 23, 31. cxxxviii. 70-72. cl. 2. 2 Sam. ii. 4. v. 3. vii. 15. xlii. 3, 4.

12. Or, take a set time. Ec. iii. 17. John vii. 6. Acts i. 7. xlvii. 31.

13. lx. 1-3. lxxviii. 60-72. 1 Sam. xxxi. 1-7. Is. xlv. 1-12.

14. 1 Sam. xviii. 7. xxv. 28. 2 Sam. v. 2. Is. xlix. 8. Heb. i. 3.

15. 1 Sam. ii. 8. 1 Sam. ii. 2. &c. xciv. 8. Prov. i. 22. viii. 5. ix. 6.

16. lxxix. 17. cxlviii. 14. Dan. vii. 20. 21. Zech. i. 21.

17. Ex. xxxi. 9. Deut. xxxi. 27. 2 Chr. xxx. 5. Is. xlviii. 4. Ez. ii. 4. Acts vii. 51.

18. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

19. lxxvi. 1. cxxxviii. 2. Ex. xxxii. 21. xxxiv. 6. 7. Jer. x. 6.

20. Deut. iv. 7, 23, 31. cxxxviii. 70-72. cl. 2. 2 Sam. ii. 4. v. 3. vii. 15. xlii. 3, 4.

21. Or, take a set time. Ec. iii. 17. John vii. 6. Acts i. 7. xlvii. 31.

22. lx. 1-3. lxxviii. 60-72. 1 Sam. xxxi. 1-7. Is. xlv. 1-12.

23. 1 Sam. xviii. 7. xxv. 28. 2 Sam. v. 2. Is. xlix. 8. Heb. i. 3.

24. 1 Sam. ii. 8. 1 Sam. ii. 2. &c. xciv. 8. Prov. i. 22. viii. 5. ix. 6.

25. lxxix. 17. cxlviii. 14. Dan. vii. 20. 21. Zech. i. 21.

26. Ex. xxxi. 9. Deut. xxxi. 27. 2 Chr. xxx. 5. Is. xlviii. 4. Ez. ii. 4. Acts vii. 51.

27. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

28. lxxvi. 1. cxxxviii. 2. Ex. xxxii. 21. xxxiv. 6. 7. Jer. x. 6.

29. Deut. iv. 7, 23, 31. cxxxviii. 70-72. cl. 2. 2 Sam. ii. 4. v. 3. vii. 15. xlii. 3, 4.

30. Or, take a set time. Ec. iii. 17. John vii. 6. Acts i. 7. xlvii. 31.

31. lx. 1-3. lxxviii. 60-72. 1 Sam. xxxi. 1-7. Is. xlv. 1-12.

32. 1 Sam. xviii. 7. xxv. 28. 2 Sam. v. 2. Is. xlix. 8. Heb. i. 3.

33. 1 Sam. ii. 8. 1 Sam. ii. 2. &c. xciv. 8. Prov. i. 22. viii. 5. ix. 6.

34. lxxix. 17. cxlviii. 14. Dan. vii. 20. 21. Zech. i. 21.

35. Ex. xxxi. 9. Deut. xxxi. 27. 2 Chr. xxx. 5. Is. xlviii. 4. Ez. ii. 4. Acts vii. 51.

36. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

37. lxxvi. 1. cxxxviii. 2. Ex. xxxii. 21. xxxiv. 6. 7. Jer. x. 6.

38. Deut. iv. 7, 23, 31. cxxxviii. 70-72. cl. 2. 2 Sam. ii. 4. v. 3. vii. 15. xlii. 3, 4.

39. Or, take a set time. Ec. iii. 17. John vii. 6. Acts i. 7. xlvii. 31.

40. lx. 1-3. lxxviii. 60-72. 1 Sam. xxxi. 1-7. Is. xlv. 1-12.

41. 1 Sam. xviii. 7. xxv. 28. 2 Sam. v. 2. Is. xlix. 8. Heb. i. 3.

42. 1 Sam. ii. 8. 1 Sam. ii. 2. &c. xciv. 8. Prov. i. 22. viii. 5. ix. 6.

43. lxxix. 17. cxlviii. 14. Dan. vii. 20. 21. Zech. i. 21.

44. Ex. xxxi. 9. Deut. xxxi. 27. 2 Chr. xxx. 5. Is. xlviii. 4. Ez. ii. 4. Acts vii. 51.

45. 2 Sam. iii. 17. 18. v. 2. vi. 21. Jer. xxvii. 4-8. Dan. ii. 37. v. 18. Luke i. 52. John xv. 16. Rom. xi. 15. Gal. i. 15. m xi. 6. lx. 3. Job xxi. 20. Is. ii. 17. 27. Jer. xxv. 15. 17. 27. 28. Rev. xiv. 10. xvi. 19. Prov. xxxii. 30. Is. v. 22.

pourest out of the same: \*but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But \*I will declare for ever; I will sing praises to the God of Jacob.

10 \*All the horns of the wicked also will I cut off; but \*the horns of the righteous shall be exalted.

## PSALM LXXVI.

The psalmist praises God, who had defended his people and crushed their enemies. 1-10. He exhorts all to serve God reverently, 11, 12.

To the chief Musician on \*Neginoth, A Psalm or Song \*of Asaph.

IN Judah \*is God known: \*his name is great in Israel.

2 In \*Salem also is his tabernacle, and \*his dwelling-place in Zion.

3 \*There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than \*the mountains of prey.

5 \*The stout-hearted are spoiled, \*they have slept their sleep; \*and none of the men of might have found their hands.

V. 9, 10. Before David came to the throne, he warned the wicked not to proceed in their evil courses: but he purposed, now that he had acquired authority, effectually to break the power of triumphant wickedness, and to encourage and prefer the righteous; as an apt representative of that righteous King, whom he typified. (Notes, 2. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The whole church, militant and triumphant, unites in thanksgivings to God for exalting the Redeemer to his mediatorial throne; and this wonderful dispensation especially declareth his presence with his people. Without him, the earth and all its inhabitants would rush impetuously into universal confusion, impiety, iniquity, and ruin: he alone "bears up the pillars of it;" and all the present hopes, and future happiness, of any of the human race, spring from the righteousness, atonement, intercession, and authority of the incarnate Son of God. Having received his congregation of redeemed sinners, and the kingdom over all for their sake, he judges uprightly; and by his ministers he warns such as proudly rebel, and exalt themselves against him, not to deal foolishly, or to harden their hearts to their own destruction.—That God, who exalted the Redeemer to his throne, is the fountain of honour, as well as the Judge of all: none can prosper who do not submit to him. He will account all to be his enemies, who will not have his beloved Son to be their Lord and Saviour; and such must for ever drink of the cup of his dreadful vengeance. But whilst all the horns of the wicked shall be cut off, and their ruin completed, his church shall inherit the throne of glory. Let sinners then submit to him: let believers rejoice in and obey him: and let Christian magistrates remember their obligations to imitate him, from whom they have their authority; that they may judge righteously, maintain the cause of piety, crush the haughty oppressor, and protect, advance, and exalt the righteous. And let the people recollect, from whom their rulers have their authority; that they "may be subject, not only for wrath, but also for conscience' sake."

## NOTES.

PSALM LXXVI. Title. The Septuagint add to this title, "against the Assyrian." The deliverance from Sennacherib indeed seems to have been celebrated in this psalm.

V. 1. In Judah and Israel God was known and worshipped, and his name was honoured; but in no other part of the world, except as Jews or Israelites were dispersed through other nations. (Marg. Ref. Notes, cxlviii. 2, 3. cxlvii. 19, 20. Acts xvii. 22-31. 1 Cor. i. 20-24.)—Indeed, to this day, all the genuine knowledge of the one living and true God, which is found on earth, may be traced back to writers and teachers of this despised nation. Where neither they nor their writings have come, God is still unknown; and if there be any religion, it is idolatry. This assertion admits of no exception or qualification. (Note, Zech. viii. 20-23. Rom. iii. 1, 2.)

V. 2. "Salem" here evidently means Jerusalem. (Note, Gen. xiv. 18-20.)

V. 3. The enemies of Judah had often marched to besiege Jerusalem, with every kind of warlike preparation: but, by the power of God, these formidable preparations became entirely useless, and they were unable to join battle with them. (Marg. Ref.)

V. 4. Zion, the chosen residence of JEHOVAH, was immensely more glorious and excellent than Babylon, or Nineveh; and the kingdom of Judah, than those successively renowned monarchies, which contended with each other, to the destruction of the human species, as the beasts of prey on the mountains devour the feeble animals. (Notes, Dan. vii. 2, 3.) The success of the ambitious warriors, in these destructive contests for power, were deemed their glory and excellency: but the church, beloved and protected by the Lord, and devoted to his service, had a glory and excellency of a nobler kind. (Notes, lxxvii. 3-6. P. O. Ez. xv. 1-6. P. O.)

V. 5, 6. These verses fix the date of this psalm, to the time of the destruction of Sennacherib's army before Jerusalem. Then his stout-hearted captains and soldiers were suddenly deprived of life; and so far from being able to



6 'At thy rebuke, O God of Jacob, "both the chariot and horse are cast into "a dead sleep.

7 Thou, "even thou, art to be feared: and "who may stand in thy sight "when once thou art angry?

8 Thou "didst cause judgment to be heard from heaven; the earth feared, "and was still,

9 When "God arose to judgment, "to save all the meek of the earth. Selah.

10 Surely "the wrath of man shall praise thee: "the remainder of wrath shalt thou restrain.

11 "Vow, and pay unto the LORD your God: "let all that be round about him bring presents "unto him that ought to be feared.

12 "He shall cut off the spirit of princes: he is "terrible to the kings of the earth.

# PSALM LXXVII.

The psalmist relates, what a sharp conflict he had sustained, under his affliction, against despondency, 1-9; and how he baffled the temptation, by meditating on the wondrous works of God for Israel, 10-20.

To the chief Musician, to "Jeduthun, A Psalm "of Asaph.

"I CRIED unto God with my voice, even unto God with my voice; "and he gave ear unto me.

y xlv. 6. lxxv. 7. civ. 9. Matt. ii. 13-16. xxiv. 22. Acts xii. 3. &c. 1. 14. xcix. 106. Ec. v. 4-6. lxxvii. 29. lxxxix. 7. Deut. xii. 16. 2 Chr. xxxii. 22, 23. \* Heb. to fear. Gen. xxxi. 42. b xlviii. 4-6. lxxviii. 12, 36. Josh. v. 1. 2 Chr. xxxii. 21. Zeph. iii. 6. \* Heb. to generation and generation. c Is. xl. 27. xlix. 14, 15. lxxii. 15. \* Luke xiii. 25-28. Rom. xi. 32. Marg. 1 John iii. 17. y xxi. 22. lxxlii. 22. exvi. 11. Job xlii. 3. Lam. iii. 18-23. Mark ix. 24. z 5. Ex. xv. 6. Num. xxii. 21, 22. Deut. iv. 34. Hab. iii. 2-13.

destroy Jerusalem, as they had boasted they would, they could make no more resistance to the power of the destroying angel, than if their hands had been cut off: for, at the rebuke of that God whom they had blasphemed, they who rode in chariots and on horses, as well as the common soldiers, were cast into a dead sleep. They went to sleep in the evening as in security, but they awoke no more in this world: and thus they were left to be plundered by those whom they came to plunder. (Notes, 2 Kings ix. 35-37. Marg. Ref.)

V. 7. (Notes, 10-12. Jer. x. 6-10. Matt. x. 27, 28. Rev. xv. 1-4.)

V. 8, 9. Hezekiah referred his cause to God by fervent prayer; who by the prophet Isaiah gave judgment from heaven against the blasphemous invaders: and then the angel carried the sentence into execution. (Notes, 2 Kings xix. 14-36. Is. x. 7-19. 24-34. xxix. 5, 6. xxx. 29-33. xxxiii. 1-24.) Thus the Lord saved his humble and afflicted people throughout the land; the nations of the earth, being intimidated, silently desisted from their designs of destroying or enslaving them; and the land of Israel enjoyed profound peace.

V. 10. The rage and malice of the most mighty persecutors and tyrants, were always rendered subservient to the display of JEHOVAH's glory, and to the good of his people. And if they designed any thing of contrary tendency, he failed not to restrain or destroy them. This he had exemplified in the case of Sennacherib, who, being "ordained for correction," (Note, Hab. i. 12-17.) and sent "against a hypocritical nation," was successful in his undertakings, till he had fulfilled the part of the Divine counsel which had been allotted him; but when he attempted to exceed his commission, he was suddenly and effectually restrained from proceeding any further. And this must be considered as a specimen of the Divine conduct in all similar cases. (Marg. Ref. Notes, xlv. 5-11. Gen. i. 20. Dan. xi. 2-4. Acts ii. 22-24. iv. 23-28.)

V. 11, 12. As the Lord had shown himself terrible to the kings of the earth, by intimidating the most courageous, and crushing the most powerful and haughty; so he ought to be worshipped with reverence and awe by all that approached him: (Notes, 7. lxxvii. 4-7. lxxxix. 7-12. Jer. v. 20-25. Dan. v. 5-9. Heb. xii. 26-29. Rev. vi. 12-17.) and his late interposition, in behalf of his people, should excite them to pay the vows, which they made in the day of their distress, and to accompany their prayers with vows on all similar occasions; being liberal as well as fervent in expressing their gratitude to their gracious benefactor. (Notes, lxxvi. 13-15. cxvi. 13-19. Ec. v. 4-7. Nuh. i. 9-15. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

God is more fully known, in the harmony of his attributes, under the Christian dispensation, than he was in Judah: and his glory is greater, as dwelling in human nature and in the hearts of his people, than it was formerly, when he had his tabernacle on mount Zion, and was the protector of Jerusalem. In vain do Satan and his servants wage implacable war, with tremendous preparations, against the church: the Lord hath often confounded their devices, marred their weapons of war, and destroyed their armies. His peaceful, harmless, and holy people have frequently been shown to be more formidable by their prayers, as well as more honourable and excellent, than the most successful scourges of mankind: and happy is that nation which is well fortified with these bulwarks; for what is valour, strength, or numbers, against the Almighty? At his rebuke they tremble, stumble, and are not! He "alone is to be feared; for who may stand in his sight when once he is angry?" Yet puny mortals dare madly, through their whole lives, to defy the vengeance of that God, one of whose innumerable company of angels in one night destroyed a hundred and eighty-five thousand men! But if temporal judgments excite such consternation, what will be the case when the Lord shall arise to judgment at the last day! Happy they, who are now meek and "poor in spirit," who trust in his mercy and submit to his will, who vow allegiance to him, and dedicate their all to his service! Man may despise or be enraged at them, and the powers of darkness may excite storms around them; but all shall turn to

A.M. 3463.

B.C. 541.

l xlviii. 15. lxxx. 16. civ. 7, 28. xv. 4-6. 10. 2 Sam. x. 18. Is. xxxvii. 36. R. xxxix. 20. Nah. ii. 13. iii. 18. Zech. xii. 4. n 1 Sam. xxv. 12. Jer. ii. 39. 57. o lxxxix. 7. Jer. x. 7-10. Matt. x. 28. Rev. xiv. 7. xv. 4. p xc. 11. Nah. i. 6. 1 Cor. x. 22. Rev. vi. 16, 17. q 12. r Judg. v. 20. 2 Chr. xxxii. 20-22. R. xxxviii. 20-23. s xlvii. 10. 2 Chr. xx. 29, 30. Hab. ii. 20. Zech. ii. 13. t ix. 7-9. lxxli. 4. lxxii. 2-5. Is. xi. 4. Jer. v. 28. u xxv. 9. cxlix. 4. Zeph. ii. 5. Matt. v. 5. 1 Pet. iii. 4. x Gen. xxxviii. 18-20. R. ix. 16. 17. xv. 9-11. Acts iv. 26-28. Rev. xi. 18. z Num. xxx. 2. \* Heb. to fear. Gen. xxxi. 42. b xlviii. 4-6. lxxviii. 12, 36. Josh. v. 1. 2 Chr. xxxii. 21. Zeph. iii. 6. \* Heb. to generation and generation. c Is. xl. 27. xlix. 14, 15. lxxii. 15. \* Luke xiii. 25-28. Rom. xi. 32. Marg. 1 John iii. 17. y xxi. 22. lxxlii. 22. exvi. 11. Job xlii. 3. Lam. iii. 18-23. Mark ix. 24. z 5. Ex. xv. 6. Num. xxii. 21, 22. Deut. iv. 34. Hab. iii. 2-13.

d xlviii. 6. 1. 15. lxxxviii. 1-3. cil. 1, 2. cxxx. 1, 2. Gen. xxxiii. 7. 12. 28. 2 Kings xix. 3. 4. 15-20. Is. xxxvi. 9, 16. Jon. ii. 1, 2. 2 Cor. xii. 7, 8. Heb. v. 7. e vi. 2, 3. xxxviii. 2-8. 2 Chr. vi. 28. Is. i. 5, 6. Hos. v. 13. vi. 1. \* Heb. hand.

f Gen. xxxviii. 25. Eth. ix. 1. Prov. xviii. 14. Jer. xxxi. 15. John xi. 31. g Job vi. 4. xxiii. 15, 16. xxxi. 23. Jer. xvii. 17. h lxxxviii. 3. &c. cil. 3. &c. Job vii. 11. Lam. iii. 39. i iv. 4, 5. lxi. 2. cxlii. 2. 3. cxliii. 4. k vi. 6. Eth. vi. 1. Job vii. 13-15. l Job ii. 13. vi. 13. cxlii. 5. Deut. xxxii. 7. Is. li. 9. lxxii. 9-15. Mic. vii. 14, 15. n xlii. 8. Job xxxv. 10. Heb. iii. 17, 18. Acts xvi. 25. o iv. 4. Ec. i. 16. p cxxxix. 23, 24. Job x. 2. Lam. iii. 40. 1 Cor. xi. 28-32. q xlii. 1. 2. xxxvii. 24. lxxvii. 1. lxxxix. 38. 46. Jer. xxxiii. 24-26. Rom. xi. 1, 2. r lxxxix. 5. lxxxix. 1-5. s Is. xxxvii. 11. Luke xvi. 25, 26. t Num. xiv. 34. xxii. 19. Jer. xv. 18. Rom. ix. 8. u Heb. to generation and generation. v Is. xl. 27. xlix. 14, 15. lxxii. 15. x Luke xiii. 25-28. Rom. xi. 32. Marg. 1 John iii. 17. y xxi. 22. lxxlii. 22. exvi. 11. Job xlii. 3. Lam. iii. 18-23. Mark ix. 24. z 5. Ex. xv. 6. Num. xxii. 21, 22. Deut. iv. 34. Hab. iii. 2-13.

2 "In the day of my trouble I sought the LORD: "my "sore ran in the night, and ceased not: "my soul refused to be comforted.

3 "I remembered God, and was troubled: "I complained, and "my spirit was overwhelmed. Selah.

4 Thou "holdest mine eyes waking: "I am so troubled that I cannot speak.

5 "I have considered the days of old, the years of ancient times.

6 I call to remembrance "my song in the night: "I commune with mine own heart: "and my spirit made diligent search.

7 "Will the LORD cast off for ever? "will he be favourable no more?

8 "Is his mercy clean gone for ever? "doth his promise fail "for evermore?

9 Hath "God forgotten to be gracious? hath he in anger "shut up his tender mercies? Selah.

10 And I said, "This is my infirmity: but I will remember "the years of the right hand of the Most High.

the glory of God in their salvation: and when their enemies attempt any thing which would do them real harm, God will restrain this remainder of their wrath. (Notes, Rom. viii. 28-39.) Let us then seek his favour as our portion; and commit all our concerns to his wise, powerful, and gracious care, who can dispirit or destroy the most courageous and mighty, and is terrible to the ungodly kings of the earth.

## NOTES.

PSALM LXXVII. Title. "A psalm composed by Asaph, and sent by him to that song-master, who was over the children of Jeduthun." (Bp. Patrick.)—It is, however, uncertain when the psalm was written, and whether it refers to the personal trials of the psalmist, or to public calamities, or to both combined.—Some conjecture that it was composed, as expressive of Hezekiah's feelings, during his sickness; and others, that it was written during his captivity: but, as no reference is made to any of God's dealings with Israel, subsequent to their deliverance out of Egypt, it seems more likely that it was written as early as the time of David, and by that Asaph who was his contemporary. (Marg. Ref.)

V. 1. The abruptness of the original is very expressive of the agitation of mind, which the psalmist had experienced. "My voice unto God, and I cried; my voice unto God, and he gave ear unto me."—Till his prayer received a gracious answer, this agitation of mind continued, and he proceeds to describe it, and to show how he struggled against impatience and unbelief. (Notes, xl. 1-5. cxvi. 1-4.)

V. 2. Sore. According to this translation, the psalmist represents his affliction, whatever it was, as a wound which bled or ran incessantly, wasting his strength during the night, whilst others were recruiting their's by sleep. (Notes, 4. vi. 6, 7. xxxii. 3-5. xxxviii. 1-9. Job vii. 1-6. 13, 14. Is. xxxviii. 9-13.) But the original word is my hand, and it is probable the following is a just paraphrase of the passage; "In the day of my distress," "I have restlessly implored help from the Lord. In the night, when men are wont to bury their troubles in sleep, I have, with unwearied diligence, spread out my hands unto him, resolving to admit of no consolation till I had obtained a gracious answer." (Bp. Patrick.—Marg. Ref.)

V. 3. "I remembered God, and was greatly disturbed in mind: I meditated, and my spirit was overwhelmed."—He sheweth that we must patiently abide, although God deliver us not out of our troubles at the first cry.—The psalmist describes his inward perturbation by a word expressive of the tumult of the waves in a storm, or that of an enraged disorderly multitude. It is probable, that conscious guilt gave Satan the occasion of exciting in him dismay and distress, when he reflected on the Divine perfections; and that impatience and despondency thus combined, in rendering his soul like the troubled sea; inasmuch that the thoughts of the Lord's mercy and truth, his former kindnesses, and the comfort which he had experienced in religion on other occasions, instead of giving him encouragement, served to enhance his disquietude, now that God hid his face from him, and seemed to become his enemy. (Notes, Job vi. 1-4. xix. 5-22. xxiii. 13-17. Jer. xvii. 15-18. Matt. xxvi. 36-39.)

V. 4. Our Lord was kept watching during that dreadful night, in which, being "sore amazed and very heavy," he said, "My soul is exceeding sorrowful even unto death;" just before he stood silent in the presence of Caiaphas, Herod, and Pilate; and the language in this part of the psalm is so emphatical, that the attentive reader can hardly fail to recollect that of Christ, during the depth of his humiliation. (Marg. Ref.)

V. 5-12. In these verses the psalmist describes his inward struggle against unbelief and despair. In the depth of his distress, he applied his mind to meditate on ancient times, when God had wonderfully interposed in behalf of his people, and shewn himself most ready to pardon their sins, compassionate their sorrows, and to hear their prayers. He also determined to recollect his own experience of such mercies and deliverances as had led him to spend a part



11 I will <sup>a</sup>remember the works of the LORD; surely I will remember thy wonders of old.

12 I <sup>b</sup>will meditate also of all thy work, <sup>c</sup>and talk of thy doings.

13 <sup>a</sup>Thy way, O God, is in the sanctuary: <sup>e</sup>who is so great a God as our God?

14 Thou art <sup>f</sup>the God that doest wonders: <sup>g</sup>thou hast declared thy strength among the people.

15 Thou hast <sup>h</sup>with *thine* arm redeemed thy people, <sup>i</sup>the sons of Jacob and Joseph. Selah.

16 <sup>j</sup>The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds <sup>k</sup>poured out water: the skies sent out a sound: <sup>l</sup>thine arrows also went abroad.

18 <sup>m</sup>The voice of thy thunder was in the heaven: <sup>n</sup>the lightnings lightened the world: <sup>o</sup>the earth trembled and shook.

19 <sup>p</sup>Thy way is in the sea, and thy path in the great waters, and <sup>q</sup>thy footsteps are not known.

<sup>a</sup> Heb. were poured forth with water. lxxviii. 8, 9. i lxxviii. 14. xlv. 6. Hab. iii. 11. Ex. xix. 16. Job xxxviii. 1-6. Rev. xxi. 18. n xxviii. 4. Hab. iii. 4. Rev. xviii. 1. 2 Sam. xlii. 8. Matt. xxviii. 51. xxviii. 2. Rev. xx. 11. p xxix. 10. xxvii. 2. Neh. ix. 11. Nah. i. 3, 4. Hab. iii. 15. q Ex. xiv. 28. Rom. xi. 33.

of the night in singing praises to God; *Notes*, xlii. 6-8. *Acts* xvi. 25-28. *Jam.* v. 13;) and, likewise, to call himself to strict account, and diligently to examine and enquire, 'both the causes, why he was chastened, and when his sorrows should have an end.' He was, however, tempted to think that God had cast him off for ever, and would shew him no more favour. 'But,' says he, 'can this be? Can he who was known to delight in mercy cease to be merciful? Will he break his own promise? Is he so angry, as no more to pardon the penitent, and pity the miserably? This cannot be. I will reject with abhorrence the dishonourable thought. It is the disease and weakness of my soul, that I ever harboured it. Whatever appearances may be, God continues merciful and faithful, ready to forgive, and plenteous in goodness and compassion. "The years of the hand of the Most High;" the time when he lifted up his right hand to deliver his people, prove this; I will therefore fix my attention on those ancient works of JEHOVAH, and thus endeavour to encourage my desponding heart, and to calm my conflicting passions,' (*Notes*, xlii. 4, 5. lxxviii. 1. 15-22. 1 *Sam.* xxx. 6.)—Most expositors seem to think that the psalmist's alarm and distress were occasioned by public calamities, in great measure, at least. But there is no intimation of this; and personal trials and temptations might be so great and complicated as to excite the sharp conflict which he so affectingly describes. (*Marg. Ref.*)

V. 13. The psalmist's faith and grace now obtained the ascendancy over his rebellious will, his unbelief, and his temptations; and he is satisfied that the "way of God," (or the exercise of his sovereign authority over the world, the church, and every individual,) is under the direction of infinite wisdom, and ordered in perfect justice, truth, and goodness. (*Note*, xxv. 10.) It is "in holiness," and so consists with his testimonies, his promises, and his covenant. It is "in the sanctuary;" and being beyond the reach of man's wisdom, cannot be understood, except by those who enter into the sanctuary, and weigh all things in the balances of the sanctuary. For his unrivalled, his infinite greatness, seems to cloud the glory of his justice and goodness, to the sinful children of Adam. (*Notes*, 19, 20. xxxvi. 5-9. xcii. 4-7. xxvii. 2. *Rom.* xi. 33-36.)

V. 14, 15. 'Thou art the mighty God, who canst do miracles as easily as the most ordinary works; having delivered thy people descended from Jacob, and miraculously preserved by Joseph, from Egyptian bondage.' (*Bp. Patrick. Marg. Ref.*)

V. 16-18. The waters, even to the bottom of the Red Sea, are here most poetically described as affrighted, and as rendered sensible of the presence of God with Israel, and as obedient to his will; nay, all nature is represented as put into consternation and violent commotion before him. (*Note*, cxiv. 3-6.) It is probable that the destruction of the Egyptians was attended by most tremendous and destructive tempests, thunders, lightnings, and earthquakes. (*Marg. Ref. Notes*, Ex. xiv. xv. 1-20.)

V. 19, 20. All the dispensations of God towards his people are in mercy; but, like Israel's passage through the Red Sea, they are often attended with circumstances of dismay. His ways of dealing with them can no more be traced, than the path of Israel, when he led them, as a flock, through the Red Sea; (*Notes*, Is. lxviii. 11-14;) and they are called to trust in him, whilst he conducts them by a way with which they are wholly unacquainted, and which is displeasing and discouraging to the flesh. (*Marg. Ref.*)—By these meditations the psalmist at length found his heart encouraged, and therefore he left them upon record for the benefit of posterity. (*Notes*, lxxviii. 18-28.)

#### PRACTICAL OBSERVATIONS.

In this world, our praises are often interrupted by complaints. Sin, temptation, affliction, the calamities of the church, and the miseries of the world, must cause us to "groan, being burdened." (*Note*, *Rom.* viii. 18-23.) When the heart is greatly pained, nature expresses that pain by the voice; but grace will teach us to send our cries to heaven with earnest importunity for relief. Yet, sometimes, even they who are instant in prayer, may be tempted to despond, and to overlook the sources of comfort which are pointed out to them, and a deep sense of their own unworthiness may afford Satan an opportunity of suggesting such gloomy apprehensions, that even thoughts of God may increase their disquietude and horror. Thus the eyes may be holden from

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B. C. 930.

a 10. xxviii. 5. lxxviii. 11. lxxviii. 12. Is. v. 12. b civ. 34. cxliii. 5. c lxxi. 24. cv. 2. cxlv. 4. 11. Deut. vi. 7. Luke xxiv. 14-32. d xxvii. 4. lxiii. 2. lxxlii. 17. e lxxix. 6-8. Ex. xv. 11. Deut. xxxii. 31. Is. xl. 18. 26. xlv. 5.

f lxxii. 18. lxxviii. 10. cv. 5. xxxviii. 4. Ex. xv. 11. Rev. xv. 3. g Ex. xlii. 14. x. 6. Job. ix. 13. 10. Is. ii. 9. lli. 10. Dan. iii. 29. vi. 27.

h cxviii. 11, 12. Ex. vi. 6. Deut. ix. 26. Is. lxiii. 9. i Gen. xlviii. 3. 20. k cxv. 21. Josh. xii. 15, 16. Hab. iii. 8-10. l Hab. iii. 8-10. l Hab. iii. 8-10. l Hab. iii. 8-10.

m xxix. 3-9. n xxviii. 4. Hab. iii. 4. Rev. xviii. 1. o Ex. xix. 18. p xxix. 10. xxvii. 2. Neh. ix. 11. Nah. i. 3, 4.

q Ex. xiv. 28. Rom. xi. 33.

r lxxviii. 52. lxxviii. 1. Ex. xlii. 21. xlv. 13. Is. lxiii. 11, 12. lxxviii. 13. Acts vii. 35, 36.

PS. LXXVIII. \* Or, a Psalm for Asaph, to give instruction. lxxviii. title. axlix. 1-3 Judg. v. 3. Prov. viii. 4-6. Is. ii. 4. 1v. 3. Matt. xlii. 9.

b lxxix. 4. Matt. xlii. 34, 35. c Prov. i. 6. Matt. xlii. 11-13. Mark iv. 34.

d xlv. 1. lxxviii. 8. Ex. xli. 26, 27. xlii. 8, 14, 15. e cxlv. 4-6. Deut. iv. 9. vi. 7. Joel i. 3.

f lxxi. 18. Deut. xi. 19. Josh. iv. 6, 7, 21-24. g ix. 14. cv. 1-5. cxlv. 5, 6. Is. lxiii. 7, 8. h lxxxi. 5. cxix. 132. cxlvii. 19. Deut. iv. 45. Is. viii. 20. Rom. iii. 2. 1 John v. 9-12. i Ex. xxv. 16, 21. xl. 3, 20.

20 <sup>a</sup>Thou leddest thy people like a flock by the hand of Moses and Aaron.

#### PSALM LXXVIII.

An exhortation to Israel to consider the works and word of God; that what they had learned from their fathers, they might teach their children, for the benefit of even their remote posterity, 1-8. An abstract of the history of Israel's deliverance from Egypt, passage through the wilderness, settlement in Canaan, and the subsequent events; in which the mercies of God to them are contrasted with an account of their unbelief, apostasies, and idolatries, 9-68. God at length chooses Judah, Zion, and David, 67-72.

\* Maschil of Asaph.

<sup>a</sup> GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 <sup>b</sup>I will open my mouth in a parable: I will utter <sup>c</sup>dark sayings of old;

3 <sup>d</sup>Which we have heard and known, and our fathers have told us.

4 <sup>e</sup>We will not hide *them* from their children, <sup>f</sup>shewing to the generation to come <sup>g</sup>the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For <sup>h</sup>he established <sup>i</sup>a testimony in Jacob, and appointed a law in Israel; which he commanded our

sleep, and the mouth may be closed, whilst sorrows, too big for utterance, distend and distract the heart. But this will not last very long with the upright believer; the troubled fountain will work itself clear again; and even the recollection of former times of more joyful experience, though it cause his wounds to bleed afresh, will often suggest a hint, or inspire a hope, tending to his relief. It is, however, always good to "commune with our own hearts;" and to make diligent search concerning the cause, the intention, and the remedy of our distresses; especially, that we may ascertain whether, notwithstanding our unworthiness, we be indeed truly humbled believers. And if the enemy would lead us to suspect that the "LORD will cast off his people for ever," and be no more favourable unto them, we should reject the injurious suggestion with horror and indignation. What, will God no more favour those who have walked with him, and are now mourning after him? Hath his everlasting mercy come to an end? Is his faithful promise failed? Hath God forgotten to be gracious, and in anger shut up his tender mercy? And will he dishonour himself, by leaving the humble, penitent, praying soul, to perish? (*Note*, xlii. 5, 6.) It is our *infirmity*, for which we should rebuke ourselves, if we have for a moment entertained such thoughts; and we should, without delay, turn our minds to more encouraging meditations. The years of ancient times, and the LORD's wonders for his people of old, form proper subjects for our contemplation and discourse on such occasions, as they are illustrious evidences of his power, mercy, and love, to his church. But the mysteries of redeeming love, and the great events which attended the Saviour's sufferings and exaltation to his glorious throne, should be our favourite theme. There all the Divine perfections are displayed; and the sinner, who understands and believes the testimony of Scripture on this subject, will be encouraged to expect every thing from the power, truth, and love of that God, who "spared not his own Son, but delivered him up for us all, that with him, he might freely give us all things." (*Notes*, *Rom.* viii. 28-32.) It is true that the LORD's way is "in the sea," but it is also "in the sanctuary;" he leads his people through deep waters of affliction, or temptation, but he goes with them, and brings them forth, when he hath thus destroyed their enemies. We cannot trace his footsteps, nor understand the reasons of his dispensations; but we are called to believe that he will guide us by his counsel; and that those things which we are tempted to ascribe to his having "forgotten to be gracious," are the result of his unsearchable wisdom choosing for us, in order to our good, what we should never have chosen for ourselves. If he see proper, he can soon raise up such instruments as Moses and Aaron to lead his people like a flock, through intervening seas and deserts, to their inheritance; and if the under-shepherds neglect their charge, he will feed and guide them himself. "Happy then are the people who are in such a case; yea, blessed are the people, who have the LORD for their God."

#### NOTES.

PSALM LXXVIII. V. 1. The word rendered *law*, in this connection, evidently means the doctrine, or instruction, which the psalmist was divinely inspired to set before the people. (*Marg. Ref.*)—It is probable, that Asaph wrote this psalm some years after the death of David.

V. 2. The Evangelist says that this was fulfilled, when Christ spake to the people in parables; (*Notes*, Ps. xlix. 1-4. Matt. xiii. 34, 35.) Yet the psalm contains nothing but a plain narrative of facts, without any thing of parable or *riddle* in it; except as the history of Israel, like the parables of Christ, was a picture, or similitude, of heavenly things; and these records would remain, in this respect, dark sayings to those who understood not the typical meaning of them. (*Marg. Ref.*)

V. 3-8. The Israelites were frequently and earnestly instructed to render their children, by every means, familiarly acquainted with the works and commandments of God; and as the psalmist and his contemporaries had derived the benefit of this most useful information from their ancestors, he was determined, and aimed to induce others also, to deliver down the same to the rising race, and through them to the next generation, and thus successively to the end of time. For this was the proper method of bringing them to trust in God, and obey him; to imitate the faith and holiness of their pious ancestors; and to take warning not to copy the rebellion, unbelief, and ungodliness of such as had brought the judgments of God upon them by their sins. (*Marg. Ref.*)



fathers, <sup>1</sup>that they should make them known to their children;

6 <sup>1</sup>That the generation to come might know *them*, even the children *which* should be born, <sup>2</sup>*who* should arise and declare *them* to their children:

7 That they might <sup>3</sup>set their hope in God, and <sup>4</sup>not forget the works of God, but <sup>5</sup>keep his commandments:

8 And might not be <sup>6</sup>as their fathers, a stubborn and rebellious generation; a generation *that* <sup>7</sup>set not their heart aright, and <sup>8</sup>whose spirit was not stedfast with God.

9 <sup>9</sup>The children of Ephraim, *being* armed, and <sup>10</sup>carrying bows, <sup>11</sup>turned back in the day of battle.

10 <sup>12</sup>They kept not the covenant of God, and refused to walk in his law;

11 And <sup>13</sup>forgot his works, and his wonders that he had shewed them.

12 <sup>14</sup>Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of <sup>15</sup>Zaan.

13 <sup>16</sup>He divided the sea, and caused them to pass through; and <sup>17</sup>he made the waters to stand as an heap.

14 <sup>18</sup>In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He <sup>19</sup>clave the rocks in the wilderness, and gave *them* drink *as out of* the great depths.

16 He <sup>20</sup>brought streams also out of the rock, and caused waters to run down like rivers.

17 And <sup>21</sup>they sinned yet more against him by provoking the Most High in the wilderness.

18 <sup>22</sup>He <sup>23</sup>tempted them in the wilderness, and said, <sup>24</sup>Will I give them the bread of angels? will I give them flesh, and will I give them bread? will I give them strength, and will I give them power? will I give them gold, and will I give them silver? will I give them horses, and will I give them chariots? will I give them horses, and will I give them chariots? will I give them horses, and will I give them chariots?

19 <sup>25</sup>He <sup>26</sup>tempted them in the wilderness, and said, <sup>27</sup>Will I give them the bread of angels? will I give them flesh, and will I give them bread? will I give them strength, and will I give them power? will I give them gold, and will I give them silver? will I give them horses, and will I give them chariots? will I give them horses, and will I give them chariots? will I give them horses, and will I give them chariots?

Notes, lxxi. 17, 18. cxlv. 4-7. Ex. xii. 26, 27. xiii. 11-16. Deut. vi. 6-9.) The word *testimony* is used for the ark, and for the law written on tables of stone put within the ark, and covered with the mercy-seat. This testified the Lord's gracious presence with his people, and seemed to point out to them both the way of access and acceptance, and the standard or rule of their duty. (Note, Ex. xxv. 16-21.)

V. 9-11. Nothing is recorded in the history of Israel concerning the cowardice of the Ephraimites, as distinct from that of the other tribes; some therefore think that "the children of Ephraim" are put, by a figure of speech, for the nation in general. Others suppose, that this tribe greatly influenced their brethren, when they refused to go up and possess the land, at the express command of God, who promised to fight for them; and then, after the sentence of exclusion was irrevocably passed, they armed themselves, and presumptuously would go up, contrary to the warning of God by Moses; but when the Amorites came out against them, they fled, and were chased like bees to Hormah. (Notes, Num. xiv.) But the passage may relate to the defeat of Israel by the Philistines, when the ark of God was taken. Shiloh, which was then desolated, was situated in the lot of Ephraim; and perhaps the men of that tribe led on the battle; but, giving way, their misconduct brought on a general defeat. (Note, 1 Sam. iv.) In either case, the cowardice of the people was the effect of their unbelief and disobedience. They answered not the expectations formed of them; "they kept not the covenant of God, and refused to walk in his laws: They forgot," &c.—These verses, however, may be understood of Israel, who, in their general conduct, imitated that of Ephraim, in some notorious instances of cowardice and ill behaviour. (Marg. Ref.)

V. 12. The reader must once for all be referred to the notes, &c.; upon the parts of the preceding history, pointed out in the margin, in which all the events here recapitulated have been fully considered. This poetical abstract would greatly assist the people in becoming acquainted with their most instructive history, and preserving a ready remembrance of it. Zaan was a principal city of Egypt, in which perhaps Pharaoh kept his court. (Marg. Ref. 43-49.)

V. 13-16. These verses are read in some versions in the pluperfect tense. "He had divided," &c. He had wrought these miracles for Israel, before those rebellions which the psalmist was enumerating; and this rendered their unbelief and disobedience the more inexcusable. (Notes, Ex. xiii. 21, 22. xiv. xv.)—Two rocks were smitten in the wilderness. (Notes, Ex. xvii. 1-7. Num. xx. 7-13.)—Let us, saith Bishop Taylor, 'by the aids of memory and fancy, consider the children of Israel in the wilderness, "in a barren and dry land where no water was," marching in dust and fire, not 'wet with the dew of heaven,' but wholly without moisture, save only what dropt from their own brows:—suppose, I say, these thirsty souls hearing Moses promise that he will smite the rock, and that a river should break forth from thence; observe, how presently they run to the foot of the springing stone, thrust forth their heads

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k 3. 4. Gen. xviii. 19. 1a. xxxviii. 19. Eph. vi. 4. l xlviii. 13. lxxi. 18. cil. 18. cxlv. 4. Euth. ix. 28. m xc. 16. Deut. iv. 10. Josh. xxi. 24. 25. Joel i. 3. n xl. 4. lxi. 5. xci. 14. cxix. 6. 7. cxlvi. 5. Jer. xvii. 7. 8. 1 Pet. i. 21. o lxxvii. 10-12. ciii. 2. ev. 5. Ex. xii. 24-27. Deut. iv. 9. vii. 18. 19. viii. 2. 11. Euth. ix. 27. 28. 1 Cor. xi. 24. p Deut. v. 29. John xiv. 21-22. 1 John iii. 22-24. v. 3. Rev. xiv. 12. q cvi. 7. Ex. xxxii. 2. xxxiii. 5. xxxiv. 9. Deut. ix. 6. 13. xxxi. 27. 2 Kings xvii. 14. Ez. xxx. 18. 19. Mat. xiii. 31-33. Acts vii. 51. t Heb. prepared not their heart. 37. 2 Chr. xii. 14. xix. 3. xxx. 33. xxx. 19. r 37. Deut. iv. 4. Josh. xiv. 8. 9. Act. xi. 23. s Deut. i. 41-44. Josh. xvii. 16-18. 1 Sam. iv. 10. xxxi. 1. t Heb. throwing forth. Judg. ix. 28. 38-40. Luke xxii. 33. 56-60. u Deut. xxxi. 16. 20. Judg. ii. 10-12. 2 Kings xvii. 34. 15. v 42-50. z 43. Num. xiii. 22. Ex. xiv. xvi. 15. lxxii. 13. 1 Cor. x. 2. 3. b xxxiii. 7. Josh. iii. 16. Hab. iii. 15. c v. 39. Ex. xiii. 21. 22. xiv. 24. xl. 35-38. Neh. ix. 12. 19. d cv. 41. cxiv. 8. Ex. xvii. 6. Num. xx. 11. Is. xli. 18. xliii. 20. John vii. 37. 38. 1 Cor. x. 4. Rev. xxi. 1. 17. e Deut. viii. 15. ix. 21. f 32. xcv. 8-10. cvl. 13-32. Deut. ix. 8. 12-22. Heb. iii. 16.

g cvi. 14. 15. Rx. xvi. 2. 3. Num. x. 4. 1 Cor. x. 6. Jam. iv. 2. 3. h Ex. xvi. 8-10. Num. xxi. 5. 2 Chr. xxxii. 19. Job. xxiv. 37. Rom. ix. 20. Rev. xii. 6. i Num. xi. 4. 13. 8. Heb. order. k Ex. xvii. 6. 7. Num. xx. 11. l 41. Gen. xviii. 12-14. Num. xi. 21-23. m 31. Num. xi. 10. 1 Cor. x. 5. 11. Jude 5. n Num. xi. 1-3. Deut. xxxii. 22. Heb. xii. 27. o cvi. 24. Is. vii. 9. Heb. iii. 12. 18. 19. xl. 6. p John v. 10. q Ex. xvi. 9. Is. v. 6. r Ex. vii. 11. 2 Kings vii. 2. xxxii. 9. cv. 40. r lxxviii. 9. cv. 40. Ex. xvi. 4. Deut. vii. 3. Neh. ix. 15. 20. John vi. 31. &c. 1 Cor. x. 3. s Or. Every one did eat the bread of the mighty. cii. 20. t Ex. xvi. 8. Matt. xiv. 20. xv. 37. u cxxxv. 7. Num. xi. 31. Mal. iii. 10. v Heb. go. u Ex. xvi. 12. 13. Num. xi. 18. 19. 32. t Heb. fool of using. x cvi. 15. Num. xi. 20. y Num. xi. 33. 34. Luke xxi. 22. Prov. i. 32. Luke xvi. 19-23. t Heb. made to bow. s Or. young men. z Num. xiv. xvi. xvii. xxi. 1-6. xxv. Ex. xx. 13. a Luke xvi. 31. John xxi. 37. b xc. 7-9. Num. xiv. 29. 35. xxvi. 64. 65. Deut. ii. 14-16. c Gen. iii. 16-19. Job v. 6. 7. xiv. 1. Ec. i. 2. 13. 14. xii. 8. 13. 14.

18 And they tempted God in their heart, <sup>1</sup>by asking meat for their lust.

19 Yea, <sup>2</sup>they spake against God: they said, <sup>3</sup>'Can God <sup>4</sup>furnish a table in the wilderness?

20 Behold, <sup>5</sup>he smote the rock, that the waters gushed out, and the streams overflowed; <sup>6</sup>'can he give bread also? can he provide flesh for his people?

21 Therefore <sup>7</sup>the LORD heard *this*, and was wroth: so <sup>8</sup>a fire was kindled against Jacob, and anger also came up against Israel;

22 <sup>9</sup>'Because they believed not in God, and trusted not in his salvation:

23 Though <sup>10</sup>he had commanded the clouds from above, and <sup>11</sup>opened the doors of heaven,

24 And <sup>12</sup>had rained down manna upon them to eat, and had given them of the corn of heaven.

25 <sup>13</sup>'Man did eat angels' food: <sup>14</sup>'he sent them meat to the full.

26 <sup>15</sup>'He caused an east wind to <sup>16</sup>blow in the heaven: and by his power he brought in the south wind.

27 <sup>17</sup>'He rained flesh also upon them as dust, and <sup>18</sup>feathered fowls like as the sand of the sea.

28 And he let <sup>19</sup>it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: <sup>20</sup>'for he gave them their own desire;

30 They were not estranged from their lust: <sup>21</sup>'but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and <sup>22</sup>smote down the <sup>23</sup>strong men of Israel.

32 For all this <sup>24</sup>they sinned still, and <sup>25</sup>believed not for his wondrous works.

33 Therefore <sup>26</sup>their days did he consume in vanity, and <sup>27</sup>their years in trouble.

and tongues to meet the water, impatient of delay, crying out that the water did not move, like light, all at once: then suppose the pleasure of their drink, the insatiableness of their desire. They took in as much as they could, and they desired much more. This was their sacrament, and this their manner of receiving it. And if that water was a type of our sacrament, or a sacrament of the same secret blessing, then is their thirst a signification of our duty.

V. 17-31. Some time after the manna and the water from the rock had been vouchsafed, the people began again to murmur and rebel against God; and some of them were consumed by lightning; "and yet for all this his anger was not turned away," because they murmured still more. The table, which they insolently required, was not the manna, for that had been sent, with a multitude of quails also, before the water from the rock. (Notes, Ex. xvi.) But they loathed and despised manna as light bread; and wanted such provisions as the inhabitants of cultivated countries live upon, which they thought God could not provide in the desert. Perhaps they endeavoured to persuade themselves, that the manna, and the water from the rock, were supplied from natural resources; and only directed or regulated in a supernatural manner by JEHOVAH'S power: but they supposed it to be impossible even for Omnipotence to furnish bread and flesh to so vast a multitude. This conclusion, after all the works of God which they had witnessed, and his special favours and express promises to them, was exceedingly provoking: he therefore determined to vindicate the honour of his own name, by showing that he was able to *feast*, as well as feed them, in the wilderness; and then amidst their excessive indulgence, to punish their unbelief and rebellion, by cutting off the most powerful, healthy, and luxurious amongst them. (Notes, Num. xi. 1-23. 31-35. Marg. Ref.)—Manna, descending from the clouds, is here called "the corn of heaven," and "angels' food," or "the bread of the mighty;" perhaps, because it rendered the people healthy, and vigorous for their marches and wars. But it typified "that bread which came down from heaven, and giveth life to the world;" by which man is brought to feed on angels' food, and to participate their felicity. (Notes, John vi. 27-35. 41-58.)

V. 32, 33. Here, that instance of unbelief and rebellion, which provoked God to exclude the whole generation from the promised land, is peculiarly adverted to: as, for that sin, they were condemned to die in the wilderness, without ever enjoying or witnessing the comforts of a cultivated country, a settled abode, and a competent regular provision.—Their lives, even more than those of other men, were indeed spent in vanity; and as scarcely any of that vast multitude had arrived at the age of sixty, when their wanderings were ended, ("for indeed the hand of the LORD was against them to consume them.") it might well be said, according to the original, "their years were consumed in haste." (Notes, Num. xiv. P. O. Marg. Ref.)—Though they travelled up and down, very long and very much, yet it was to no purpose; for they were never the nearer their journey's end. (Bp. Patrick.)



34 "When he slew them, then they sought him: and they returned and enquired early after God.

35 And "they remembered that "God was their rock, and the high God "their redeemer.

36 Nevertheless "they did flatter him with their mouth, and "they lied unto him with their tongues.

37 For "their heart was not right with him, neither were they "stedfast in his covenant.

38 But "he, being full of compassion, forgave their iniquity, and destroyed them not: yea, "many a time turned he his anger away, and did not stir up all his wrath.

39 For "he remembered that they were but flesh; "a wind that passeth away, and cometh not again.

40 "How oft did they "provoke him in the wilderness, and "grieve him in the desert!

41 Yea "they turned back and tempted God, and "limited the Holy One of Israel.

42 They "remembered not his hand, nor "the day when he delivered them from "the enemy.

43 How "he had "wrought his signs in Egypt, and his "wonders in the field of Zoan;

44 And had "turned their rivers into blood; and their floods, that they could not drink.

45 He "sent divers sorts of flies among them, which devoured them; and "frogs, which destroyed them.

46 He "gave also their increase unto the caterpillar, and their labour unto the locust.

47 He "destroyed their vines "with hail, and their sycamore-trees with "frost.

48 He "gave up their cattle also to the hail, and their flocks to "hot thunderbolts.

49 He "cast upon them the fierceness of his anger, wrath, and indignation, and trouble, "by sending evil angels among them.

50 He "made a way to his anger; "he spared not

+ Heb. set. 2. 12. a cv. 29. Ex. vii. 17-21. Rev. xvi. 9-16. b cv. 31. Ex. vii. 21-24. c cv. 30. Ex. vii. 2-15. Rev. xvi. 12. d cv. 34. 35. Ex. x. 12-15. Joel i. 4-7. 11. 25. Am. vii. 1, 2. Rev. ix. 2-11. † Or, killed. e cv. 32, 33. Ex. ix. 18-34. § Or, great hailstones. || Heb. shut up. \* Or, lightnings. Ex. ix. 28. f xi. 6. Job xx. 23. Is. xlii. 25. Lam. iv. 11. Zeph. iii. 8. Rom. ii. 8, 9. g 1 Kings xxii. 21, 22. Job i. 12. ii. 6, 7. + Heb. weighed a path. h Job xxvii. 22. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. Rom. viii. 32. 2 Pet. ii. 4, 5.

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d Num. xxi. 7. Judge. iii. 8, 9. 12-15. Is. 3. x. 7-10. Jer. xxii. 23. Hos. v. 15. vii. 14. e 7. 11. 42. cvi. 13. 21. f Deut. xxxii. 4. 15, 30, 31. || Ex. vi. 6. xv. 13. Deut. vii. 8. xv. 15. xlii. 14. xlv. 6. xlviii. 17. lxi. 8, 9. Tit. ii. 14. ii. 14. cvi. 12, 13. Is. xxxix. 13. Ez. xxxviii. 31. Hos. xi. 12. i xviii. 44. marg. k cxix. 80. Hos. vi. 14. 15. x. 2. Acts viii. 21. 1. 8. xlv. 17, 18. Deut. xxxi. 20. Hos. viii. 1. m cvi. 40-45. Ex. xxxiv. 6-8. Num. xiv. 18-20. xvi. 44-48. Is. xlii. 21, 22.

n Is. xlviii. 9. Ez. xx. 8, 9, 13, 14. 17. 21, 22. o ciii. 14-16. Gen. vi. 3. p Job vii. 7, 16. Jam. iv. 14. q 17. xcv. 3-10. cvi. 14-33. Num. xiv. 11. Deut. ix. 21, 22. || Or, rebel against.

r Is. vi. 13. lxi. 10. Eph. iv. 30. Heb. iii. 15-17. s Num. xiv. 4. 22. Deut. vi. 16. Acts viii. 39. Heb. iii. 8-11. 2 Pet. ii. 21, 22. t 19, 20. Mark v. 35, 36. u 11. 21, 22. cxxxv. 10-15. Ex. xiii. 9. Is. xlii. 11. Jer. xxxii. 21.

x cvi. 7-10. Ex. xiv. 12, 30, 31. \* Or, affliction. y cv. 27-38. cxxxv. 9. Ex. iii. 19, 20. Deut. iv. 34. vi. 22. Neh. ix. 10.

b cv. 31. Ex. vii. 21-24. Joel i. 4-7. 11. 25. Am. vii. 1, 2. Rev. ix. 2-11. † Or, killed. e cv. 32, 33. Ex. ix. 18-34. § Or, great hailstones. || Heb. shut up. \* Or, lightnings. Ex. ix. 28. f xi. 6. Job xx. 23. Is. xlii. 25. Lam. iv. 11. Zeph. iii. 8. Rom. ii. 8, 9. g 1 Kings xxii. 21, 22. Job i. 12. ii. 6, 7. + Heb. weighed a path. h Job xxvii. 22. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. Rom. viii. 32. 2 Pet. ii. 4, 5.

† Or, beasts to the murrain. Ex. ix. 3-6.

i cv. 36. cxxxv. 8. cxxxvi. 10. Ex. xii. 12, 29, 30. xlii. 15. Heb. xli. 28. k Gen. xlii. 3. l cv. 23. cvi. 22. Gen. ix. 22-25. m lxxvii. 20. cv. 37. Neh. ix. 12. Is. lxiii. 11-14. n cv. 7. e. 3. Is. xli. 11. Jer. xxxiii. 2-4. Ez. xxxiv. 11, &c. Luke xv. 4-6. John x. 11. o Ex. xiv. 19, 20. Heb. xi. 29.

p cxxxvi. 15. Ex. xiv. 27. xv. 10. § Heb. covered.

q Ex. xv. 13. 17. Dan. ix. 16. 20. xi. 45. r xlii. 3. Eph. i. 14. s xlii. 2. cv. 44. 45. cxxxv. 10. 12. cxxxvi. 18-22. Josh. vi. xxi. Neh. ix. 22-25.

t Num. xxxiii. 64. Josh. xiii. 7. xix. 51. u Deut. vi. 10-12. x 40. 41. Deut. xxxi. 16-20. xxxii. 15-21. Judg. ii. 11, 12. 2 Kings xvi. 7. &c. Neh. ix. 25, 26. Ez. xvi. 15-26. y 41. Judg. iii. 5-7. 12. z 8-10. 37. Hos. vi. 16.

a Lev. xxvi. 30. Num. xxxiii. 52. Ez. xx. 28, 29. b lxxix. 5. Ex. xxxiv. 14. Deut. xxxii. 16, 17. 31. Ex. viii. 3-5. 1 Cor. x. 22. c xcvii. 7. Ex. xx. 4, 5. Deut. iv. 16-25. xxvii. 15.

Judg. ii. 11, 17. x. 6. 1 Kings xi. 10. Jer. vii. 19. Hos. xiii. 2. d xl. 4. xiv. 2-5. Gen. xlviii. 20, 21. e cv. 40. Lev. xx. 23. xxvi. 44. Lam. ii. 7. Zech. xi. 8. f Josh. xlviii. 1. 1 Sam. i. 3. iv. 4. 11. Jer. vi. 12-14. xxvi. 6-9. g cxxxii. 3. Judg. xlviii. 50. 1 Sam. v. 1, 2. 2 Chr. vi. 41. h xxiv. 7. Ex. xi. 34. 1 Sam. iv. 21, 22. i 1 Sam. iv. 2, 10. k lxxxix. 38. Is. lxiv. 9. l 21. Deut. xxxiv. 20. xxxii. 12. m Is. iv. 1. Jer. vii. 34. xvi. 9. xxv. 10. || Heb. praised. n 1 Sam. ii. 33. ix. 11, 17. xxii. 18, 19. o 1 Sam. iv. 19, 20. Job xxvii. 15. Ez. xxiv. 23. p vii. 6. xlii. 23. Is. ii. 9. q Is. xlii. 13, 14.

their soul from death, but gave their "life over to the pestilence;

51 And "smote all the first-born in Egypt; "the chief of their strength in "the tabernacles of Ham;

52 But "made his own people to go forth like sheep, and guided them in the wilderness "like a flock.

53 And he led them on safely, "so that they feared not: "but the sea "overwhelmed their enemies.

54 "And he brought them to the border of his sanctuary, even to this mountain, which "his right hand had purchased.

55 He "cast out the heathen also before them, and "divided them an inheritance by line, "and made the tribes of Israel to dwell in their tents.

56 "Yet they tempted and provoked the most high God, and kept not his testimonies;

57 But "turned back, and dealt unfaithfully like their fathers: "they were turned aside like a deceitful bow.

58 For they provoked him to anger with "their high places, and "moved him to jealousy "with their graven images.

59 When "God heard this, he was wroth, "and greatly abhorred Israel:

60 "So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

61 And delivered "his strength into captivity, "and his glory into the enemy's hand.

62 He "gave his people over also unto the sword: and was "wroth with his inheritance.

63 "The fire consumed their young men; and "their maidens were not "given to marriage.

64 "Their priests fell by the sword; "and their widows made no lamentation.

65 Then "the LORD awaked as one out of sleep, "and like a mighty man that shouteth by reason of wine.

V. 34. Who, that hath been conversant in the house of mourning, and about the bed of sickness, but must have seen frequent instances of a temporary and deceitful repentance? (Horne.) (Marg. Ref. Notes, Jer. xxii. 20-23. Hos. v. 15. Luke xvii. 11-17.)

V. 35. Redeemer. That is, from Egyptian bondage; for the bulk of the people did not understand the spiritual redemption, which was typified by that transaction. (Marg. Ref.)—Right, (36.) Or, constant. (Note, li. 10.)

V. 36, 37. "Such was their hypocrisy, that they sought God for fear of punishment, though in their heart they loved him not."—Whatsoever cometh not from the pure fountain of the heart, is hypocrisy. (Marg. Ref.)

V. 38. "Had God stirred up all his wrath, the Israelites must have been exterminated in the wilderness. But then the promises made to Abraham, &c. must have failed. Therefore they were...not destroyed; judgment was executed from time to time upon offenders; but the nation subsisted, till the seed came to whom the promise was made. Nay, the race is yet marvellously preserved, and we trust...in mercy." (Horne.)—(Notes, Num. xiv. 13-19. 27-30.)

V. 39. (Marg. Ref.) The frailty of man, as incapable of enduring the wrath of God, is here emphatically described; as well as the Divine compassion for such feeble worms: but it is not to be supposed, nor can the language be fairly interpreted to mean, that God considers man's sinful nature as a palliation of his actual rebellions; yet the passage is sometimes thus explained. (Notes, Gen. vi. 3. Matt. xxvi. 40, 41.)

V. 41. Limited, &c. The Israelites did not believe, that God could and would destroy the Anakims before them, and give them the land of Canaan: but they set bounds to his power, as if some things were beyond it. (Notes, 17-31. John xi. 20-32.)

V. 42-45. Devoured. (Notes, Ec. vii.—ix.) This word shews, that, besides the loathsomeness of flies, and their maggots; a variety of venomous insects, reptiles, or animals, were sent among the Egyptians, to bite, and sting, and harass them; and that in many instances their bite or sting was mortal. Indeed the word rendered "divers sorts of flies," is so general, that even devouring wild beasts may be meant by it, as well as insects and reptiles. (Notes, Ex. viii. 19-24.)

V. 46-49. (Marg. Ref. Notes, Ex. ix. x.) Perhaps evil angels terrified the Egyptians, during the plague of darkness: they were, however, permitted to deceive and harden them to their destruction. "Being horribly astonished, and

troubled with strange apparitions; for neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them; and sad visions appeared to them with heavy countenances. No power of the fire might give them light; neither could the bright flames of the stars endure to enlighten that horrible night. Though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, they died for fear." (Wisdom of Solomon, xvii. 3-10.) Such were the traditions of the Jews on this subject, when this apocryphal book was written.

V. 50. The preceding miracles and judgments, during which the long-suffering of God had given the Egyptians space for repentance, had only proved an occasion to them of filling up the measure of their sins; and this made a way, (or, weighed a path, Marg.) for the execution of his righteous vengeance. (Marg. Ref.)

V. 51-54. (Notes, lxxvii. 19, 20. lxxx. 1. Gen. ix. 24, 25. Ex. xii. 29, 30. xiv. 21-31. Heb. xi. 29.) Purchased, (54.) Or, Claimed, and taken possession of, for the inheritance of his chosen people. The whole land of Canaan seems to have been intended.—Notwithstanding Israel's multiplied rebellions, and the terrible judgments inflicted on them, mercy at last prevailed, and the nation enjoyed the promised inheritance. (Marg. Ref. Note, Ex. xv. 13.)

V. 56-60. The history of Israel, from the death of Moses to that of Eli, as contained in the books of Joshua and Judges, and the first four chapters of the first of Samuel, forms the best comment on these verses. Notes, cvi. 7-46. 2 Kings xvi. 7-23. Neh. ix. 7-35. Jer. vii. 12-15. xxvi. 6-9. Ez. xvi. xx. 10-37. xxvii. 1-23. The continually repeated apostasies of the Israelites to idolatry rendered them like a deceitful bow, that never sends the arrow to the mark, but always disappoints the archer's expectations. (Notes, 8-10. 37.)

V. 61. Strength, &c. That is, The ark, the symbol of JEHOVAH's protecting presence with his people, and which, as typifying the harmonious display of his perfections in the salvation of Christ, is also called his "glory," or his beauty. (Notes, Ex. xxv. 10-21. 2 Chr. vi. 41, 42.)

V. 63. The wrath of God gave up the army of Israel into the hands of the Philistines, to be consumed as by fire. Thus their young men perished, their enemies triumphed, and their virgins were not praised, (according to the custom of commending them in songs, when they were married.) Either they remained single; or in a time of public calamity, amidst the insulting oppressions of their enemies, all the customary tokens of joy were omitted. (Notes, 1 Sam. iv.)

V. 64. The wife of Phinehas, hearing of his death, soon expired, and so did



66 And he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion, which he loved.

69 And he built his sanctuary like high palaces, like the earth which he hath established for ever.

x 1 Chr. xxix. 1, 19, 2 Chr. ii. 9, 13, 11. 6. Col. i. 16, 17. Rev. xx. 11. || Heb. founded.

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r 1 Sam. v. 6—12. vi. 4. Job xl. 12. s Jer. xxiii. 40. t 1 Sam. i. 21. vii. 1, 2. 2 Sam. vi. 2, 17. u Gen. xlix. 8—10. Ruth iv. 17—22. 1 Sam. xvi. 1, 2. 2 Chr. vi. 6. x lxxxviii. 2. cxxxii. 12—14. y 1 Kings v. 2. ix 8. 2 Chr. iii. 4. ix 8. 2 Chr. iii. 4.

b lxxxix. 19, 20. 1 Sam. xvi. 11. 2 Sam. iii. 18. vi. 21. Acts xii. 22. c Ex. xii. 1, 10. 1 Sam. xvii. 15. &c. 2 Sam. xvi. 8. 1 Kings xix. 19, 20. Am. vii. 14, 15. Matt. iv. 18—22. || Heb. from after. d Gen. xxxiii. 12. Is. xl. 11. e lxxxv. 6, 7. exlii. 7, 8. 1 Sam. ii. 7, 8. Jer. xxvii. 5, 6. f 2 Sam. v. 2, 1 Chr. xi. 2. Ez. xxxiv. 23, 24. Mic. v. 2—4. Zech. xi. 4, &c. Matt. ii. 6. marg. John xxi. 15—17. 1 Pet. v. 2. g lxxxv. 2. ci. 1—8. 2 Sam. viii. 15. 1 Kings ix. 4. xv. 5. Is. xi. 2—4. Acts xiii. 22, 36. h 1 Kings iii. 6—9, 28. Zech. xi. 15—17. 2 Cor. iii. 5, 6. 2 Tim. ii. 15. Jam. i. 5.

70 He chose David also his servant, and took him from the sheepfolds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the skillfulness of his hands.

not survive to lament her loss: others, perhaps, had been previously taken off; or they were made captives, and dared not lament, lest they should enrage their conquerors. (*Marg. Ref.*)

V. 65, 66. While the Philistines were inflicting deserved punishment on the Israelites, the Lord seemed like one asleep, and as not regarding either his people, or even "the ark of his strength." But when their resentment, or ambition, had accomplished his purposes, he suddenly and effectually interposed, to rebuke the impious triumphs of the idolaters, and to put them and their idol to a perpetual shame: (*Note*, lxxvi. 10.) even as a mighty man of valour would rest, or refresh himself, notwithstanding the advance of the enemy, till the moment arrived for executing his own plan; and then he would burst forth on them with unexpected and irresistible fury. (*Notes*, Is. xlii. 13—17. li. 9—11.) By the emeralds, the Lord disgraced as well as discomfited the Philistines; and he constrained them to send back the ark; and by the golden images of the emeralds, and of the mice that marred the land, they were led to publish and perpetuate their own disgrace. (*Notes*, 1 Sam. v. vi. 1—18.)

V. 67—69. (*Notes*, cxxxii. 6—17. Gen. xlix. 9, 10. John iv. 19—24. *Marg. Ref.*) These verses shew that the psalm was written after the building of the temple, and consequently not sooner than eleven or twelve years after the death of David. For the language cannot suit the tabernacle which he placed on mount Zion; as that was soon to be superseded by a magnificent temple, which was at length erected so strong, that it appeared likely to stand as long as the earth endured. It was, however, destroyed by Nebuchadnezzar; and though Zion continued the center of JEHOVAH's worship, till the coming of Christ; yet it has now been trodden under foot of the Gentiles for above seventeen hundred years. (*Note*, Luke xxi. 20—24.)

V. 70—72. (*Notes*, lxxxix. 19—37. 1 Sam. xv. 27, 28. xvi. 1—13. xvii. 2 Sam. v. 1, 2. vii. 8—11. 1 Chr. xxviii. 1—4. Is. xl. 9—11. Ez. xxxiv. 23—31.) What an emphatical attestation to the excellency of David's general conduct, as king of Israel, does this passage contain! (*Notes*, 2 Sam. xxiii. 3, 4. 1 Chr. xxix. 10—19. 26—28. 2 Chr. xxix. 2, 3. xxxi. 20, 21.) In this especially he was a type of our Saviour, and a pattern both to rulers, and Christian ministers.

#### PRACTICAL OBSERVATIONS.

V. 1—11. The instructions of the sacred word are dark sayings to the inattentive and self-confident: and yet they are very plain to the humble, diligent, and obedient enquirer, who earnestly prays for the teaching of the Holy Spirit, and reduces to practice, and realizes in his experience, what he learns from thence. (*Notes*, Prov. i. 1—6. ii. 1—6. xiv. 6.) The truths, precepts, and works of God, which have been recorded and transmitted to us by our progenitors, form a sacred deposit, which we must hand down to posterity: "showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done; and they too should arise, and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." (*Note*, Rom. iii. 1, 2.) To perform this important duty to good purpose, we must enforce our instructions by a consistent example: and it is awful to think how many parents, by their negligence and wickedness, become the murderers of the souls of their children. But should any young persons read these observations, who cannot but know that their parents are stubborn and rebellious; let them remember, that, though they must not expose their faults, or neglect to submit to them in all things lawful; yet they must neither obey their sinful orders, nor copy their examples. On the contrary, they are bound to requite their kindness in things temporal, by earnestly praying for their conversion: and by recommending the profession of the gospel to them, with the most respectful, obliging, and affectionate behaviour; and by such modest hints, as may consist with the honour due to that superior relation.—The lax principles, the disobedience, and the apostasy of many professed Christians, shew, that they never set their hearts aright, and that their spirit was never steadfast with God: they were never duly humbled and set against sin; they never were weaned from the world, or prepared for the cross and the conflict; they never cordially received the Lord for their portion and salvation, counting all but loss in comparison of him. In time of temptation, therefore, like the cowardly Ephraimites, though armed as soldiers, they basely turn their backs on the enemy; "they renounce the covenant of God, and refuse to walk in his law."

V. 12—54. We cannot avoid repeating, that in Israel's history we have a picture of our own hearts and lives, and a compendium of the history of the world, and of the church: (*Neh. ix. P. O.*) The common benefits afforded by the Creator to the whole human race, when viewed in connection with our conduct towards him, evidently leave us without excuse. His sun rises to give us light, his rain descends to make the earth fruitful, and the seasons in succession pour forth an exuberance for our use and indulgence; yet these blessings are generally received with unthankfulness, and abused in intemperance; few are content with meat for their use, but almost all crave provision for their lusts, and are unwilling, to trust the power and goodness of God for the future. Insensible of the protecting hand of him, "in whom they live, and move, and are," most men spend their lives in rebellion: and when he is provoked to bring them into troubles and dangers, there are but few who seem to return to

and inquire after him; and the event proves, that most of these few "only flatter him with their mouth, and lie unto him with their tongues." So that the patience of God, and the warnings and mercies which he sends, "to lead men to repentance," embolden them to harden their hearts, and treasure up wrath, until the measure of their iniquities is full; and then he casts upon them the fierceness of his wrath, and gives them up to be hardened and destroyed.—The history of nations is, in many respects, the same. God hath not, indeed, dealt with any nation, in every respect, as he did with Israel; but increasing affluence and prosperity have almost uniformly produced proportionable pride, luxury, licentiousness, and impiety; and judgments and mercies have generally been neglected, or very superficially attended to, until the measure of national guilt was filled; and then some other people were employed to execute the vengeance of God upon them.—This hath appeared with peculiar evidence in nations favoured with the word of God, and professing his truth. The outward means of grace have been to them like the pillar of cloud and fire, and the bread and water of life; and manifold providential favours have been vouchsafed. But where is that nation professing Christianity, which hath not copied Israel's example? Certainly Britain is no exception to this rule. On us the manna hath been rained all around our habitations; and wells of salvation have been opened, and the waters of life have flowed in almost every corner of our land. We have been equally favoured by an indulgent Providence, and have experienced many former and later extraordinary deliverances; but neither judgments nor mercies have prevented the rapid increase of infidelity, profligacy, impiety, and oppression. And if, under any pressing calamities, we have seemed sensible of our obligations and dependence, and have returned and inquired after God, "our Rock and our Redeemer;" the event hath detected our base hypocrisy. Hitherto, the Lord, being full of compassion, hath spared us; but if we still forget his mercies, and neglect and abuse his gospel, what can we expect, but that he will cast us off, and number us with the hardened Egyptians, and make a way for his anger, and glorify himself by inflicting judgments on us, as singular as our mercies have been?—Even to those collective bodies, which have made a stricter profession of his truth, the case has been similar. Distinguished advantages have not prevented churches, one after another, from degenerating into formality or heresy, from forsaking the covenant, and casting off the commandments of God. The profession and knowledge of the truth have, in many instances, only increased pride and presumption: men have administered the sacred ordinances as mere external forms; and they have rested upon the baptism of water, and the sacramental bread and wine, without the inward and spiritual grace signified by them. (*Notes*, 1 Cor. x. 1—12.) Many religious societies have split into parties, and turned aside unto vain jangling; many have evidently turned back into the world; and others have declined to superstition and will-worship, and provoked God to jealousy by their high places and graven images; and neither warnings, mercies, nor judgments, have stopped their course, till their candlesticks have been removed, and their privileges given to others. Nor has any collective body yet been found, which hath been durably preserved from such declensions. Let those "which think they stand, take heed lest they fall."—Even true believers are not unconcerned. Many of them can recollect, that, for years, they perverted the kindness of Providence into an occasion of sin. The Lord's patience emboldened them in their evil courses; his bounty increased their self-indulgence; and even the warnings of his word, and their convictions of conscience, served only to discover their obstinacy in rebellion. Perhaps a near prospect of death sometimes frightened them to their devotions, but, upon recovery, they relapsed into ungodliness. They must therefore now admire the Lord's compassion and forbearance, in that he did not stir up all his wrath against them and destroy them. At length, he came with an outstretched arm for their deliverance; and he found them slaves of Satan, and in love with their bondage, nor could they be persuaded to accede to his invitations: nay, they hated and resisted his truths and convictions, until his new creating grace had powerfully made them willing. Then he broke off their chains, and rescued them from their oppressor; he forgave their sins, and supplied their wants, and opened their way to liberty; and their salvation, in its full latitude, far exceeded in love and power that which Israel experienced when brought up out of Egypt. Since that time of mercy, he hath guided and guarded them; they have fed upon the bread of heaven, and drunk water from the wells of salvation. But though many of them have been preserved from scandalous offences, yet how often have they grieved his Holy Spirit, and provoked his chastening rod! Frequently they have been discontented with their temporal provision, and "craved meat for their lusts;" they have secretly murmured at his appointments, and distrusted his power and love; they have limited him to their methods, and doubted whether he could otherwise provide or deliver! Alas! we have all provoked him by our unbelief, forgetfulness, and ingratitude; and have often been chastened, by having our inordinate desires granted in anger. Severe afflictions have been necessary to recover us from our backslidings; and though we were not mere hypocrites in returning to the Lord, yet we have soon forgotten the salutary lesson; if our hearts have, perhaps, been sincere, yet they have not been steadfast with him. So that it is of the Lord's mercies that we are not consumed with our fellow-sinners; and



PSALM LXXIX.

The psalmist complains to God of the desolations of Jerusalem, and the cruel insults of the heathen, 1-5. He prays for deliverance and forgiveness; and that the Lord would glorify himself, by avenging his people on their oppressors, 6-13.

A Psalm \*of Asaph.

**O** GOD, \*the heathen are come <sup>b</sup>into thine inheritance; \*thy holy temple have they defiled; <sup>a</sup>they have laid Jerusalem on heaps.

2 <sup>c</sup>The dead bodies of thy servants have they given <sup>d</sup>to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 <sup>e</sup>Their blood have they shed like water round about Jerusalem; <sup>f</sup>and there was none to bury them.

4 We are <sup>g</sup>become a reproach to our neighbours, <sup>h</sup>a scorn and derision to them that are round about us.

5 <sup>i</sup>How long, LORD? <sup>j</sup>wilt thou be angry for ever? shall <sup>k</sup>thy jealousy burn like fire?

6 <sup>l</sup>Pour out thy wrath <sup>m</sup>upon the heathen that <sup>n</sup>have not known thee, and upon the kingdoms <sup>o</sup>that have not called upon thy name.

1 Kings ix. 7. Neh. ii. 19. iv. 1-4. k xlii. 1. 2. lxxiv. 10. lxxx. 4. lxxxix. 46. Rev. vi. 10. i lxxxv. 5. cii. 9. Is. lxiv. 9. Mic. vii. 18. m Deut. xix. 20. xxiii. 16. 22. Ez. xxv. 5. Zeph. i. 18. iii. 8. n lxxx. 24. Is. xli. 25. Rev. xvi. 1. &c. o Is. xlii. xxii. xxiii. Jer. x. 25. xxv. 29. xlv. 11. p ix. 16. 17. Is. xlv. 4. 5. John xvi. 3. xvii. 25. Acts xvii. 23. Rom. i. 26. 2 Thes. i. 8. q xiv. 4. xlv. 18. Rom. x. 12-14. 1 Cor. i. 2.

A.M. 3416. B.C. 589. \* Or, for. lxxiv. title. Marg. a lxxiv. 3, 4. lxxx. 12. 13. 2 Kings xxi. 12-16. xxv. 4-10. 2 Chr. xxxvi. 3. 4. 6. 7. 17. Luke x. 24. Rev. xi. 2. b lxxiv. 2. lxxviii. 7. Is. xlvii. 6. c lxxiv. 7. 8. 2 Kings xxiv. 13. Lam. i. 10. Ez. vii. 20. 21. ix. 7. d 2 Kings xxv. 9. 10. 2 Chr. xxxvi. 19. Jer. xxvi. 18. xxxix. 8. lli. 13. Mic. iii. 12. e Jer. vii. 33. xv. 3. xvi. 4. xxxiv. 20. f 10. Matt. xxiii. 35. Rom. viii. 36. Rev. xvi. 6. xvii. 6. xviii. 24. g xli. 7. Jer. vii. 1. 2. xiv. 16. xv. 3. xxv. 33. Rev. xi. 9. h xlv. 13. 14. lxxx. 6. lxxxix. 41. Jer. xxiv. 9. xxv. 15. xlii. 18. Lam. ii. 15. 16. v. 1. Ez. xxxv. 12. xxxvi. 3. 15. i lxxxv. 5. cii. 9. Is. lxiv. 9. Mic. vii. 18. m Deut. xix. 20. xxiii. 16. 22. Ez. xxv. 5. Zeph. i. 18. iii. 8. n lxxx. 24. Is. xli. 25. Rev. xvi. 1. &c. o Is. xlii. xxii. xxiii. Jer. x. 25. xxv. 29. xlv. 11. p ix. 16. 17. Is. xlv. 4. 5. John xvi. 3. xvii. 25. Acts xvii. 23. Rom. i. 26. 2 Thes. i. 8. q xiv. 4. xlv. 18. Rom. x. 12-14. 1 Cor. i. 2.

7 For <sup>r</sup>they have devoured Jacob, and <sup>s</sup>laid waste his dwelling-place.

8 <sup>t</sup>O remember not against us <sup>u</sup>former iniquities; <sup>v</sup>let thy tender mercies speedily prevent us; for <sup>w</sup>we are brought very low.

9 Help us, O God of our salvation, <sup>x</sup>for the glory of thy name; and deliver us, <sup>y</sup>and purge away our sins, <sup>z</sup>for thy name's sake.

10 <sup>a</sup>Wherefore should the heathen say, Where is their God? <sup>b</sup>let him be known among the heathen in our sight, <sup>c</sup>by the <sup>d</sup>revenge of the blood of thy servants <sup>e</sup>which is shed.

11 Let <sup>f</sup>the sighing of <sup>g</sup>the prisoner come before thee; <sup>h</sup>according to the greatness of <sup>i</sup>thy power <sup>j</sup>preserve thou those that are appointed to die;

12 And <sup>k</sup>render unto our neighbours sevenfold into their bosom, their reproach, <sup>l</sup>wherewith they have reproached thee, O LORD.

13 So we <sup>m</sup>thy people and sheep of thy pasture will give thee thanks for ever: <sup>n</sup>we will shew forth thy praise to <sup>o</sup>all generations.

r lxxx. 13. Is. ix. 12. Jer. i. 7. ii. 34. 35. Zech. i. 15. s 2 Chr. xxxvi. 21. Is. xxiv. 1-12. lxxv. 10. 11. t xxv. 7. Ex. xxxii. 34. 1 Kings xvi. 18. Is. lxiv. 9. Hos. viii. 13. ix. 9. Rev. xviii. 4. + Or, the iniquities of them that were before us. Gen. xv. 16. Ez. 3. Dan. ix. 16. Matt. xxiii. 32. u xxi. 3. lxxx. 16. 17. x cxi. 43. cxvi. 6. cxlii. 6. Deut. xxviii. 43. v xcv. 1. 2. Chr. xiv. 11. Mal. ii. 2. Eph. i. 6. z xxv. 11. lxx. 3. Dan. ix. 9. 19. a Josh. vii. 9. Is. xliii. 25. xlviii. 9. Jer. xiv. 7. Ez. x. 9. 14. b xlii. 3. 10. cxxv. 2. Joel ii. 17. Mic. vii. 10. c ix. 16. lxxiii. 17. 18. Ex. vi. 7. vii. 5. Ez. xxxvi. 23. xxxix. 22. d Jer. li. 36. Rev. xlii. 33. 24. Is. xlii. 1. Eph. iii. 20. e xlii. 5. lxxx. 33. cii. 30. f cxvi. 6. 7. Num. xiv. 17-19. Matt. vi. 13. g Heb. divine arm. Is. xlii. 2. h Heb. reverse the children of death. cii. 20. marg. i Gen. iv. 15. Lev. xxvi. 21. 28. Is. lxxv. 6. 7. Jer. xxxii. 18. Luke vi. 38. j See on xlv. 16. lxxv. 18. 22. k lxxv. 17. xlv. 4. Is. xliii. 21. l lxxv. 1. xcv. 7. c. 3. \* Heb. generation and generation.

we have cause to review with shame and gratitude every stage of our journey through the wilderness. And when we shall come to our inheritance, how shall we admire the Lord's patience and mercy, who led us forth like a flock, safely, and without cause of fear; who destroyed our enemies, and brought us through every intervening difficulty, to the purchased possession of his heavenly kingdom! Then, indeed, we shall no more distrust or dishonour our God; we shall no more rebel, or be ungrateful. In the mean time, we should walk humbly and watchfully, trusting only in his mercy; and cheerfully submitting to the discipline and chastisement which our remaining perverseness renders necessary; and praying daily and fervently that we may profit by all our trials, and all our miscarriages and mercies.

V. 55-72. The church at large is also concerned in this review; the power and mercy of God have been as conspicuous, in preserving her from being ruined by intestine corruptions, as in protecting her against external violence. Her history, from the beginning to the coming of the Redeemer, hath appeared to be a constant succession of gracious interpositions of God in her behalf, requited with continual rebellions and apostasies. Often did the Lord pour contempt upon the externals, in which his professing people confided; and even delivered "the ark of his glory and strength" into captivity, and suffered their priests to be massacred by the heathens: yet in due time he arose again for their help, and put their enemies to shame, or cast them down into destruction. This appears very remarkably in the history of Israel till the days of David, whom he took from the sheepfolds, to rule and feed his people, and to promote their prosperity and religious advantage. And their subsequent history, until the coming of the Son of David, is of the same kind. Then Christianity succeeded to the Mosaic dispensation; and Jerusalem being desolated, the Jews were cast out of the church. Under the rule and guidance of the good Shepherd, who feeds his flock with most perfect integrity and skilfulness, one would have expected a better state of affairs: yet the history of the Christian church hitherto hath been of the same cast; and nothing but the patience of God could have borne with the abominations, which have prevailed among men who are called by the name of Christ! Nor are matters yet much mended: and the experimental trial, which God hath made of human nature, under every dispensation, confirms his testimony, "that the heart is deceitful above all things, and desperately wicked;" and that nothing but a new creation by the power of the Holy Spirit, can cure any of the human race of their propensity to ungodliness and iniquity. May the Lord then arise as one awaked out of sleep, and put his enemies to a perpetual reproach! may he purify and unite his church; and raise up kings and pastors like David, and like Christ, under whom his work may prosper, and true religion spread throughout the earth! And let us not limit our God: he can do all things, and can easily form proper instruments, and make them successful, and render true piety as universal as iniquity hath hitherto been. But let every reader fear the doom of his enemies, and read with reverent attention, in the history of the Egyptians, and of those Israelites, whose "days were consumed in vanity, and their years in trouble," the power of the wrath of God against the workers of iniquity. Let us all diligently seek the privileges of his true people, whom he spares and "pities, as a father doth his children," "for he remembereth that they are but flesh; a wind that passeth away and cometh not again:" (Notes, cii. 11-18.) but let us be careful not to grieve our kind friend by distrust and ingratitude, and forgetfulness of his mercies, which will tend to our own loss. And if we would be useful and honourable in our generation, we must learn to stoop, to labour, to deny ourselves, and to be faithful and diligent in lower situations. For persons of this character have often been advanced to more eminent stations, and if as magistrates or ministers they feed the Lord's flock with integrity and skill, in the judgment of candid and liberal men it will prove no real objection or reproach to them, though they have been educated with Moses, with Amos, and with David, in tending sheep, with Elisha in following the

plough, or with the apostles in the fisherman's boat, or even at the receipt of custom. (Notes, Ex. ii. 15-21. 1 Kings xix. 19-21. Am. vii. 15-17. Matt. iv. 18-22. ix. 9.)

NOTES.

PSALM LXXIX. V. 1-5. This psalm unavoidably leads our thoughts to the Babylonish captivity: yet some think that it was written long before; the Holy Spirit directing the psalmist thus to furnish the church with proper meditations, in all such seasons of public calamity. (Notes, Deut. xxxi. xxxii. Ps. xlv. lxxiv.)—When Judah was desolated by hostile armies, the heathen possessed the inheritance which God had given his people. When Jerusalem was taken, the temple was profaned and destroyed; part of the inhabitants were buried in the ruins of the city; and others of them, whose blood was shed abundantly on every side, were left to be devoured by birds and beasts of prey: thus the people of JERUSALEM were exposed to reproach and contempt, because they had provoked him to jealousy by their idolatries. The case hath often been similar, when persecutors and corruptors of the faith have profaned the church, and murdered the saints of God. (Notes, xlv. 17-22. lxxx. 8-13. Jer. viii. 1-3. xxvi. 16-19. Lam. ii. 10-12. iv. 1-6. Ez. ix. 5-7. Mic. iii. 8-12. Rom. viii. 35-39. Rev. xi. 1-12.)—To behold, or even to imagine, heaps of slaughtered bodies, lying unburied, and exposed to birds and beasts of prey, is inexpressibly shocking to humanity: but with what unconcern are we accustomed to view on all sides multitudes "dead in trespasses and sins," torn in pieces and devoured by wild passions, filthy lusts, and infernal spirits, those dogs and vultures of the moral world! Yet, to a discerning eye and a thinking mind, the latter is by far the more melancholy sight of the two. (Horne.) (Marg. Ref.)

V. 6, 7. The Jews deserved their sufferings from God; but their ravagers were extremely unjust, cruel, and impious.—As the church cannot be delivered without the confusion and destruction of implacable persecutors; so we cannot pray for the one, without at least implying the other. (Notes, lxxix. 22-28. Is. lxvii. 17-19.) Jeremiah has the same prayer with little variation; but it is not agreed whether he took it from this psalm, or the psalmist from him; though the latter is most probable. (Note, Jer. x. 23-25.)—The Chaldeans, whose destruction God had foretold, were especially meant: and, so far from worshipping JERUSALEM, they blasphemed him, and cruelly oppressed his worshippers. (Marg. Ref. Note, Lam. iii. 52-56.)

V. 8-13. The psalmist does not plead, as in some other places, that his people, though oppressed and persecuted, were free from the guilt of idolatry and other atrocious crimes: (Note, xlv. 9-22:) but, allowing that they and their fathers had been so criminal as to deserve extirpation, (to which they seemed fast approaching,) he draws all his pleas from the compassion and tender mercies of God; from his regard, or rather zeal, for the honour of his name, which the idolaters would insolently blaspheme, if Israel should be destroyed; from the abject condition to which they were reduced, in which, unless prevented by speedy help, they must perish; from the greatness of JERUSALEM's power; and that he might still have a people to praise his name, to the end of time.—The word rendered "purge away our sins," means cover them with an atonement.—No sacrifices were offered during the captivity, but this was a prayer for the restoration of the temple, and those expiatory oblations that typified the great atonement of Christ, which purgeth away the guilt of all believers, to the praise of the glory of God.—Some expressions towards the close, are like those used by the martyrs and saints in St. John's prophetic vision, or revelation; and it seems obvious to conclude, that the captivity of the church, under the new testament—Babylon, was specially intended by the Holy Spirit. (Notes, Rev. xviii. 4-8. 11-20. xix. 1-6.)—The plea, taken from the greatness of JERUSALEM's power, exactly resembles that doxology which concludes the Lord's prayer: "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (Marg. Ref.)



## PSALM LXXX.

A. M. 3463.

B. C. 541.

The psalmist prays for the tokens of God's special presence with his people, and deprecates his displeasure. 1-7. The former and present state of Israel is represented by a vine, planted, and flourishing heretofore, but now wasted and trodden down. 8-13. A prayer that the Lord would cause this vine again to prosper, 14-19.

To the chief Musician upon \*Shoshannim-Eduth,  
A Psalm of \*Asaph.

**G**IVE ear, O Shepherd of Israel, thou that <sup>1</sup>leadest Joseph like a flock; thou that <sup>2</sup>dwest between the cherubims, <sup>3</sup>shine forth.

<sup>2</sup>Before Ephraim, and Benjamin, and Manasseh, <sup>3</sup>stir up thy strength, and <sup>4</sup>come and save us.

<sup>3</sup>Turn us again, O God, and <sup>4</sup>cause thy face to shine; and we shall be saved.

<sup>4</sup>O LORD God of hosts, <sup>5</sup>how long wilt thou <sup>6</sup>be angry against the prayer of thy people?

<sup>5</sup>Thou <sup>6</sup>feedest them with the bread of tears; and givest them tears to drink in great measure.

<sup>6</sup>Thou makest us a strife unto our neighbours: and <sup>7</sup>our enemies laugh among themselves.

<sup>7</sup>19. lxxxv. 4. 1 Kings xviii. 37. Jer. xxxii. 18, 19. Lam. v. 21. k i. iv. 6. lxxvi. i. cxix. 135. Num. vi. 25, 26. l lxxxv. 5. Is. lviii. 2, 3. 6-9. Lam. iii. 44. Matt. xv. 22-28. Luke xviii. 1-8. f Heb. smoke. lxxxv. i. Deut. xxxix. 20. m xlii. 3. cii. 9. Job vi. 7. Is. xxxv. 20. Ez. iv. 15, 17. n Jer. xv. 10. o xlv. 13. lxxxix. 4. Judg. xvi. 25. Is. xxxvi. 8. 12-20. xxxvii. 23. Jer. xlviii. 27. Ez. xxxvi. 4. Rev. xi. 10.

a xlv. ix. titles. b Or, for Asaph. v. i. lv. i. c xxxiii. i. Is. xl. 11. Ez. xxxiv. 23. John x. 14. Heb. xlii. 20. 1 Pet. ii. 25. v. 4. d lxxxvii. 20. lxxxviii. 52. Is. xlix. 9, 10. lxxli. 11. John x. 3, 4. e xlix. 1. Ex. xxxv. 20-22. 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings ix. 15. Ez. i. 3. x. 4. f 3. 7. xli. 1, 2. Deut. xxxiii. 2. Job x. 3. Is. lx. 1. Ez. xliii. 2. Dan. ix. 17. Rev. xxi. 23. g Num. ii. 18-23. x. 22-24. b xxxv. 23. xlv. 23-25. lxxxviii. 38. Is. xliii. 13, 14. h Heb. come for salvation to us. Is. xxxv. 9. i xxxii. 22. k i. iv. 6. lxxvi. i. cxix. 135. l lxxxv. 5. Is. lviii. 2, 3. 6-9. Lam. iii. 44. Matt. xv. 22-28. Luke xviii. 1-8. m xlii. 3. cii. 9. Job vi. 7. Is. xxxv. 20. Ez. iv. 15, 17. n Jer. xv. 10. o xlv. 13. lxxxix. 4. Judg. xvi. 25. Is. xxxvi. 8. 12-20. xxxvii. 23. Jer. xlviii. 27. Ez. xxxvi. 4. Rev. xi. 10.

p 3. 19. 11. 10. Luke i. 16, 17. q Is. xxx. 15. lxxiv. 5. Jer. iv. 14. Mark iv. 12. 2 Tim. ii. 25, 26. r Is. v. 1-7. xxvii. 2, 3. Jer. ii. 21. Ez. xv. 6. xxvii. 6. Matt. xxi. 33-41. s John xv. 1-8. s xlv. 2. lxxxviii. 55. Jer. xviii. 9, 10. t cv. 44. Ex. xxxiii. 28-30. Josh. xxiii. 13-15. Neh. ix. 22-25. u Is. xxvii. 6. xxxvii. 31. Jer. xii. 2. x i Kings iv. 20. 25. 1 Chr. xxi. 5. xxxvii. 23, 24. s Heb. cedars of God. civ. 16. v lxxii. 8. Gen. xv. 18. Ex. xxxiii. 31. 1 Kings iv. 21. 24. 1 Chr. xlviii. 3. xlviii. 40, 41. Is. v. 5. xviii. 5. s. Nah. ii. 2. Luke xx. 16. a 3 Kings i. xix. xix. xxiv. xxv. 2 Chr. xxxiii. xxxvi. Jer. iv. 7. xxxix. 1-3. li. 34. lii. 7. 12-14. b vii. 7. xc. 13. Is. lxxiii. 17. Joel ii. 14. Mal. iii. 7. Acts xv. 16. c xxxiii. 13. Is. lxxii. 15. Lam. iii. 5. Dan. ix. 16-19. d 8. Is. v. 1, 2. Jer. ii. 21. Mark xli. 1. John xv. 1. s lxxxix. 21. Is. xl. 1. xlix. 5. Jer. xxxii. 5, 6. Ez. xlii. 22-24. Zechar. vi. 12. f lxxxix. 5. Is. xxvii. 11. Ez. xx. 47, 48. John xv. 6. g xxxix. 11. lxxvi. 6, 7. xc. 7. 2 Thes. i. 3.

<sup>7</sup>Turn us again, O God of hosts, and cause thy face to shine; and <sup>8</sup>we shall be saved.

<sup>8</sup>Thou hast brought <sup>9</sup>a vine out of Egypt: <sup>10</sup>thou hast cast out the heathen, and planted it.

<sup>9</sup>Thou <sup>10</sup>preparedst room before it, and didst cause it <sup>11</sup>to take deep root, <sup>12</sup>and it filled the land.

<sup>10</sup>The hills were covered with the shadow of it, and the boughs thereof were like the <sup>11</sup>goodly cedars.

<sup>11</sup>She sent out her boughs unto the sea, and her branches unto the river.

<sup>12</sup>Why hast thou <sup>13</sup>broken down her hedges, so that all they which pass by the way do pluck her?

<sup>13</sup>The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

<sup>14</sup>Return, we beseech thee, O God of hosts: <sup>15</sup>look down from heaven, and behold, and visit this vine;

<sup>15</sup>And <sup>16</sup>the vineyard which thy right hand hath planted, and <sup>17</sup>the branch that thou madest strong for thyself.

<sup>16</sup>It is burned with fire, it is cut down: <sup>17</sup>they perish at the rebuke of thy countenance.

## PRACTICAL OBSERVATIONS.

We ought to be very thankful, that we are not called to "resist unto blood," and that the murderous rage of persecution is suspended for a season. Yet it is grievous to consider how many, who are *heathens* in their tempers and conduct, occupy most important stations in the visible church, by which "the holy temple is defiled," and Christianity is exposed to the reproach and scorn of infidels. It is also lamentable, that the horrors and carnage of war are so much known, betwixt nations professing themselves the disciples of "the Prince of peace," and that ambition and avarice shed the blood of Christians like water on every side, and render Jerusalem, as it were, "a heap of ruins." (Note, Lam. iv. 1, 2.)—The believer has also continual cause to lament, that indwelling sin, and the incursions of temptation, often pollute his body and soul, which are "the temple of God." But every trouble, personal or public, springs from the anger of God, whom we often provoke to jealousy by our idolatrous attachments to earthly objects. We should therefore first deprecate his wrath, and seek forgiveness of our iniquities; and beseech "the God of our salvation" to cleanse away the pollution and the guilt of our sins: and then he will prevent us with his tender mercies, and deliver us, however low we may be brought. When our calamities, or those of the church, give occasion to infidels and blasphemers to reproach the gospel, or to enquire "Where is their God?" we have got a prevailing plea in prayer; for wherefore should persons of this character have cause given them to triumph over the Lord's servants? (Notes, xlii. 1-3. 9, 10. cxv. 1, 2.) But we have no cause to be uneasy on our own account, if we be reproached for our piety or our sufferings: we should chiefly fear being reproached for acting inconsistently with our profession. We ought, however, to pray for the deliverance of the church from the contempt, as well as oppressions, of her enemies; and in so doing, should our prayers for their conversion not be granted, they will eventually be answered in the ruin of all such as "devour Jacob, and lay waste his dwelling-place."—The blood of JEHOVAH's servants will at length be avenged sevenfold upon those who shed it, and do not repent; and his wrath will be poured out upon all kingdoms, families, and persons, who have not known, or called upon, his name. But by the greatness of his power, and for the glory of his name, he will rescue his oppressed people: their sighing in captivity, and in imprisonment, comes before him; and he will either preserve the lives of those whom persecutors appoint to die, or he will receive them to glory. So that the harmless "sheep of his pasture will give him thanks for ever," according to the desire of their hearts; a succession of believers shall praise him to all generations; and the cause of God, however now run down, will finally triumph upon earth, as well as eternally in heaven.

## NOTES.

PSALM LXXX. Title. (Marg. Ref.) Many are of opinion, that this psalm was written, at the time when Jerusalem was destroyed by Nebuchadnezzar: but some think, that it relates to the desolations made by Sennacherib. Because, after the destruction of the city and temple by Nebuchadnezzar, God no longer "dwelt between the cherubim," above the mercy-seat, (1:) as the ark and mercy-seat, and the cherubim of gold, were destroyed, and never replaced; nor is the Lord, ever after that event, thus spoken of in Scripture; but Hezekiah, praying against Sennacherib, addressed God by this very title. (Is. xxxvii. 16, 17.)—The Septuagint also expressly calls this, "A psalm against the Assyrian." Again, Ephraim and Manasseh, (2:) seem to have had but little concern in the affairs of Judah, at the time of the Babylonian captivity: but during the reign of Hezekiah, many of these, and the other tribes constituting the kingdom of Israel, accepted of his invitation, joined the Jews in keeping the passover, and afterwards assisted in breaking down the idolatrous high places and altars, not only in Judah, and in Benjamin as connected with Judah; but likewise in Ephraim and Manasseh, (Notes, 2 Chr. xxx. xxxi. 1.)—Yet soon after, Sennacherib invaded the land, reduced the remnant of the ten tribes to abject slavery, invaded Judah, and threatened to destroy Jerusalem and the temple. It was therefore natural, at this crisis, to implore, that God would stir up his strength, and come to save Judah: and thus shew his glory, in the presence of Benjamin, in whose lot part of Jerusalem and of the temple was

situated; and also before Ephraim and Manasseh, to encourage them, and to shew that God approved Hezekiah's zeal for reformation.

V. 1. The psalmist seems to have offered this prayer, not for Judah only, but for the whole nation of Israel, including the ten tribes, which were subjugated, carried captive, and scattered by the Assyrians. JEHOVAH "the Shepherd of Israel," the protector, ruler, and guide of that favoured nation, had led Joseph, as well as Judah, like a flock, out of Egypt, through the desert and into Canaan: (Notes, xxiii. 1-3. lxxvii. 19, 20. Is. xl. 9-11. lxxiii. 11-14:) and there he dwelt between the cherubim, at Shiloh, in the tribe of Ephraim, before the ark was stationed at Jerusalem. (Marg. Ref.) The psalmist therefore, remembering these ancient displays of the glory of God in the midst of his people, implores him again to shine forth in the splendour of his power, truth, and love; to dismay their enemies, and to rescue and cheer his worshippers. This divine interposition is represented by the breaking forth of the sun after a dismal tempest, and that pleasing change which ensues. (Notes, 2 Sam. xxiii. 3, 4. Mal. iv. 2, 3.)

V. 2. These three tribes marched immediately after the ark and the cherubim, by divine appointment, in the wilderness, which seems to be here alluded to. (Num. ii. 17-24.) Stir up, &c. (Marg. Ref.)

V. 3. In order to renewed prosperity and comfort, the psalmist was deeply convinced, that a revival of pure religion was necessary; and therefore he repeatedly prayed, and thus taught the people to pray, for converting grace, in order that God might cause "his face to shine on them," &c. (7-19. Notes, iv. 6. lxxxv. 4. Num. vi. 24-26. Jer. xxxi. 18-20. Lam. v. 19-22.)

V. 4. This verse seems to mark out the time of Sennacherib's invasion, and his rapid success, notwithstanding the zeal of Hezekiah, Isaiah, and others for reformation, and their continual prayers for the interposition of God in behalf of his people. 'The faithful fear God's anger, when they perceive that their prayers are not forthwith heard.' (Notes, 2 Kings xviii. 16. 13-17. xix. 1-4. (14-19.)

V. 5, 6. The afflictions of Israel were so heavy and of such long continuance, that their bread seemed to be dipped in, and their cup filled to the brim with, their tears; whilst their neighbours contended about dividing their spoil, and derided their miseries. (Marg. Ref. Notes, 2 Kings xviii. 23-27.) The original word for "great measure," is supposed to mean a large cup, much larger than those which were commonly used to drink from. (Notes, cii. 3-11.)

V. 8-13. The nation of Israel, brought out of Egypt, planted in Canaan, (the ancient inhabitants having been extirpated to make room for it,) and favoured with many great advantages, temporal and spiritual, above all other nations, is here represented under the emblem of a vine, planted in a well-cultivated vineyard. (Marg. Ref.) The people so multiplied and prospered, especially in the days of David and Solomon, that this vine, having taken deep root, overspread the whole country, from the Mediterranean sea to the Euphrates; and its luxuriant branches grew strong like cedars, or covered the cedars to the top, by clinging to them. But nothing is here said of its fruitfulness; for it brought forth wild grapes. (Notes, Is. v. 1-7. Jer. ii. 20, 21.) This was the reason, why the heathen were allowed to desolate the land, as a wild boar would waste a vineyard; why the Romans were afterwards permitted to destroy Jerusalem; and why the Lord took from the Jews their peculiar privileges, and conferred them on the Gentile churches. (Notes, lxxxix. 38-51. Matt. xxi. 33-44.)—The vine is a constant emblem of the church of Christ, under every dispensation. It is a feeble tree, which needs support, and is of no value except for its excellent fruit. (Notes, Ez. xv.) It produces a vast quantity of luxuriant branches, which not only yield no grapes, but must be pruned away, or they will hinder those upon the fruitful branches from ripening. Thus mere professors of Christianity are branches of the true vine, which must be taken away, and cast into the fire, in order that true believers may become more abundantly fruitful. (Notes, John xv. 1-8.) Goodly cedars. (10.) "Cedars of God." (Marg. Note, civ. 16.)

V. 14, 15. (Marg. Ref.) The family of David, (which God had advanced and prospered for the good of Israel, and for his own glory,) as typical of



17 Let thy hand be upon <sup>a</sup>the man of thy right hand, upon the son of man <sup>b</sup>whom thou madest strong for thyself.

18 <sup>c</sup>So will not we go back from thee: <sup>d</sup>quicken us, and we will call upon thy name.

19 <sup>e</sup>Turn us again, O LORD God of hosts, <sup>f</sup>cause thy face to shine; and we shall be saved.

## PSALM LXXXI.

An exhortation to praise God with psalms and musical instruments, especially on the solemn feasts, 1.—3. God demanded this, because of his kindness to Israel, 4.—7. He commands the people to renounce idolatry, and trust on him alone, and complain of their disobedience; which had turned to their own loss, 8.—16.

To the chief Musician upon <sup>a</sup>Gittith, *A Psalm* <sup>b</sup>of Asaph.

<sup>c</sup>SING aloud unto God <sup>d</sup>our strength: <sup>e</sup>make a joyful noise unto <sup>f</sup>the God of Jacob.

2 Take <sup>a</sup>ha psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 <sup>b</sup>Blow up the trumpet <sup>c</sup>in the new moon, in the time appointed, on <sup>d</sup>our solemn feast-day.

<sup>e</sup>xlii. 11. 17. Matt. xxii. 32. <sup>f</sup>xlii. 3. xcv. 1, 2. cxlix. 1.—3. Mark xiv. 26. Eph. v. 19. Col. iii. 16. Jam. v. 13. <sup>g</sup>xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

Christ himself, even the promised Messiah, seems to have been principally intended. The Septuagint translates it, 'The son of man.' (17.)—'The son, whom thou hast made strong for thyself.' (Heb. Notes, lxxxix. 19, 37.)

V. 16. The vine, above described, (or the nation which God had brought out of Egypt, and planted in Canaan;) was in great measure cut down and burned with fire, by the dispersion of the ten tribes, and the success of the Assyrians in Judah: and though a remnant still remained, and a strong branch of David's race; yet if the anger of God were not turned away from them, they likewise must soon perish. (Notes, 2 Kings xix. 4, 30, 31.)

V. 17, 18. This may imply a request that God would uphold, strengthen, and defend his king, of David's race, on the throne of Judah, for the protection of his people, and the maintenance of true religion. (Note, 2 Kings xix. 15—19.) But "the man of God's right hand," "the son of man, &c." point out the promised Messiah very clearly, and may be considered as a prayer of the church for his coming, as "the power of God," for the conversion of sinners, and the salvation of his people. (Note, 14, 15.) They, who refer the psalm to the Babylonish captivity, interpret the preceding verse of the subversion of the kingdom, in the family of David, after the death of Josiah: and these verses as a prayer for another king of the same race to be advanced to the throne; in order that the people might be induced, and encouraged, to adhere to the worship of God, and to call on him in every time of trouble.

V. 19. An increase of earnestness in prayer seems discernible in comparing the three repetitions of this important request. (Notes, 3, 7.)

## PRACTICAL OBSERVATIONS.

He who dwelleth on the mercy-seat, is the good shepherd of his people, and leads them as a valued flock with all attention and tenderness. In all troubles and dangers, let us beseech him to "shine upon our souls," and upon our path, that we may be cheered and directed by his presence and favour; and let us treat him continually to "stir up his strength, and come and save us." But we can neither expect the comforts of his love, nor the protection of his powerful arm, except we are partakers of his converting grace. When we discover our need of this invaluable blessing, we ought to pray earnestly for it; the same must be our conduct when we have lost our comfort, and are exposed to rebukes by having relapsed into sin, and are become sensible of the necessity of returning to the Lord our rest; (Notes, i. 12, 13. cxvi. 7;) and, in all public calamities of churches or nations, we must observe the same order, and pray to be prepared, by converting grace, for returning comfort and prosperity.—The Lord is *really angry* at the prayers of the hypocrite, who employs them as a cloak for his iniquity; but not with those of any sinner, however vile, who sincerely seeks his mercy and grace. (Note, Prov. xv. 8, 9.) Yet, whilst he proves our sincerity, and increases our humility and fervency, by delays, we often think that he is *angry* against our prayers, and will not accept them; but we shall certainly find the contrary, if we persevere in asking and seeking.—The church of God in times of grievous oppressions, and the believer in times of darkness and distress, (especially when occasioned by sin,) may, for a while, be sunk in sorrows, and exposed to contempt and reproach, but when this leads to repentance, having sown in tears, they will reap in more abundant joy. (Notes, cxxvi. 5, 6. Matt. v. 4. 2 Cor. vii. 7—11.)—When we, in this favoured land, consider our manifold advantages, and our very disproportionate improvement of them, we shall perceive great cause for humiliation. We are planted, as in a well-cultivated enclosure, with every means of being fruitful in the works of righteousness; but, alas! the useless leaves of profession, and the empty boughs of notions and forms, abound far more than substantial piety and charity. The Christian religion, also, as planted by the apostles and primitive evangelists, took deep root, and spread very wide, so that it hath filled many nations, and it hath too generally proved an empty vine. The Lord's zeal for the honour of his own truth, precepts, and ordinances may be pleaded with him as a reason, why he should not break down the hedges, and permit infidels and heretics to root up the vineyard; and may suggest an inquiry why he permits them so long to practise and prosper. But when we consider the state of the purest parts of the visible church, we cannot wonder that we are visited with sharp corrections. He, however, who is not only the strongest branch, but the root and stem of the vine; who is "the man of God's right hand," "the son of

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B. C. 515.

h 15. cx. l. Dan. vii. 13, 14. John v. 21—29.

i lxxxix. 13. John vi. 66—69. Heb. x. 36, 39.

k lxxxix. 6. cxix. 25, 37, 40. 107. 154. 156. Cant. i. 4. Phil. ii. 12, 13.

l 3. 7. Jer. iii. 22, 23.

m 1. xxvii. 4. 9. xxxi. 10. xlv. 3.

n Ex. i. 14. vi. 6. 18. ix. 4. x. 27. Matt. xi. 29.

o lxxxix. 13. 2. Or, *banquet*.

p 1. 15. xxi. 14. 15. Ex. ii. 23. xiv. 10, 30, 31.

q Ex. xiv. 21, xix. 16, 18—21.

r Ex. xvii. 6, 7. Num. xx. 13, 24. Deut. xxxiii. 8.

s Or, *strife*.

t 17. Deut. xxxii. 46. 18. iv. 3. 4. John iii. 11, 32. 33. Acts x. 21. 1. John v. 9.

u Ex. xx. 2—5. 1 Cor. vii. 5, 6. x Deut. vi. 14. xxxii. 12.

v Ex. xx. 2. Jer. xi. 4. xxxi. 31—33. z xxxvii. 4. John vii. 37. xv. 7. xvi. 22. Eph. iii. 19, 20. Rev. xxi. 6. xxi. 17. a cii. 12, 13. Jer. ii. 11—13. vii. 23, 24. Zech. vii. 11. b Ex. xxxii. 1. Deut. xxxii. 15. Prov. i. 30. Heb. x. 29.

PS. LXXXI.

a viii. title.

b Or, *for Asaph*.

c lxxii. 4. Jer. xxxi. 7.

d cxviii. 1. 2. xxviii. 7. lli. 7. Phil. iv. 13.

e d xxxiii. 1 — 6. xlvii. 1—7. lxxvi. 1. c. 1, 2.

f Eph. v. 19. Col. iii. 16. Jam. v. 13.

g xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

k lxxxvii. 15, lxxxix. 1, 2. Am. vi. 8. l lxxxviii. 6. Ex. xlii. 8, 9. 14—17. Deut. iv. 45. Ez. xx. 30.

l Or, *against*.

Ex. xii. 12, 27. 29.

m cxiv. 1. Deut. xxxv. 49. 18.

n Ex. i. 14. vi. 6. 18. ix. 4. x. 27. Matt. xi. 29.

o lxxxix. 13. 2. Or, *banquet*.

p 1. 15. xxi. 14. 15. Ex. ii. 23. xiv. 10, 30, 31.

q Ex. xiv. 21, xix. 16, 18—21.

r Ex. xvii. 6, 7. Num. xx. 13, 24. Deut. xxxiii. 8.

s Or, *strife*.

t 17. Deut. xxxii. 46. 18. iv. 3. 4. John iii. 11, 32. 33. Acts x. 21. 1. John v. 9.

u Ex. xx. 2—5. 1 Cor. vii. 5, 6. x Deut. vi. 14. xxxii. 12.

v Ex. xx. 2. Jer. xi. 4. xxxi. 31—33. z xxxvii. 4. John vii. 37. xv. 7. xvi. 22. Eph. iii. 19, 20. Rev. xxi. 6. xxi. 17. a cii. 12, 13. Jer. ii. 11—13. vii. 23, 24. Zech. vii. 11. b Ex. xxxii. 1. Deut. xxxii. 15. Prov. i. 30. Heb. x. 29.

PS. LXXXI.

a viii. title.

b Or, *for Asaph*.

c lxxii. 4. Jer. xxxi. 7.

d cxviii. 1. 2. xxviii. 7. lli. 7. Phil. iv. 13.

e d xxxiii. 1 — 6. xlvii. 1—7. lxxvi. 1. c. 1, 2.

f Eph. v. 19. Col. iii. 16. Jam. v. 13.

g xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

PS. LXXXI.

a viii. title.

b Or, *for Asaph*.

c lxxii. 4. Jer. xxxi. 7.

d cxviii. 1. 2. xxviii. 7. lli. 7. Phil. iv. 13.

e d xxxiii. 1 — 6. xlvii. 1—7. lxxvi. 1. c. 1, 2.

f Eph. v. 19. Col. iii. 16. Jam. v. 13.

g xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

PS. LXXXI.

a viii. title.

b Or, *for Asaph*.

c lxxii. 4. Jer. xxxi. 7.

d cxviii. 1. 2. xxviii. 7. lli. 7. Phil. iv. 13.

e d xxxiii. 1 — 6. xlvii. 1—7. lxxvi. 1. c. 1, 2.

f Eph. v. 19. Col. iii. 16. Jam. v. 13.

g xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

PS. LXXXI.

a viii. title.

b Or, *for Asaph*.

c lxxii. 4. Jer. xxxi. 7.

d cxviii. 1. 2. xxviii. 7. lli. 7. Phil. iv. 13.

e d xxxiii. 1 — 6. xlvii. 1—7. lxxvi. 1. c. 1, 2.

f Eph. v. 19. Col. iii. 16. Jam. v. 13.

g xviii. 6. Num. x. 1.—9. 1 Chr. xv. 24. xvi. 6. 42. 2 Chr. v. 12. xiii. 12. 14. h Lev. xxiii. 24. Num. x. 10. xxviii. 11. 2 Kings iv. 23. Col. ii. 16. i Num. xv. 3. Deut. xvi. 15. 2 Chr. ii. 4. viii. 13. Lam. ii. 6. Nah. i. 15.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained <sup>a</sup>in <sup>b</sup>Joseph <sup>c</sup>for a testimony, when he went out <sup>d</sup>through the land of Egypt: <sup>e</sup>where I heard a language <sup>f</sup>that I understood not.

6 <sup>a</sup>I removed his shoulder from the burden: his hands <sup>b</sup>were delivered <sup>c</sup>from the <sup>d</sup>pots.

7 <sup>a</sup>Thou calledst in trouble, and I delivered thee; I answered thee in <sup>b</sup>the secret place of thunder: I proved thee at the waters of <sup>c</sup>Meribah. Selah.

8 <sup>a</sup>Hear, O my people, and I will testify unto thee: O Israel, <sup>b</sup>if thou wilt hearken unto me;

9 <sup>a</sup>There shall no <sup>b</sup>strange god be in thee; neither shalt thou worship any strange god.

10 <sup>a</sup>I am the LORD thy God, which brought thee out of the land of Egypt: <sup>b</sup>open thy mouth wide, and I will fill it.

11 But <sup>a</sup>my people would not hearken to my voice; and Israel <sup>b</sup>would none of me.

man whom the Father hath made so strong for himself," hath been carried through his work for his church, and is possessed of all power in heaven and earth for her benefit. The vine cannot, therefore, be ruined, nor can any fruitful branch perish, but the unfruitful will be cut off and cast into the fire. Let us, then, come to him, and abide in him, "without whom we can do nothing;" let us beg of him to uphold and strengthen us, that we may not go back from him: and let us still call upon his name, in behalf of ourselves, and of the whole church; "Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved."

## NOTES.

PSALM LXXXI. V. 1.—5. It is probable that this psalm was composed in the time of David, when the ark had been removed to mount Zion; and that it was especially intended for the new moons, and that in particular which began the seventh month, called the feast of trumpets, or the new year, according to the old computation. (Notes, Ex. xii. 2. Lev. xxiii. 24, 25. Num. x. 2—10. xxi. 1—6.) Some think that, on this day, Moses came down from the mount the second time, with the tables of the law, and full orders to erect a tabernacle, in the most sacred place of which these tables might be placed, in the ark of the covenant, and covered with the mercy-seat, over which the glory of God, as dwelling among his people, was displayed; and that this day was observed as a memorial of that event, and a testimony of the relation which subsisted between God and Israel.—The word rendered "psalm," may signify the instruments of psalmody, some of which are afterwards enumerated.—Joseph's family was counted the chief, before that of Judah was preferred. No doubt the descendants of Joseph were counted the chief, during most of the time that the Israelites continued in Egypt, as Joseph had there been the protector of the whole family.—God went *through* the land of Egypt, destroying all the first-born; or *against* the land, in all the plagues which he inflicted; (Notes, Ex. xi. 4, 5. xii. 11—14. 29, 30;) yet the feast of trumpets did not take place till almost seven months after Israel left Egypt; for their deliverance was in some sense incomplete, till Moses descended the second time from the mount, with tokens of God's reconciliation to his offending people.—In the last clause, the psalmist evidently speaks in the name of the nation, or the church of God, a corporate body from age to age. It seems that the Israelites did not understand the language of their haughty oppressors, which must have tended to render their bondage more distressing. (Notes, cxiv. 1, 2. Gen. xlii. 23.)

V. 6. It is evident that the Lord himself speaks, through the remainder of the psalm, though the change of person is not noticed. Some suppose that the voice of God, with which Israel in Egypt was unacquainted, was meant by "the language which he understood not;" and then this, and the following verses, may be considered as a recapitulation of God's messages to the nation, by Moses, during the events attending his deliverance.—God then said concerning Israel, "I remove his shoulder," &c.—It is not certain what is meant by "the pots;" whether any earthen vessels which the Israelites were employed to make, or the kilns in which the bricks were burnt; or the pots in which the food for this immense number of slaves was prepared, the flesh-pots which they afterwards regretted. (Note, Ex. xvi. 1—3.)

V. 7. (Marg. Ref.) *The secret, &c.* Some think that this refers to the cloudy pillar, from the *hidden recess* of which JEHOVAH spake in mercy to his people, and in thunder to his enemies. But, perhaps, mount Sinai is meant, from whose inaccessible summit, out of the midst of the thunder and lightning, the Lord spake the ten commandments; the first of which is afterwards referred to. (10. Notes, Ex. xix. xx.)

*I proved, &c.* (Notes, Ex. xvii. 1—7. Num. xx. 2—13.)

V. 8—10. The old translation of these verses seems as literal as the present version, and more expressive: "Hear, O my people, and I will protest unto thee; O Israel, if thou wilt hearken unto me, and wilt have no strange god in thee, neither worship any strange god; (For I am the LORD thy God, which brought thee out of the land of Egypt;) open thy mouth wide, and I will fill it." "If thou adherest to the worship of JEHOVAH alone, according to the terms of the national covenant, I will grant the largest desires of thy heart, and requests of thy lips."—According to the present translation of the ninth verse, the future is evidently put for the imperative; and it means, "Let no strange God," &c. "There will be no need, I will abundantly supply all thy wants;"



12 So <sup>1</sup>I gave them up unto <sup>2</sup>their own hearts' lust: and <sup>3</sup>they walked in their own counsels.

13 <sup>4</sup>Oh that my people had hearkened unto me, and Israel had walked in my ways!

14 <sup>5</sup>I should soon have subdued their enemies, and <sup>6</sup>turned my hand against their adversaries.

15 <sup>7</sup>The haters of the LORD should have <sup>8</sup>submitted themselves unto him: but <sup>9</sup>their time should have endured for ever.

16 He should have <sup>10</sup>fed them also with the <sup>11</sup>finest of the wheat: and with <sup>12</sup>honey out of the rock should I have satisfied thee.

### PSALM LXXXII.

The psalmist reminds magistrates of God's authority over them, and urges them to do their duty, 1-4. He reproves their ignorance and wickedness, and warns them of their approaching doom, 5-7. He prays for the establishment of God's kingdom, 8.

### A Psalm \*of Asaph.

<sup>1</sup>GOD standeth in the congregation of the mighty; <sup>2</sup>he judgeth among <sup>3</sup>the gods.

Deut. xxxii. 13, 14. Joel ii. 24. \* Heb. *fat of the wheat*. Judg. xlv. 8, 9, 18. 1 Sam. xiv. 25, 26. Job xxix. 6. Ps. LXXXII. \* Or, *for Asaph*. Ex. xviii. 21. 2 Chr. xix. 6, 7. Ec. v. 8. b 6, 7. cxxxviii. 1. Ex. xlii. 28. John x. 35.

and the larger their desires and expectations were, and the more copious and comprehensive their prayers, the more abundantly would they receive from his all-sufficiency.—It is almost impossible not to think in this place of our Lord's address to the Jews, "If any man thirst, let him come unto me and drink." (Note, John vii. 37-39. Marg. Ref.)—"I JEHOVAH, who brought thee out of the land of Egypt, am thy God." (10.) "With such an omnipotent and all-sufficient protector and friend, thou canst not want any other god." (Notes, Ec. xx. 7-9. 17-22.)

V. 11, 12. Israel, as a nation, were the people of God, by profession, covenant, and the strongest obligations; but they were not so by their own choice of him. They would not have him for their *portion*, and their Lord; but expected more advantages from their dumb idols than from him; and, therefore, they were left to be judiciously deceived, hardened, and ruined, as the just punishment of their sins.—Thus Wisdom, (that is, Christ,) complains, that men would none of her counsel; yea, they despised and hated her, and this was the cause of their destruction. (Notes, Prov. i. 19-31. Acts vii. 37-43. Rom. i. 24-27. 2 Thes. ii. 8-12.)

V. 13. (Notes, Deut. v. 28, 29. xxxii. 29.) Such expressions denote the Lord's willingness to receive returning sinners, and the delight which he takes in shewing mercy, and doing good, and in the faith and obedience of his people; and they prove, that the ruin of sinners is altogether the effect of their own pride and obstinacy. But it would be absurd to draw inferences from them, which cannot consist with other parts of Scripture. (Notes, Is. xlviii. 17-19. Ez. xviii. 23. xxxiii. 11. 1 Tim. ii. 3, 4.)—"One cannot help observing the similitude between the complaint here uttered, and one which hath since been breathed forth over the same people; "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Bp. Horne.) Note, Matt. xxiii. 37-39.)

V. 14, 15. "I should in a short time have quelled all their enemies; and by one victory after another have quite destroyed their adversaries.—All that maligned their prosperity, and set themselves against the design of the LORD to make them victorious over their enemies, should have been so daunted, that they should have dissembled their hatred, and been forced at least to counterfeit submission; but his people should have seen most blessed days, and enjoyed a substantial and durable happiness, without any interruption." (Bp. Patrick.)—The nation of Israel, if they had been obedient, would have possessed their privileges to the coming of Christ, and have been then incorporated into his church, which shall continue on earth to the end of time, and in heaven to all eternity.—Submitted, &c. Lied. (Marg. Note, lxxi. 1-3.)

V. 16. (Note, Deut. xxxii. 13, 14. Marg. Ref.)

### PRACTICAL OBSERVATIONS.

It is our duty and privilege to attend on the ordinances of God, and to abound in praise and thanksgiving: and we should excite one another to these pleasant services, embracing every opportunity for them, and improving all our ability in them. For the Lord is the strength of his people; and all the worship which we can render is far beneath his glorious excellencies; and our immense obligations to him, especially in our redemption from wrath and sin. When therefore he commands, and intimates his acceptance of, this reasonable service, he testifies his mercy and condescending love to us. For we ought never to forget the base and ruinous drudgery to which Satan had reduced us; or our rebellions against God, for which we deserved to have been left the bond-slaves of this cruel tyrant, and to have had our final portion with him. But when in distress of conscience we are led to cry for deliverance, the Lord answereth our prayers, and sets us at liberty.—As the giving of the law from Mount Sinai, and the trials of Israel in the wilderness, were proofs of the Lord's peculiar regard to that people; so, humiliating convictions of sin, and sharp afflictions, are generally, and the law written in our heart is always, evidential of the love of God to our souls.—But he speaks to many, both by the awful requirements and sanctions of his law, and by the invitations and promises of his gospel, and even to many who profess themselves his people, who yet will not hearken to his voice, or have him for their portion; for they foolishly expect more satisfaction from their sins, than from the all-sufficient God. Thus they provoke him to give them up to their own heart's lust, and to leave them to their perverse choice: and then, whilst they prosper in wickedness, and are envied by their fellow-sinners, they ripen apace for eternal ruin. But the Lord delighteth

A.M. 2002.

B.C. 912.

c Gen. vi. 3. Acts vii. 42. xiv. 16. Rom. i. 26, 27. 2 Thes. ii. 9-11. s Or, *the hardness of their hearts, or imaginations*. d Ex. xi. 9. Is. xxx. i. Jer. vii. 24. xlv. 16, 17. o Deut. v. 29. x. 12, 13. xxxii. 29. Is. xlviii. 18. Matt. xxiii. 37. Luke xix. 41, 42. n Num. xiv. 9, 45. Josh. xxiii. 13. Judg. ii. 20-23. g Am. i. 8. Zech. xiii. 7. h lxxxii. 2. &c. Ex. xv. 2. Deut. vii. 10. John xv. 22, 23. Rom. i. 30. viii. 7. i Or, *yielded feigned obedience*. Heb. *lied*. xviii. 44. lxxvi. 3. Marg. cii. 28. Is. lxxv. 22. Joel iii. 20. k xlviii. 14.

c lxii. 3. Ex. x. 3. 1 Kings xvii. 21. Matt. xvii. 17. d lviii. 1, 2. Ex. xxiii. 6, 7. Lev. xix. 15. Mic. iii. 1-3. 9-12. e Job xxxv. 19. Prov. xxvii. 5. Gal. ii. 6. f Heb. *Judg.* x. 18. Deut. x. 18. Is. i. 17. 23. f Jer. v. 28. xxii. 3. 16. Jam. i. 27. g lxxii. 12-14. Job xxxix. 12, 16. 17. Prov. xxvii. 11, 12. h cxi. 12. Neh. v. 1-13. Job v. 15, 16. i liii. 4. Prov. i. 29. Mic. iii. 1. Rom. i. 28. k Prov. ii. 13. iv. 19. Ec. ii. 14. John iii. 19. xii. 35. l x. 7. i Heb. *moved*. m l. Ex. xxii. 9. 28. John x. 34-36. n xlix. 12. Job xxi. 32. Ez. xxxi. 14. o lxxxiii. 11. p vii. 6. xlix. 26. xvi. 26. xvi. 13. cii. 13. Is. li. 9. Zeph. iii. 5. q ii. 8. xxii. 28. Rev. xi. 13. xv. 4.

2 <sup>1</sup>How long will ye <sup>2</sup>judge unjustly, and <sup>3</sup>accept the persons of the wicked? Selah.

3 <sup>4</sup>Defend the poor and fatherless: <sup>5</sup>do justice to the afflicted and needy.

4 <sup>6</sup>Deliver the poor and needy: <sup>7</sup>rid them out of the hand of the wicked.

5 They <sup>8</sup>know not, neither will they understand; <sup>9</sup>they walk on in darkness: <sup>10</sup>all the foundations of the earth are <sup>11</sup>out of course.

6 <sup>12</sup>I have said, Ye are gods; and all of you are children of the most high:

7 But <sup>13</sup>ye shall die like men, and fall <sup>14</sup>like one of the princes.

8 <sup>15</sup>Arise, O God, judge the earth: for <sup>16</sup>thou shalt inherit all nations.

in the conversion of sinners, and in the faith and obedience of his people. They may desire and ask as much as they will; and he will answer and exceed their expectations; their enemies shall be subdued; and their souls satisfied with those unspeakable blessings, which flow from "the rock of salvation;" their bodies also shall be fed with "food convenient for them," and their eternal inheritance secured to them; whilst all the haters of the Lord shall fall under his power, and perish for ever. May he then incline our hearts to obey his call, and walk in his ways: and may he enlarge and assist our prayers; that, being delivered from our enemies, we may "open our mouths wide," to take in the waters of life and salvation, and so drink and live for ever.

### NOTES.

PSALM LXXXII. V. 1. JEHOVAH, who judgeth the principalities and powers of the invisible world, will call to account the greatest of those, who exercise dominion over their fellow-creatures on earth. They seem as gods to their subjects, and they indeed are the Lord's appointed viceregents: (Notes, 6. Rom. xiii. 1-7.) but they are the subjects of his kingdom, even as other men; and he is especially at all times present in their courts, to animadvert on the justice or injustice of their decisions; to receive appeals from their sentence, when unrighteous, and to call them to a strict account if they abuse their power. (Marg. Ref.)—It is not known by whom, or when, this psalm was written; some date it in David's time, and others in that of Hezekiah.

V. 2-4. Is it not time to leave off your partiality, and no longer to favour a bad cause, because a man is rich and great; and can either give you a large bribe, if you will judge it for him, or do you mischief if you give sentence against him?—"Your duty is to do equal justice to all men that come before you; and to take particular care, that the poor and the fatherless, who have no money to give, nor any friend to solicit, and men of low condition, be not unjustly condemned." (Bp. Patrick.) (Notes, lviii. 1, 2. Ez. xxiii. 6-9. 2 Chr. xix. 5-11. Prov. xviii. 5.) (Marg. Ref.)

V. 5. They will not study the laws of God; or if they do, will not think it their interest to be governed by them;—insomuch, that the foundations of the kingdom, which are justice and truth, are shaken; all things are in confusion, and in danger to come to utter ruin." (Bp. Patrick.) (Marg. Ref.)

V. 6-7. The rulers of Israel, as especially appointed by JEHOVAH to be his representatives, to judge according to his law, and to be types of his anointed, were honoured with this high title; in which other magistrates share, in proportion to their religious advantages. But though outwardly honoured as gods, as children of the Most High, and as representing the Son of God himself; yet, as they in general abused these distinctions, the Lord would soon shew them their weakness, as mean mortal men; and leave them to be cast down from their dignity, like one of the princes, whom Israel crushed when they came up out of Egypt, or, in their subsequent wars. (lxxxiii. Notes, 1 John x. 32-39.)

V. 8. "Seeing no amendment, he desireth God to undertake the matter, and do justice himself."—This verse, however, seems to be a prophetic prayer for the coming of the Messiah, and the conversion of the nations to him. (Notes, ii. 7-9. lxxii. 8-11. lxxxvi. 9. xcvi. 7-9. Rev. xi. 15-18.)

### PRACTICAL OBSERVATIONS.

The authority of God should be acknowledged, honoured, and submitted to, in those governors whom his providence places over us. But they also must be reminded, that they are only viceroys of the King of heaven, bound under the strictest obligations, and the most awful responsibility, to do his will, and copy his example; that he witnesseth the use which they make of their authority, and will judge them for it; and that if with present impunity, they "judge unjustly, and accept the persons of the wicked," they will have a most terrible sentence denounced on them at last.—These plain truths are too generally forgotten, or discredited, by those in authority: they know not, because they "will not understand;" therefore they walk on still in darkness: (Note, John iii. 19-21.) and the perversion of law and justice, through their impiety and iniquity, subverts the foundations of social felicity, and enhances exceedingly the miseries of mankind. God hath indeed honoured rulers, (especially those placed over his people,) by entrusting to them, as it were, a share of his authority, and favouring them, as children, with a portion of his inheritance: and honourable and happy are they, who, out of a regard to him, "defend the poor and fatherless," do justice to the afflicted and needy, and



# PSALM LXXXIII.

The psalmist appeals to God concerning a formidable conspiracy of the enemies of Israel, 1-8. He prays that they may be confounded, for a warning to others, and for the honour of God, 9-18.

## A Song or Psalm \*of Asaph.

**K**EEP not thou silence, O God: hold not thy peace, and <sup>b</sup>be not still, O God.

2 For, lo, <sup>c</sup>thine enemies make a tumult: and they <sup>d</sup>that hate thee have <sup>e</sup>lifted up the head.

3 They <sup>f</sup>have taken crafty counsel against thy people, and consulted against <sup>g</sup>thy hidden ones.

4 They have said, <sup>h</sup>Come, and let us cut them off from <sup>i</sup>being a nation; that the name of Israel may be no more in remembrance.

5 For <sup>j</sup>they have consulted together with one <sup>k</sup>consent; <sup>l</sup>they are confederate against thee:

6 The tabernacles of <sup>m</sup>Edom, and the Ishmaelites; of Moab, and <sup>n</sup>the Hagarenes;

7 <sup>o</sup>Gabal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 <sup>p</sup>Assur also is joined with them: they have <sup>q</sup>holpen <sup>r</sup>the children of Lot. Selah.

9 Do unto them <sup>s</sup>as unto the Midianites; <sup>t</sup>as to Sisera, <sup>u</sup>as to Jabin, at the brook <sup>v</sup>of Kison:

10 <sup>w</sup>Which perished at <sup>x</sup>'En-dor: they became <sup>y</sup>as dung for the earth.

m Gen. xxv. 12-18. 1 Chr. v. 10, 19, 20. Hagarites. n Josh. xlii. 5. Ez. xxvii. 11. Asaph. xxv. 3. <sup>†</sup> Heb. been an arm to, &c. Is. xxxiii. 2. p Gen. xiv. 37. Deut. ii. 9. q Num. xxxi. 7, 8. Judg. vii. 22-25. Is. ix. 4, x. 26. r Judg. iv. 15-24. s Judg. v. 21. Kishon. t Josh. xvii. 11. 1 Sam. xxviii. 7. u 2 Kings ix. 37. Jer. viii. 2. xvi. 4. Zeph. i. 17.

deliver them out of the hands of the wicked.—But, as for ungodly rulers, their disgrace and misery will equal their present abused distinctions; and they will feel the insignificance of that pre-eminence, which made them forget that they were men, when death shall arrest them, and hurry them to judgment; and they shall be condemned with those princes who made war against Israel of old.—We should, however, be thankful for the blessings of civil government, which, with all its defects, is of great advantage to mankind. And we should pray for our rulers, and leave such as misbehave to the judgment of God. But, considering the state of affairs in the world, from the beginning hitherto, we have need, even on that account, to pray most earnestly and constantly, that the Lord Jesus would arise, and take possession of his inheritance, and rule over all nations in truth, righteousness, and peace.

## NOTES.

PSALM LXXXIII. V. 1-4. It is generally, and with probability, conjectured, that this psalm was written, (perhaps by some of Asaph's descendants,) in the reign of Jehoshaphat, when a most formidable confederacy was formed against him; and when Judah was invaded by a very large army composed of many nations, of whom the Moabites and Ammonites seem to have been the principal, and the others their allies: and it appears, that enmity to God and religion, excited by Jehoshaphat's zeal for reformation, had a considerable effect in exciting them against him. (Notes, 2 Chr. xx. 1-4.) So that it was, in fact, the cause of God which they opposed; uniting crafty policy with powerful exertions, entirely to destroy his people, and to blot out the memorial of them from the earth. (Notes, Esth. iii. 6-15.) The term "hidden ones," seems to denote the Lord's peculiar people, who were hidden under his immediate protection from the devices of their enemies. (Marg. Ref.)—Some render the words "hidden things," understanding them, of the treasures reposit in the treasuries of the temple.

V. 6-8. (Marg. Ref.) Assur, (or the Assyrians,) was called in by the other confederates, as a powerful ally, to ensure the destruction of the hated nation.

V. 9-11. (Notes, Judg. iv. —viii.) Endor lay in the north of Canaan, near the place in which Sisera's army was destroyed. (Marg. Ref.)

V. 12. "The houses of God" seem to denote, not only the temple and its out-buildings: but also the palaces and houses, in which the princes, priests, and chief persons of God's people, dwelt. It is not certain, that any buildings for the public worship of God, (like the synagogues of later ages,) were at this time erected. (Note, lxxiv. 8.) But perhaps these idolaters might consider the high places as houses of God, especially such as were not used in idolatry. (Note, 2 Kings xvii. 22.)

V. 13-18. So many of the verbs in this passage are imperative, that it must be interpreted as a prayer: but it should be observed, that the persons prayed against were the enemies and haters of God, who sought with implacable malice to extirpate his people, and destroy true religion; and, that the honour of God, and the interests of truth and righteousness, required this example of severity. The images employed are very striking, and are best explained by the marginal references. The expression, "that they may seek thy name," implies, that the imprecation was only meant, in the strongest sense, on the supposition that the invaders remained incorrigible in enmity to God, in which case, "Let them be confounded and troubled for ever," &c.: that men of other nations may take warning, and learn by their doom, that JEHOVAH the God of Israel, alone, is the almighty Lord and Sovereign of the whole earth; and not merely the local deity of one nation.

## PRACTICAL OBSERVATIONS.

Enmity to the holiness and authority of God is the real cause of the hatred borne to his people. Men of different nations, interests, parties, humours, and

M.A. 3169.

B.C. 535.

\* Or, for Asaph. a xxviii. 1. xxv. 22. xlv. 23. 1.3. cix. 1. 2. b Is. xlii. 14. c ii. 1. 2. lxxiv. 4. 23. 2 Kings xix. 28. Jer. i. 19. Matt. xxvii. 24. Acts iv. 26, 27. xvi. 22. xvii. 5. xxi. 28. &c. xxi. 30. xxii. 22. xxiii. 10. d lxxx. 15. e lxxxv. 4, 5. xliii. 3. Is. xxxviii. 23. Dan. v. 20-23. f x. 9. lvi. 6. lxxv. 2. 1 Sam. xlii. 19. Is. vii. 6, 7. Luke xx. 20-23. g xxvii. 5. xxi. 20. xci. 1. Col. iii. 3. h Ex. i. 10. Esth. iii. 6-9. Prov. i. 12. Jer. xi. 19. xxxi. 36. Dan. viii. 25. Matt. xxvii. 62-66. Acts iv. 7. ix. 1. 2. i Prov. xxi. 30. Is. vii. 5. 7. viii. 9. 10. John xi. 47-53. Acts xxiii. 12. Rev. xvii. 13. xix. 19. <sup>†</sup> Heb. heart. k Josh. x. 3-5. 2 Sam. x. 6-8. Is. vii. 2. l 2 Chr. xx. 1. 10. 11.

x Judg. vii. 25. y Judg. viii. 12. 21. z 4. lxxiv. 7, 8. 2 Chr. xx. 11. a xxii. 1. xlv. 4. lxxiv. 11, 12. b Is. xlii. 12-14. c lxxviii. 1, 2. Ex. xv. 7. Job xlii. 25. xxi. 18. Is. xl. 24. xli. 2. Jer. xlii. 24. d Is. xxx. 33. xxxiii. 11, 12. lxxv. 1. 2. Ez. xx. 47. 48. Mal. i. 1. e Deut. xxxii. 22. Nah. i. 6, 10. f xl. 6. 1. 3. lxxviii. 9. Job ix. 17. xxvii. 20-23. Is. xxxviii. 17. xxx. 30. Ez. xlii. 11-14. Matt. vii. 27. Jer. xlii. 18. g vi. 10. ix. 19. 20. xxiv. 5. h xxxv. 4. 26. xl. 14. 15. cix. 29. i ix. 16. lxx. 13. 1 Kings xviii. 37. 2 Kings xix. 19. Is. v. 16. Jer. xvi. 21. Ez. xxx. 19. xxxviii. 23. k Gen. xxii. 14. Ex. vi. 3. l xlii. 8. Is. liii. 1. Jer. xlii. 18. 32. Mic. iv. 13. Zech. iv. 14.

PS. LXXXIII. a viii. lxxxi. lxxii. \* Or, of.

b xxvi. 8. xxvii. 4. xlviii. 1. 2. lxxvii. 2. 3. cxxii. 1. Heb. ix. 23, 24. Re. xxi. 2. 3. 22, 23. c ciii. 20, 21. 1 Kings xxii. 19. Neh. ix. 6. Is. vi. 2, 3.

11 Make their nobles like <sup>a</sup>Oreb, and like Zeeb: yea, all their princes as <sup>b</sup>Zebah, and as Zalmunna:

12 Who said, <sup>c</sup>Let us take to ourselves the houses of God in possession.

13 <sup>d</sup>O my God, make them <sup>e</sup>like a wheel: <sup>f</sup>as the stubble before the wind.

14 <sup>g</sup>As the fire burneth a wood, and as <sup>h</sup>the flame setteth the mountains on fire;

15 So <sup>i</sup>persecute them with thy tempest, and make them afraid with thy storm.

16 <sup>j</sup>Fill their faces with shame; that they may seek thy name, O LORD.

17 <sup>k</sup>Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 <sup>l</sup>That <sup>m</sup>men may know that thou, <sup>n</sup>whose name alone is JEHOVAH, art <sup>o</sup>the Most High over all the earth.

# PSALM LXXXIV.

To the chief Musician upon <sup>a</sup>Gittith, A Psalm <sup>b</sup>\*for the sons of Korah.

The psalmist expresses his strong affection for the courts of God, 1-3. He shews the blessedness of those who attend there, or cordially resort thither, 4-7. He prays to be restored to them; and celebrates the great goodness of God to his people, 8-12.

**H**OW amiable <sup>a</sup>are thy tabernacles, <sup>b</sup>O LORD of hosts!

sentiments, readily unite against the church. The precise Pharisee, the time-serving Herodian, and the infidel Sadducee, agreed to hate and oppose Christ: Herod and Pilate, though before at enmity, were made friends, as being of one mind to treat Jesus with contempt: (Notes, Matt. xvi. 1-4. xxii. 15-33. Luke xxiii. 6-10.) and hypocrisy and profaneness, superstition and scepticism, and even enthusiasm and atheism, often confederate against his humbling doctrine and holy cause. For the consultation has been from the beginning, how to extirpate the church, that neither preacher nor professor of the truth should be left, and "that the name of Israel should be had no more in remembrance." (Notes, Acts v. 17-28.) But whatever arrogance, tumult, subtlety, or resolution, may be found among those who hate the Lord, and would lay hands on his worshippers, and "take to themselves his houses in possession;" their intentions must ultimately be frustrated. His people, whose "life is hid with Christ in God," and whose excellency is equally hidden from the carnal eye, are safe under his protection. (Note, Col. iii. 1-4.)—Whilst the Lord is still and keeps silence, and persecutors insult and triumph, the apparent danger often excites believers to great fervency in prayer; and then in due time he arises to plead their cause: so that the doom of the ancient enemies of the church will be that of all others to the end of the world; or one still more dreadful. For such are "vessels of wrath fitted for destruction, even as a bowl is fitted to roll impetuously down a declivity; as stubble to be driven before a vehement wind; or as the dry wood, thorns, and brambles upon the mountains, are fitted to be consumed by the flames." (Note, Luke xxiii. 26-31.) Thus the stormy tempest of divine vengeance will persecute them with dreadful consternation into "the fire prepared for the devil and his angels;" unless they be so humbled, and ashamed of their sins, as to repent, and seek the pardoning mercy of their offended Lord: for assuredly all impenitent sinners shall be troubled, and ashamed, and perish for ever.—The Lord will be glorified in the punishments which he inflicts: if present judgments fail of bringing those who suffer them to repentance, they are often so evidential of his power and justice, as to warn others to flee from his wrath, and seek his favour: and doubtless the final punishment of the wicked will answer most important purposes, throughout the universal and everlasting kingdom of God. But may we so know, that "he whose name is JEHOVAH, is most high over all the earth," as to fear his powerful wrath, seek his inestimable favour, trust his mercy and grace, and yield ourselves to be his willing and devoted worshippers and servants! and may we chiefly seek the destruction of those tumultuous and confederated enemies, our "fleshy lusts, which war against the soul."

## NOTES.

PSALM LXXXIV. V. 1, 2. It is not said, by whom, or on what occasion, this psalm was written: but it is generally thought, that David composed it, when driven from Jerusalem by Absalom's rebellion. (Notes, xlii. xliii. lxxii.) Yet this is by no means certain: and some think that it was made by some pious Levite, in the days of Hezekiah, when kept from the temple by the Assyrian army.—The psalmist, however, reflecting with regret on the beauties of the sanctuary, and the delight which he had taken in attending on the ordinances there administered; not only breaks out in the language of strong and ardent desire, to be restored to the courts of God; but declares that his soul so earnestly longed after the living God himself, and the enjoyment of his love, that his body also was affected by it. (Notes, lxxiii. 25-28. cix. 19-21. 80, 81. Cant. ii. 5. v. 8.) Or he may mean, that he longed to "present his body as a living sacrifice," by such external acts of worship as would most suitably express the fervent affections of his soul.—Living God. (2.) (Notes, Josh. iii. 10-13. 1 Sam. xvii. 25, 26. Jer. x. 9, 10. Dan. vi. 25-28. 1 Thes. i. 9, 10.)



2 <sup>a</sup>My soul longeth, yea, even fainteth, for the courts of the LORD: <sup>a</sup>my heart and my flesh crieth out for the living God.

3 Yea, 'the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 <sup>a</sup>Blessed are they that dwell in thy house: <sup>b</sup>they will be still praising thee. Selah.

5 Blessed is the man <sup>a</sup>whose strength is in thee; <sup>b</sup>in whose heart are the ways of them:

6 <sup>a</sup>Who passing through the valley of <sup>a</sup>Baca, make it a well; <sup>b</sup>the rain also <sup>a</sup>fillethe the pools.

7 <sup>a</sup>They go from <sup>a</sup>strength to strength, *every one of them* <sup>b</sup>in Zion appeareth before God.

1 *lxvi. 10-12. John xv. 33. Acts xiv. 22. Rom. v. 3-5. vii. 37. 2 Cor. iv. 17. Rev. vii. 14. \* Or, mulberry-trees, make him a well, &c. 2 Sam. v. 23, 23. m. lxviii. 9. 2 Kings iii. 9-20. + Heb. covereth. n Job xvii. 9. Prov. iv. 18. Is. xl. 31. John xv. 2. 2 Cor. iii. 18. 2 Pet. iii. 13. 1 Heb. company to company. Luke ii. 44.0 xliii. 3. Deut. xvi. 16. Is. xlviii. 13. Jer. xxxi. 6. Zech. xiv. 16. John vi. 39. 40. xiv. 3. 1 Thes. iv. 17.*

V. 3. The psalmist seems here to envy the birds their privilege of building their nests at, or near to, the altars of God; (meaning the tabernacle or temple, where were the altar of burnt-offering and the altar of incense,) while he was driven as an exile to a great distance from them. Yet, as it can scarcely be conceived, that the birds were left unmolested in their nests to hatch and brood their young, at the altar of God, in the days of David; it has been supposed, that he only meant, that the birds found in their nests that tranquillity, repose, and satisfaction, which the ordinances of God had afforded him, but of which he was now deprived. (Note, Matt. viii. 18-20.)—My King, &c. (Notes, xlv. 4. xlv. 1. xlv. 1. 2. Matt. xxv. 34-40.)

4. Some of the priests and Levites dwelt continually at the sanctuary, which to a carnal mind might appear a wearisome confinement: but the psalmist deemed them very happy; and those also who resided so near to the courts of God, that they could constantly join in the praises and adorations there presented, and who counted this their delightful employment. (Notes, 10. xxvi. 9-11. xxvii. 4-6. cxxxiv. cxxxv. 1-3. 1 Chr. xvi. 37-43.) The Septuagint renders the latter clause; "They will praise thee for ever and ever," by the strongest term for *eternity* contained in the Greek language; and no doubt the psalmist counted those happy who perpetually praised God at the sanctuary on earth; because this was both a preparation for the eternal worship of heaven, and an earnest of it. (Notes, xxx. 11. 12. xlv. 1. 2. clxvi. 2.)

V. 5. (Notes, 11. 12. i. 1-3. xxxii. 1. 2. lxx. 4.) 'Happy also is that man, (how mean soever his outward condition be,) who, relying on the Divine protection, (Ex. xxxiv. 24;) goes up three times a year to the solemn feasts at Jerusalem; or, when debarred that liberty, is one of those devout persons, whose hearts are more in the high ways that lead thither, than at their own homes. (Bp. Patrick).—The man who, trusting in God for strength and protection, pressed through dangers and difficulties, from cordial love to the courts of God, aptly represented those who, being strong in the Lord, walk with alacrity in his ways, aspiring after, and longing for, the joys of heaven. (Marg. Ref.)

V. 6, 7. 'The valley of Baca, or of mulberry-trees, was a barren place: so that they which passed through must dig pits for water; signifying that no lets can hinder them, that are fully bent to come to Christ's church; neither yet will God ever fail them. "Some translate "Baca," *weeping, or misery*: and probably is a dreary valley, through which from some parts of the land the people must pass, in going up to Jerusalem: but in one way or other, they, who from regard to the ordinances of God, encountered the difficulty, were carried well through it. The word rendered "the pools," signifies also *blessings*; and the clause may well be rendered, "The rain of blessings covereth them;" not only refreshing rain, in plenty, to cool the ground and supply them with waters, but also showers of "blessings," or heavenly consolations. (Ex. xxxiv. 26.) Thus they were enabled to proceed with increasing vigour and alacrity; till each of them appeared before God in his courts on mount Zion; or, till "the God of gods appeared to them in Zion," manifesting his glory, and communicating spiritual blessings through his holy ordinances. (Notes, Job xvii. 8, 9. Is. xl. 27-31.)—The whole description may be properly accommodated to the Christian's pilgrimage, through this vale of tears to the felicity of heaven.

V. 8, 9. The power of the LORD God of hosts to repel every enemy, and remove every obstacle, and his readiness to hear the requests of the patriarch Jacob and his descendants, encouraged the psalmist's earnest prayer, to be permitted, according to the desire of his heart, to return to the courts of God. (Notes, Gen. xxxii. 9-12. 24-30. Hos. xii. 3-6.)—He also entreated him to "look on the face of his anointed;" his Messiah; 'his Christ, the king, as the type of Christ;' or 'for Christ's sake, whom I represent.' If David wrote this psalm, he might mean to request God, that he would favour his king, whom he had expressly chosen, and ordered to be anointed; and not suffer a rebel and an usurper to prevail against him. (Notes, i. 1-6.) But he is generally supposed to have looked forward to the promised Messiah, of whom he was the type and progenitor: and indeed he might plead this as a powerful argument why the Lord should rescue him from his enemies, that the Messiah was to descend from him; and he might expect that the root should be preserved for the sake of that illustrious branch. (Notes, Is. vi. 13. vii. 2. lxx. 8-10. Matt. xxv. 10, 22.)

V. 10. (Marg. Ref. Notes, Luke ii. 41-52. Rom. viii. 5-9. Jam. ii. 1-4. Rev. iii. 12, 13.) 'I would rather choose to be in the lowest and basest room in thy holy tabernacle, than to be settled in whatsoever dignity out of the bounds of thy church.' (Hall.)

A. M. 3469.

B. C. 535.

d xlii. 1, 2. lxiii. 1, 2. lxiii. 26. cxix. 20, 81. cxliii. 6. Cant. ii. 4, 5. v. 8. e Job xxiii. 3. Is. xxvi. 9. lxvi. 1. f x. 1. xci. 1. cx-i. 7. Matt. viii. 20. xxiii. 37.

g xliii. 6. xxvii. 4. lxx. 4. cxxxiv. 1-3. h lxxi. 8. lxx. 1. i. 2. 21. Is. xli. 4, 5. Rev. vii. 15.

j xxvii. 7, 8. Is. xlv. 24. Zech. x. 12. 2 Cor. xii. 9. Phil. iv. 13. k xl. 8. xlii. 4. lv. 14. Is. xxvi. 9. Jer. xxxi. 33. l 4, 5. Mic. iv. 1.

p li. xxviii. 1. Gen. xv. 1. Deut. xxxiii. 29.

q ii. 2, 6. Marg. lxxxi. 20. 1 Sam. ii. 10. 2 Sam. xxiii. 1. 2 Chr. vi. 42. Acts iv. 27.

r 1, 2. xxvii. 4. xliii. 3, 4. lxiii. 2. Luke ii. 16. Rom. viii. 5, 6. Phil. iii. 20.

s Heb. I would choose rather to sit at the threshold, Jam. ii. 3.

s xlvii. 14, 15. xxvii. 8-10. cxli. 4, 5.

t xlvii. 1. Is. lx. 19, 20. Mal. iv. 2. John i. 9, 10. viii. 12. Rev. xx. 23. xlvii. 9. cxv. 9-11. cxix. 114. Gen. xv. 1. Prov. ii. 7. x John i. 16. Rom. viii. 16-18. 2 Cor. iii. 18. iv. 17. Phil. i. 6. y xxxiv. 9, 10. lxxv. 12. Matt. vi. 33. Phil. iv. 19. z xv. 2. Prov. ii. 7. x. xxviii. 6. 18. Mic. ii. 7. Gal. ii. 14. a ii. 12. xxxiv. 8. lxii. 8. cxlvi. 5, 6. Is. xxx. 18. 1. 10. Jer. xvii. 7, 8.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God <sup>a</sup>our shield, and look upon <sup>a</sup>the face of thine anointed.

10 For <sup>a</sup>a day in thy courts is better than a thousand. <sup>a</sup>I had rather be a doorkeeper in the house of my God, than <sup>a</sup>to dwell in the tents of wickedness.

11 For the LORD God is <sup>a</sup>a sun and <sup>a</sup>shield: <sup>a</sup>the LORD will give grace and glory: <sup>a</sup>no good <sup>a</sup>thing will he withhold from them that <sup>a</sup>walk uprightly.

12 O LORD of hosts, <sup>a</sup>blessed is the man that trusteth in thee.

V. 11, 12. The sun enlightens, warms, enlivens, and fructifies the face of the earth: thus the Lord gives light, comfort, and fruitfulness to those on whom he shines with the beams of his saving grace. This sun may indeed be clouded or eclipsed; but it remains unchanged, and will soon burst forth again, as if with increasing splendour. (Notes, 2 Sam. xxiii. 3, 4. Mal. iv. 2, 3.)—In this world the Lord gives "grace," which, as a sun, he ripens into "glory" in the world above; (Notes, lxxiii. 23-28. Rom. v. 1, 2;) while, as a shield, he protects the happy man who trusts in him, against all assailants, however formidable; and withholds nothing truly good from any who walk before him in truth. (Marg. Ref. Notes, Gen. xv. 1. Deut. xxxiii. 29. 2 Sam. xii. 8. Matt. vi. 33. 34. 1 Tim. iv. 6-10.)—This the psalmist knew, which cheered his spirits amidst his tribulations, and while he waited the answer to his prayers.

## PRACTICAL OBSERVATIONS.

Divine ordinances are the believer's solace in this evil world; because in them he communes with "the living God," and enjoys his gracious presence. (Notes, cxiii. 1, 2. Is. lviii. 13, 14.) This renders his tabernacles so amiable in his eyes, and dear to his heart: this causes him to value the privilege of attending them; and to regret, as the greatest calamity, the banishment or confinement from them. Indeed the Lord himself is "the rest" of his people; (Notes, xc. 1, 2. xci. 1, 2. cxvi. 7;) but on earth they cannot approach him, except through his appointed means of grace; so that these are to their souls, as the nest to the bird, which resorts thither, and is contented and easy, but is unsettled when absent; yet this is only an earnest of the happiness of heaven, where the blessed inhabitants are always praising their God. But how can they dream of entering that holy habitation, and sharing its pure pleasures and society, who complain of the worship of God on earth as a tedious and wearisome task? (Note, Am. viii. 4-10:) who think those wretched, that spend all their days in his service; because they share not the carnal pleasure and dissipations, which themselves prefer to the employment of angels? But not only are they happy, who have arrived at heaven: they likewise may be congratulated, who have set out, with the desire of their hearts, in search of that felicity; and who, making the Lord their strength, walk with pleasure in his ways, and approve them in their hearts. They may have to pass through many a valley of weeping, and many a thirsty desert: but wells of salvation shall be opened for them, and consolations sent for their support. The journey itself, and the prospect of its happy end, will revive their hearts; they shall go from strength to strength, with increasing cheerfulness and confidence, till every one of them arrives safe in the holy city, to appear before God, to see him as he is, and to be for ever with him, and like unto him. (Note, 1 John iii. 1-3.) May the Lord then incline the heart of every one of us to set out and proceed with alacrity in this pilgrimage, and may he defend us through it: may we pray without ceasing, (through the great Mediator, the Lord's anointed; whose face he beholds, and whose intercession he delights in,) for ourselves and for all our fellow-travellers. Thus we shall learn to count one day in the courts of God better than a thousand spent elsewhere: to value the little time which we have employed with him, more than all the rest of our lives; and to deem the meanest place in his service preferable to the highest preferments in the tents, or even in the palaces, of the ungodly. If we do not choose in this manner, we are *carnally-minded*, and "to be carnally-minded is death." But what can all the honours, riches, and distinctions of the world do for us, compared with the blessings of his favour, who is the "sun and the shield" of his people? If he gives us grace here and glory hereafter, he will not withhold any thing truly good from us. He hath not indeed engaged to give riches and temporal dignities; but he hath promised to give grace and glory to every one, who seeks for them in his appointed way; and he delighteth in fulfilling this promise. What is grace, but heaven begun below, in the knowledge, love, and service of God? What is glory, but the completion of this felicity, in perfect conformity to him, and the full enjoyment of him for ever? And if he hath begun to give us grace, his grace will be sufficient for us, and will certainly ripen into glory. Let us then seek this true happiness; and desire to be fruitful, through the benign influences of the Sun of righteousness, as well as safe and cheerful under the protection of "the shield of salvation." Let us study to walk uprightly in his ways, and to trust in his mercies; let us thankfully receive what he gives, and be well satisfied to be without what he withholds, or takes away; for we may be sure that he sees it evil for us; and let us hold it fast, as an indisputable principle, notwithstanding all possible tribulation, that "the man is happy, who trusteth in the LORD of hosts, the God of Jacob."



## B. C. 536

m 1. 23. xci. 16.  
Jer xlii. 12.

8 <sup>a</sup>I will hear what God the LORD will speak: <sup>o</sup>for he will speak peace unto his people, and <sup>p</sup>to his saints: <sup>q</sup>but let them not turn again to <sup>r</sup>folly.

10 <sup>u</sup>Mercy and truth are met together; <sup>x</sup>righteousness and peace have kissed *each other*.

11 <sup>y</sup>Truth shall spring out of the earth; and <sup>z</sup>righteousness shall look down from heaven.

12 Yea, <sup>a</sup>the LORD shall give *that which* is good; and <sup>b</sup>our land shall yield her increase.

13 <sup>c</sup>Righteousness shall go before him; and <sup>d</sup>shall  
<sup>e</sup>set us in the way of his steps.

32—34. John vii. 17. Acts x. 2—4. xi. 13, 14. xiii. 26. t Is. iv. 5. Ez. xxvi. 20.  
ii. 5, 8. Luke ii. 32. John i. 14. u lxxxix. 14. c. 5. Ex. xxxiv. 6, 7. Mic. vii. 20.  
i. 17. x lxxix. 13. Is. xxxiii. 16—18. xlv. 22. Jer. xxiii. 5, 6. Rom. ii. 25, 26.  
t Is. iv. 5. Ez. xxvi. 20. Jer. xxiii. 5, 6. Rom. ii. 25, 26.

e. 14. 2 Cor. v. 21. Eph. i. 6. a lxxxvii. 11. Mic. vi. 8. 1 Cor. i. 30. Eph. i. 3.  
 xvii. 6. lxxii. 16. Is. xxx. 23. dxxii. 15. Matt. xiii. 1. 8. 23. Acts ii. 41. xxi. 20.  
 c lxxii. 23. c lxxxix. 14. Is. lviii. 8. d Matt. xx. 27. 28. John xiii. 14. iv. 1. 3.  
 ii. 20. Eph. v. 1, 2. Phil. ii. 5-8. Heb. xii. 1, 2. 1 Pet. ii. 18-24. iv. 1.

PSALM LXXXV. V. 1.—3. This psalm seems to have been written, either during the Babylonish captivity, or before the people were re-established in their own land.—‘It might be much better used by them,’ (the Jews,) ‘after their return from the captivity of Babylon, than at any other time; when they were infested with many enemies, who disturbed the peaceable enjoyment of their country and religion.’ (*Bp. Patrick.*) (*Notes, Era iv.—vi.*)—The Lord had formerly been favourable unto their fathers, and had often brought back their captivity, having pardoned those sins for which they had been sold into the hands of their enemies; and this gave the captive Jews encouragement again to expect deliverance. (*Marg. Ref.*) Or, ‘We have received the beginnings of deliverance, as a token of thy forgiveness and reconciliation; therefore “perfect what concerneth us.”’ (*Note, cxlviii. 8.*)

V. 4. 'Our sins indeed deserve worse than all our sufferings, and retard our re-establishment; but turn and convert us to thyself by thy special grace, and make way for the more complete effects of thy reconciliation to us.' (*Notes*, lxxx. 3. 19. *Jer.* xxxi. 18-20. *Dun.* ix. 14-20.)

V. 5—7. (*Notes*, lxxiv. 1, 2. lxxvii. 5—12. *Marg. Ref.*) 'He confesseth that our salvation cometh only of God's mercy.' (*Notes*, *Ezra* iii. 8—13. *Jer.* xxxiii. 11.)

V. 8. The prophet having prayed for mercy and salvation, waited to hear what message "God the Lord" would send by him; being assured that he had thoughts of peace towards the nation of Israel, whom he had taken for his people, and specially favoured, and that a peace-maker would at length be sent to them. But as folly, or idolatry or wickedness, had brought on them their former miseries, he warned them to beware, when again favoured and prospered, not to return to the same foolish and rebellious conduct; or, predicted that they would not.—After the captivity, the nation was preserved from gross idolatry till the Redeemer came; and he both went himself and sent his apostles and ministers, to speak peace to Israel first, and to "bless them by turning every one of them from his iniquities." (*Note, Acts iii. 22–26.*) But the nation rejected him and his message, and, returning to rebellion and folly, was deprived of its peculiar privileges; and then peace was spoken in Christ's name to the Gentiles, who became the people and "saints" of God by faith in Christ Jesus, and returned no more to their dumb idols and evil courses. (*Marg. Ref.*)

V. 9. The temple and ordinances of God had been "the glory" of Israel: and that glory in some measure dwelt among them again after the captivity. But the Redeemer, who appeared in that land, was its chief glory; his coming approached, and his salvation was, at all times, nigh those who feared the Lord.—Christ himself, "the salvation of God," and the glory of his people Israel, was evidently predicted; and the expectation of this great deliverer was intended to be the support of true believers under their trials, through successive ages; even as the expectation of his coming to make his cause triumphant, and at length to raise the dead, and judge the world, is, under the new-testament dispensation. (*Notes, 1 Cor. iv. 2—5. Tit. ii. 11—14. Heb. ix. 27. 28.*)

V. 10—13. When God restored the captive Jews, he *mercifully* fulfilled his *faithful* promises to them. He had glorified his justice in their sufferings, and he might consistently return unto them in peace. Thus whilst *truth* was performed on earth, *righteousness* looked down from heaven with approbation. The Lord conferred manifold benefits on his people : their land again gave its increase, both of the fruits of the earth, and of the fruits of righteousness ; for the justice and holiness of God, which had been so conspicuous in those dispensations, had a powerful effect to attach the people to his ordinances, and commandments, and to teach them to copy the example of his equity, truth, and mercy. Thus this passage may be explained ; but the interpretation is comparatively uninteresting, and falls below the energy of the expressions made use of.—It is therefore generally, and justly no doubt, interpreted in a far higher and fuller sense, of the harmony of the Divine attributes in the redemption of sinners by Jesus Christ. The *truth* of the promises is manifested by the *mercy* of God in sending the Redeemer ; and the *truth* of the types and prophecies, in his person, miracles, obedience, and atonement : ( *Note*, John xiv. 4—6 : ) but especially the *truth* of the threatenings now consists with the exercise of mercy to believers, through the great surety, “who bare their sins in

his own body on the tree." (*Notes, Is. liii. 4—12. Dan. ix. 24: 1 Pet. ii. 18—25. 1 John ii. 1, 2.*) The justice of God, which renders to all their due, demanded the punishment of the transgressor, and seemed to preclude all hope of his obtaining favour; but it is now satisfied by the great atonement, and amicably embraces and unites with *peace*; and entirely approves of the believing sinner's being treated as a righteous person by a reconciled Judge. (*Notes, Is. ix. 6, 7. xlv. 23—25. 2 Cor. v. 18—21. Eph. ii. 11—18. Heb. vii. 1—3.*) Thus Christ, the TRUTH and LIFE, sprang out of the earth, when he was born of a woman; and "justice" looked down upon his character, obedience, and atonement, well pleased and satisfied. (*Notes, Mal. iii. 16, 17. xvii. 5—8. John xiv. 4—6.*) For his sake the Father giveth all *good things*, especially his Holy Spirit, to those who ask him; (*Notes, Matt. vii. 7—11. Luke xi. 6—13;* and by his influence, every land, where the gospel is preached, produces an increase of believers and of holiness to the glory of God. "Righteousness," as a harbinger, marched before, and marked out the Redeemer's path, which he pursued without deviation through his whole course; his *righteousness* went before, to prepare his mediatorial throne: and when it is discovered to the believer for his justification, by the teaching of the Holy Spirit, it becomes also his example, and he learns to walk in the steps of Christ, as well as to rely on his merits. This harmony of the Divine attributes in man's salvation, is the grand peculiarity of the Christian religion, by which it displays the glory of God in full perfection. No other religion, no other view of Christianity, but that for substance here stated, makes any provision for the honour of the Divine justice in the exercise of mercy; and this accords to the language of the prophets and apostles in many places. (*Notes, Is. xlv. 20—22. Jer. xxiii. 5, 6. Rom. iii. 21—26.*)

## PRACTICAL OBSERVATIONS.

The mercies shewn to Israel, in their deliverance from bondage and captivity, were external signs of that redemption afforded, in all ages, to the remnant of believers, in setting them free from the bondage of sin and Satan, which always accompanies the "covering of their sins," and the turning away of the fierce wrath of God from them.—The awakened sinner, when distressed in conscience, should attend to this report, and cry earnestly to "the God of salvation," to convert him by his grace, and mercifully to cause his anger to cease from him: nor will that anger endure for ever against any, but the impenitent and unbelieving.—Even the true people of God, when they commit sin, may expect sharp and tedious afflictions: but when they return to him, humbly praying, that he would "shew them his mercy, and grant them his salvation;" he will in due time revive their comforts, and make them again to rejoice in him. (*Note, li. 12, 13.*)—Having spoken unto the Lord in prayer, we should compose ourselves to hear him speak to us by his word; and to expect an answer by his Spirit, or in his providence. He will certainly "speak peace to his people," whom he hath separated and sanctified to himself. Yet let them take warning that they do not turn again to folly, forgetful of his rebukes and corrections, and abusing his mercy: for this conduct so much resembles that of hypocrites, that it must bring them into uncertainty and distress; and the Lord will greatly resent it, if their falls do not teach them watchfulness, and their recoveries gratitude.—The preaching of the gospel and the lively ordinances of God, confer more honour on any land, city, or village, than all external distinctions can do: and "his salvation is nigh those who fear" his wrath, reverence his authority, and humbly seek his mercy. For in the Redeemer's person and work, all things are ready for the reception of every one, whose heart is prepared to accept of mercy; all the persons and perfections in the Godhead will be eternally glorified in the salvation of sinners: and the redemption of their souls, when they repent and believe the gospel, is a continuation of the display, which was made of the Divine truth, justice, and mercy, when the Redeemer paid the all-sufficient ransom. Through him the sinner asks and receives "all things pertaining to life and godliness," and thus becomes fruitful in every good work: and, by looking unto the Saviour's righteousness, he finds his feet "set in the way of his steps."—May this salvation be communicated to our hearts, and appear in our lives; that as the Divine attributes harmonize in our redemption, so all Christian graces may harmonize in our characters. (*Note, 2 Pet. i. 5—7.*) May this glory dwell in our land, and yield a large increase of truth and goodness, of purity and equity, through successive generations. May the Lord revive his church



## PSALM LXXXVI.

David pleads his need, and the fervour of his devotion, in imploring help from the God of grace and mercy, 1-7. He praises God, as alone worthy of universal adoration; and prophesies that all nations shall thus adore him, 8-10. He prays for teaching and grace, renders thanks for former mercies, complains of his haughty foes, and craves some special token of divine favour, 11-17.

## \*A Prayer of David.

**B**OW down thine ear, O LORD, hear me: <sup>b</sup>for I <sup>a</sup>am poor and needy.

2 <sup>a</sup>Preserve my soul: for I am <sup>a</sup>holy: O thou my God, <sup>a</sup>save thy servant that <sup>a</sup>trusteth in thee.

3 <sup>a</sup>Be merciful unto me, O LORD: <sup>a</sup>for I cry unto thee <sup>a</sup>daily.

4 <sup>a</sup>Rejoice the soul of thy servant; for unto thee, O LORD, <sup>a</sup>do I lift up my soul.

5 For <sup>a</sup>thou, LORD, art good, and ready to forgive; and <sup>a</sup>plenteous in mercy <sup>a</sup>unto all them that call upon thee.

6 <sup>a</sup>Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 <sup>a</sup>In the day of my trouble I will call upon thee: for thou wilt answer me.

8 <sup>a</sup>Among the gods <sup>a</sup>there is none like unto thee, O LORD; <sup>a</sup>neither are <sup>a</sup>there any works like unto thy works.

9 <sup>a</sup>All nations whom thou hast made shall come

i xxxv. 1. lxii. 8. cxliii. 8. k 15. xxv. 8. xxxvi. 7. li. 1. lxix. 16. cxix. 8. xlv. 8. Ex. xxiv. 6. i John iv. 8. 9. 1 Neh. ix. 17. Is. lv. 7. Dan. ix. 9. Mic. vii. 18. m ciii. 8. cxix. 4. 7. Joel ii. 13. 18. Rom. v. 20. 21. Eph. i. 6-8. H. 4. n cxviii. 3. Jer. xxxiii. 3. Ez. xxvii. 33. 37. Joel ii. 13. Luke xi. 9. 10. John iv. 10. c Acts ii. 21. Rom. x. 12. p xviii. 6. xxiv. 4-6. 1. 15. iv. 16-18. lxvii. 1. 2. xci. 15. cxlii. 1. 2. Is. xxvi. 16. Lam. iii. 55-57. Jonah ii. 2. Luke xiv. 4. Heb. v. 7. q lxxxix. 6. 8. Ex. xv. 11. Is. xi. 18. 25. Jer. x. 6. 7. 16. Dan. iii. 29. r cxviii. 4. Deut. iii. 24. 34. s xlii. 27-31. lxvi. 4. lxvii. 7. lxviii. 8. 19. Is. ii. 2-4. x. 9. lix. 19. lxvi. 23. Zech. xiv. 9. Rom. xi. 25. Rev. xi. 15. xv. 4. xx. 3.

A. M. 2983.

B. C. 1021.

\* Or, A Prayer, being a Psalm of David, &c. cii. cxlii. titles.

a xxxi. 2. Is. xxxvii. 17. Dan. ix. 18. b x. 14. cxvii. 6. xl. 17. lxvii. 12. -14. cii. 17. cxix. 22. cxl. 12. Is. lxvi. 2. Matt. v. 3. Luke iv. 18. 18. 1. Jam. i. 9. 10. ii. 5. c iv. 3. xxxvii. 28. cxix. 94. 1 Sam. ii. 9. John x. 27-29. xviii. 11. 1 Pet. v. 3-5. + Or, one whom thou favourst. cxviii. 19. Deut. vii. 7. 8. Rom. ix. 18. 23. 24. d cxix. 124. 135. cxlii. 12. John xii. 28. e xlii. 5. xvi. 1. xxxi. 1. Is. xxvi. 3. 4. Rom. xv. 12. 13. Eph. i. 12. 13. f lvii. 1. g lv. 17. lxxxviii. 9. Luke ii. 37. xi. 6-13. xviii. 7. Eph. vi. 18. + Or, All the day. xxv. 5. h li. 12. Is. lxi. 3. lxx. 19. lxvii. 13. 14. i xxxv. 1. lxii. 8. cxliii. 8. k 15. xxv. 8. xxxvi. 7. li. 1. lxix. 16. cxix. 8. xlv. 8. Ex. xxiv. 6. i John iv. 8. 9. 1 Neh. ix. 17. Is. lv. 7. Dan. ix. 9. Mic. vii. 18. m ciii. 8. cxix. 4. 7. Joel ii. 13. 18. Rom. v. 20. 21. Eph. i. 6-8. H. 4. n cxviii. 3. Jer. xxxiii. 3. Ez. xxvii. 33. 37. Joel ii. 13. Luke xi. 9. 10. John iv. 10. c Acts ii. 21. Rom. x. 12. p xviii. 6. xxiv. 4-6. 1. 15. iv. 16-18. lxvii. 1. 2. xci. 15. cxlii. 1. 2. Is. xxvi. 16. Lam. iii. 55-57. Jonah ii. 2. Luke xiv. 4. Heb. v. 7. q lxxxix. 6. 8. Ex. xv. 11. Is. xi. 18. 25. Jer. x. 6. 7. 16. Dan. iii. 29. r cxviii. 4. Deut. iii. 24. 34. s xlii. 27-31. lxvi. 4. lxvii. 7. lxviii. 8. 19. Is. ii. 2-4. x. 9. lix. 19. lxvi. 23. Zech. xiv. 9. Rom. xi. 25. Rev. xi. 15. xv. 4. xx. 3.

and worship before thee, O LORD; and shall glorify thy name.

10 For <sup>a</sup>thou art great, and doest wondrous things: <sup>a</sup>thou art God alone.

11 <sup>a</sup>Teach me thy way, O LORD; <sup>a</sup>I will walk in thy truth: <sup>a</sup>unite my heart to fear thy name.

12 <sup>a</sup>I will praise thee, O LORD my God, <sup>a</sup>with all my heart: and <sup>a</sup>I will glorify thy name for evermore.

13 For <sup>a</sup>great is thy mercy toward me: and thou <sup>a</sup>hast delivered my soul from the lowest <sup>a</sup>hell.

14 O God, <sup>a</sup>the proud are risen against me, and <sup>a</sup>the assemblies of <sup>a</sup>violent men have sought after my soul; <sup>a</sup>and have not set thee before them.

15 <sup>a</sup>But thou, O LORD, art a God full of compassion, and gracious, longsuffering, and plenteous in <sup>a</sup>mercy and truth.

16 O <sup>a</sup>turn unto me, and have mercy upon me; <sup>a</sup>give thy strength unto thy servant, and save <sup>a</sup>the son of <sup>a</sup>thine handmaid.

17 <sup>a</sup>Shew me a token for good; <sup>a</sup>that they which hate me may see <sup>a</sup>it, and be ashamed: because <sup>a</sup>thou, LORD, hast holpen me, and comforted me.

18 <sup>a</sup>Thou, LORD, hast holpen me, and comforted me. i. 1. Deut. vi. 5. Prov. iii. 5, 6. Acts xviii. 27. Eph. v. 19. Rom. xv. 6. 1 Cor. vi. 20. x. 31. e lvii. 10. cii. 8-13. cxvii. 4. Luke i. 58. f xvi. 10. lvi. 13. lxxxviii. 6. cxvi. 8. Job xxxiii. 18. 22. 24. 28. Is. xxxviii. 17. Jonah ii. 3-6. g Or, grave. g xxxvii. 11. liv. 3. cxix. 51. 69. 85. cxl. 5. 2 Sam. xv. 1. &c. h 2 Sam. xvi. 20-23. xvii. 1-7. 14. Matt. xxvi. 3. 4. xxviii. 1. 2. Acts iv. 27. 28. i x. 4. 11. 13. xiv. 4. xxxvi. 1. Ez. vii. 12. ix. 9. k 5. ciii. 8. Ex. xxvii. 6. 7. Num. xiv. 18. Zech. ix. 17. Joel ii. 13. Mic. vii. 18. Rom. v. 20. 21. Eph. i. 7. ii. 4-7. l xlviii. 3. John i. 17. Rom. x. 8. 9. m xxv. 16. lxix. 16. xc. 13. cxix. 132. n xlviii. 7. 8. lxxxix. 5. cxxxviii. 3. Is. xl. 29-31. Zech. x. 12. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11. o cxvii. 16. cxix. 94. Luke i. 38. p xli. 10. 11. lxix. 9. Is. xxxviii. 22. q lxxi. 9-13. cix. 29. Mic. vii. 8-10. r xli. 1. lxvi. 20. 21.

throughout all the earth, that his people may rejoice, in him; may he grant that 'all, who are called Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life: and may he put an end to every remain of idolatry and vice, and fill the world with truth and righteousness.

## NOTES.

PSALM LXXXVI. Title. It is not certain, whether David offered this prayer when persecuted by Saul, or when driven out of the land by Absalom; though the latter seems most probable.

V. 1, 2. (Notes, 17, 18. xxxiv. 2-6. Matt. v. 3. Marg. Ref.) Holy. (2.) 'One whom thou favourest, (Marg.) hast set apart for thyself; and 'made partaker of sanctifying grace: 'one who has found favour and learned mercy. It is the same word which in the sixteenth psalm is translated 'holy one,' and it is generally rendered 'a saint.' When St. Paul spoke of himself, as 'less than the least of all saints; he (as David does here) united the deepest poverty of spirit, with the fullest confidence that he was in a state of grace, and an accepted servant of God. (Note, Eph. iii. 8. Marg. Ref.)

V. 3-5. David prayed not only every day, but all the day, that is, frequently, constantly, and importunately: (Notes, xxv. 4, 5. Luke xviii. 1-8:) and he not only lifted up his voice, but his soul, his most earnest desires, unto God: (Notes, xxv. 1. 1 Sam. i. 12-16:) and therefore he expected that he should be made joyful by an answer to his supplications; because, though conscious of sin, in many instances, yet he firmly believed that God was abundantly kind, propitious, and compassionate to all who thus called on him: (Note, 14, 15. Marg. Ref.)

V. 6-8. (Notes, 1. 7-15. xci. 14-16. cxxx. 1-4. Marg. Ref.)—The Gentiles indeed might call on their gods, and yet perish in their perils and miseries; as the objects of their idolatry had no power to save them: but the God, whom David worshipped, was not like them, but infinitely powerful as well as merciful; and his former works for his people encouraged the expectation of effectual aid to all his upright worshippers. (Notes, Ex. xv. 11. Deut. xxxii. 30. 31. xxxiii. 26. 2 Kings xix. 15-19. Is. xl. 18-20. 25. 26. Jer. x. 16.)

V. 9, 10. It is probable, David hoped, that God's interposition in his behalf, and the celebration of his glory, and wonderful works, by him and his subjects, would bring many of the neighbouring nations to renounce idolatry, and worship the Creator: but 'the Spirit of God which spake by him, and whose words were in his tongue,' evidently predicted the calling of the gentiles by the gospel, and the universal prevalence of Christianity. The original is expressly a prediction; and is generally so translated:—'This proveth that David prayed in the name of the Messias, of whose kingdom he doth here prophesy.' Notes, xxii. 27-31. lxvii. lxviii. 8-11. 17-19. Is. ii. 2-5. xi. 6-9. xliii. 8-13. Jer. x. 6-11. Zech. viii. 20-23. xiv. 6-9. Rev. xi. 15-18. xx. 1-6.)—Alone. (10.) (Notes, Deut. vi. 4, 5. xxxii. 37-39. Is. xlii. 6-8. Rev. i. 8-11.)

V. 11. Unite, &c. Naturally all the powers of our mind are 'out of course.' The judgment is darkened, the will perverted, and the affections, instead of cheerfully following the directions of the higher powers of the soul, tumultuate and rebel against them. The effect of grace is, to correct this disorder; and to subject the passions to the dominion of right reason, by subjecting the whole soul to the authority of God. But its operations are never in this world carried to perfection. Still the mind which loves God, and 'delights in his law after the inner man,' 'finds another law within, warring against the law' which it would fain obey. 'It cannot therefore do the things which it would:—'

still the affections are apt to wander after forbidden objects; and too often the consent of the will is, for the time, drawn over to that which it habitually rejects. (Notes, Rom. vii. 15-25. Gal. v. 16-18.) The harmony of holiness is broken, or not yet perfectly restored: 'the flesh lusteth against the spirit,' and is contrary to it. Thus the heart is divided, and an inward strife maintained, to the deep affliction of the believer, who is prepared oftentimes to cry, 'O wretched man that I am!' and at all times to pray, 'Unite my heart,' so liable to distraction, so prone to division between God and the world, 'to fear thy name.' (Notes, Matt. vi. 24. 2 Cor. i. 12-14. xi. 1-6.)

V. 12, 13. (Marg. Ref.) Many confine the meaning of these words to the imminent danger of death, from which God had delivered his servant. But perhaps David referred to the guilt of murder and adultery, which he had contracted, and which merited the severest vengeance, temporal and eternal; yet the Lord of his great mercy had pardoned those, as well as all his other sins, and had thus 'delivered his soul from the lowest hell.'—It is the same word that is used concerning Christ, and translated hell. It means the invisible state, whether of the body in the grave, or of the soul in the world of spirits; but the word 'lowest' greatly favours the latter interpretation. Some think that David here also spake as the type of Christ; which was certainly the case in the sixteenth psalm. (Note, xvi. 8-11.)

V. 14, 15. Many a time God had rescued his servant from the most extreme danger; but again he stood in urgent need of the same powerful aid. Absalom, Ahithophel, and the other conspirators, being proud, violent, cruel, and impious men, sought to murder him; and perhaps were encouraged to hope for success by an idea, that David's crimes had provoked God to forsake him. (Notes, iii. 1, 2. lxxi. 10, 11.) And, indeed, David seems here to allow, that this would have been the case, had the Lord dealt with him in rigorous justice: but the abundant mercy of God to the most guilty and miserable, and his faithfulness to his promises, gave the humble penitent a firm ground of confidence, that he was pardoned, and should be delivered from such haughty and impious assailants. (Marg. Ref. Notes, Ex. xxxiv. 5-7. Mic. vii. 18-20. John i. 17.)

V. 16. (Note, cxliii. 10-12.) The son, &c. David seems here to plead, that his pious mother had brought him up in the fear of God, and offered many prayers for him; and therefore he was devoted to him from his birth, and entrusted to his keeping, having been brought up as a servant in his family; as the children of the female slaves were brought up in their master's family, were considered as his property, and were entitled to his protection. (Notes, li. 5, 6. cxvi. 16. 2 Tim. i. 3-5.)—The Lord Jesus was the son of her who said, 'Behold the handmaid of the Lord, be it unto me according to thy word.' (Luke i. 38.)

V. 17. David seems to have hoped, that, if God would shew some evident token of favour, and so evidently interpose that all might see his determination to help and comfort his servant, even his virulent enemies might be put to shame, and brought to repentance, and so share the plenteous mercy of God.—The resurrection of Christ and the descent of the Holy Spirit were 'tokens for good' to the church; which put all those, who had crucified the Lord of glory, to shame and confusion, and many of them were likewise brought to repent and believe the gospel.

## PRACTICAL OBSERVATIONS.

The condescension of our God, in bowing down his ear to receive the prayers of us wretched sinners, is very wonderful: yet our very poverty and wretchedness, when felt and acknowledged, form a powerful plea at the throne of grace.—It is a great encouragement in prayer, to be conscious that we have experienced the converting grace of God, and have learned to trust in him, and to



## B. C. 536.

2 Chr. vi. 6. Is. xiv. 32. Joel ii. 32. d. xlviii. 2. 3. 11—13. cxxv. 1, 2. Is. xii. 6. xl. 2. 1x. 1, &c. lxi. 3, &c. lxiii. 1, &c. Jer. iii. 14, &c. cxxxi. 12, 13. Ez. xxxiii. 2, 11, & xl.—xlviii Heb. xii. 23. Rev. vi. 1. xxi. 10—27. e. lxxxix. 10. Is. ii. 9.

2 Kings xx. 17, 18. Is. xiii. 1, &c. xiv. 4—6. Jer. xxv. 9. 1. li. Dan. ii. 47, 48. iv. xvii. 2.

NOTES.

PSALM LXXXVII. V. 1 Some think that this psalm was composed to be sung, when the foundation of the temple on mount Moriah was laid ; or when David fixed on the spot where the temple was to be erected. (*Notes, Gen. xlii. 2. 1 Chr. xxi. 26—30. xxii. 1. 2 Chr. iii. 1.*)—Mount Moriah seems to have been a part of mount Zion.—“It is his,” (or, God’s) “foundation in the mountains of holiness.” Or, “Its foundation,” &c. (the temple’s.) The abruptness of the beginning shows how full the psalmist’s mind was of joy and admiration. The tabernacle placed, and the temple afterwards built, by express divine direction on these holy mountains, were typical of Christ, as the foundation, and his church, as “built on this foundation, for an habitation of God through the Spirit.” (*Notes. Is. lxviii. 16. 1 Cor. iii. 10—15. Eph. ii. 19—22.*)

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1 Ez. xlviii. 35. Matt. xvi. 18. Rom. viii. 31. m xxii. 30. Is. iv. 3. Ez. ix. 4.  
x. 20. Phil. iv. 3. Rev. xiii. 8. n Jer. iii. 19. Gal. iv. 26-31. Rev. xx. 15.  
1 Chr. xv. 16, &c. xxv. 1-6. Rev. xiv. 1-3. p xvi. 4. Is. xii. 3. John i. 16.  
37-39. Rev. xvi. 6, xxii. 1, 17.

PRACTICAL OBSERVATIONS.

We ought to build all our hopes on that foundation, on which God hath built his church, and his whole plan of manifesting the glory of all his perfections in complete harmony : and “ other foundation can no man lay, than that is laid, which is Jesus Christ.” They, who build on this holy foundation, thence derive sanctifying grace, and become a holy temple and priesthood, offering spiritual sacrifices acceptable to God through him. (*Note, 1 Pet. ii. 4—6.*)—Public worship, properly conducted, is most honourable, and therefore most acceptable to the Lord ; and ought not by any means to be neglected by those, who would be accounted denizens of the city of our God. When we consider the glorious things, which are spoken of her pleasant situation, her holy temple, her royal palaces, her fortifications ; her righteous King, and his wise, just, and merciful government ; the character of her inhabitants ; and all their privileges, immunities, and durable advantages, we can do no other than desire to be enrolled among her citizens.—After all the encomiums, which have been



## PSALM LXXXVIII.

The psalmist bewails before God his complicated sufferings, with great energy of expression; and pleads earnestly for deliverance, 1—18.

A Song or Psalm \*for the sons of Korah, to the chief Musician upon \*Mahalath Leannoth, \*Masehil of Heman the Ezrahite.

**O** LORD God of my salvation, <sup>a</sup>I have cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from

h xxviii. 1. xxx. 9. cxliii. 7. Job xvii. 1. Is. xxxviii. 17, 18. Ez. xvi. 20. Jonah ii. 6. 2 Cor. i. 9. i xxxi. 12. cix. 22—24. Rom. v. 6. 2 Cor. xiii. 4. k Is. xiv. 9—12. xxxviii. 10—12. Ez. xxxiii. 18—32. l xxxviii. 23. Gen. viii. 1. xix. 29. m 16. xxi. 22. Job vi. 9. xl. 10. n xl. 2. xxxviii. 13. Deut. xxxiii. 22. o cxliii. 3. Prov. iv. 19. Lam. iii. 2. Job xli. 36. Jude 6. 13. p 13. Is. lxxv. 1. q xxxviii. 1—6. xc. 7—11. cii. 10. Job vi. 4. x. 16. John iii. 36. Rom. ii. 5—9. Rev. vi. 16, 17. r xlii. 7. Jonah ii. 3. s 18. xxxi. 11. cxlii. 4. 1 Sam. xxiii. 18—20. Job xix. 13—19. John xi. 57.

A. M. 2473.

B. C. 1531.

\* Or, of a liii. title.  
+ Or, A Psalm of Heman the Ezrahite, going into instruction.  
b 1 Kings iv. 31. 1 Chr. ii. 6.

c xxviii. 1. ii. 14. lxiii. 7. lxxv. 5. lxxviii. 19, 20. lxxxix. 9. cxl. 7. Gen. xlix. 18. Is. xlii. 2. Luke i. 47. H. 30. Tit. ii. 10. 13. iii. 4—7. d xlii. 2. lxxxvi. 3. Neh. i. 6. Is. lxii. 6. Luke ii. 37. xlviii. 7. 1 Thes. iii. 10. 2 Tim. i. 3.

e lxxxix. 11. cxli. 1. 2. 1 Kings viii. 31. Lam. iii. 8. f 14, 15. xxii. 11. —21. lxxx. 17—21. lxxxii. 2. cxliii. 3. 4. Job vi. 2—4. Is. liii. 2. 10, 11. Lam. iii. 15—19. Matt. xxvi. 37—39. Mark xiv. 33, 34.

g cxi. 18. Job xvi. 21, 22. Is. viii. 22. Matt. xiii. 12. Jude 13.

h xxviii. 1. xxx. 9. cxliii. 7. Job xvii. 1. Is. xxxviii. 17, 18. Ez. xvi. 20. Jonah ii. 6. 2 Cor. i. 9. i xxxi. 12. cix. 22—24. Rom. v. 6. 2 Cor. xiii. 4. k Is. xiv. 9—12. xxxviii. 10—12. Ez. xxxiii. 18—32. l xxxviii. 23. Gen. viii. 1. xix. 29. m 16. xxi. 22. Job vi. 9. xl. 10. n xl. 2. xxxviii. 13. Deut. xxxiii. 22. o cxliii. 3. Prov. iv. 19. Lam. iii. 2. Job xli. 36. Jude 6. 13. p 13. Is. lxxv. 1. q xxxviii. 1—6. xc. 7—11. cii. 10. Job vi. 4. x. 16. John iii. 36. Rom. ii. 5—9. Rev. vi. 16, 17. r xlii. 7. Jonah ii. 3. s 18. xxxi. 11. cxlii. 4. 1 Sam. xxiii. 18—20. Job xix. 13—19. John xi. 57.

t Is. xlix. 7. liii. 3. Zech. xi. 8. Matt. xxvii. 21. 25. John xv. 23, 24. u Job xix. 8. Lam. iii. 7—9. 3. cii. 9. Job xvi. 20. xvii. 7. Lam. iii. 48, 49. John xi. 35.

y See on 1.—lv. 17. lxxxvi. 3.

z xlv. 20. lxxxiii. 31. cxliii. 6. Ex. xvii. 11. Job xi. 13.

a v. 5. xxx. 9. cxv. 17. cxviii. 17. Is. xxxviii. 18, 19. Mark v. 31, 36.

b Job xiv. 7—12. Is. xvi. 19. Ez. xxxviii. 11—14. Luke vii. 12—16. 1 Cor. xv. 52—57.

c lv. 23. lxxxiii. 18. Job xxi. 30. cxvi. 6. Prov. xv. 11. Matt. ix. 13. Rom. ix. 22. 2 Pet. ii. 1.

d cxliii. 3. Job xvi. 21, 22. Is. viii. 22. Matt. xiii. 12. Jude 13.

e 5. xxxi. 12. Ec. ii. 16. viii. 10. ix. 5. f See on v. 3. cxix. 147, 148. Mark i. 35. g xliii. 2. Job xvi. 7—9. Matt. xxvii. 46. h xlii. 1. xli. 24. lxxx. 17. Job xlii. 34. i lxxxii. 14. Job xlii. 11—16. k xli. 15. Job vi. 4. vii. 11—16. Is. liii. 10. Zech. xlii. 7. Luke xxii. 44. l xxxviii. 1. 2. lxxxix. 46. xc. 7. 11. cii. 10. Is. liii. 4—6. Rom. viii. 32. Gal. iii. 13. m Is. liii. 8. Dan. ix. 26. n xxii. 16. lxxx. 1. 2. cxvi. 3. Job xvi. 12. 13. xix. 14, 15. Lam. iii. 5—7. Matt. xxvii. 39—44. s Or, all the day. o 8. xxxi. 11. Job xix. 12—16.

me; thou hast made me an abomination unto them: <sup>a</sup>I am shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

u 5. xxxi. 12. Ec. ii. 16. viii. 10. ix. 5. f See on v. 3. cxix. 147, 148. Mark i. 35. g xliii. 2. Job xvi. 7—9. Matt. xxvii. 46. h xlii. 1. xli. 24. lxxx. 17. Job xlii. 34. i lxxxii. 14. Job xlii. 11—16. k xli. 15. Job vi. 4. vii. 11—16. Is. liii. 10. Zech. xlii. 7. Luke xxii. 44. l xxxviii. 1. 2. lxxxix. 46. xc. 7. 11. cii. 10. Is. liii. 4—6. Rom. viii. 32. Gal. iii. 13. m Is. liii. 8. Dan. ix. 26. n xxii. 16. lxxx. 1. 2. cxvi. 3. Job xvi. 12. 13. xix. 14, 15. Lam. iii. 5—7. Matt. xxvii. 39—44. s Or, all the day. o 8. xxxi. 11. Job xix. 12—16.

lavished, on the heroes, statesmen, orators, poets, and philosophers, of which Egypt, China, Greece, and Rome, and all other nations, have boasted; impartiality must allow, that the despised church of God hath produced an illustrious and numerous catalogue of worthies, who have done vastly more to render mankind wise, holy, and happy, than all who have appeared on earth besides: though Emmanuel, the divine Saviour, born of Israel's race, as Zion's most glorious Son, her honour and felicity, infinitely outshines all the rest. Yet, his followers are justly deserving of esteem, applause, and gratitude, above all other men. But no one expects that they will receive due honour, who reflects how the Son of God himself, and his prophets and apostles, were treated, as they severally appeared on earth, and performed their respective services to mankind. But, in the records of heaven the meanest of those, who "are born again," stands registered: "the Lord himself, when he writeth up the people," will allow them all the privileges of citizens of Zion, and honour them before the assembled world: and this honour and happiness alone are worthy of the ardent desires of all men, in every age and every clime. For "the Highest himself shall establish Zion:" a vast and eternal revenue of praise will redound to him, from his church of redeemed sinners, and their joy to eternity shall equal their largest capacities. All the springs of life and consolation are in the church alone: and they, who draw not from these wells of salvation, will most certainly be for ever put off with broken cisterns which can hold no water.

## NOTES.

PSALM LXXXVIII. Title. Heman the Ezrahite, so distinguished, according to the general opinion of learned men, as a descendant of Zerach, the son of Judah, was a different person from Heman the chief singer, in the days of David, who was a Levite. (Notes, 1 Kings iv. 30—34. 1 Chr. ii. 6. xxv. 1—6.) But it is not at all certain, at what time, or on what occasion, the psalm was composed.—Some think the word *Leannoth* signifies, "for dejection," as almost the whole psalm is the emphatic language of the deepest despondency; but others suppose the word to mean no more, than that the psalm was to be sung responsively, and that it is merely a musical term.

V. 1, 2. Probably the psalmist wrote this psalm under great distress of soul, and meant to describe his own case: yet, the language unavoidably leads the thoughts of the attentive reader to the Redeemer, who was doubtless intended by the Holy Spirit; and the history of his closing scene forms the best comment upon it.—It is called by many 'a penitential psalm;' but there is not one confession of sin, or prayer for pardon, contained in it; nor one comfortable word, except the address, "O LORD God of my salvation," which may be applied to Christ with reference to his deliverance from his sufferings and enemies. (Marg. Ref.)—'Though many cry in their sorrows; yet they cry not earnestly to God for remedy; as he' (the psalmist) 'did to him whom he confessed to be the Author of his salvation.'

V. 3. (Notes, xxii. 1—21. lxxx. 1—21. Matt. xxvi. 36—39.) "Full" indeed "of troubles" was thy soul, O blessed Jesus, in that dreadful hour, when, under the weight of our sins and sorrows, thou wert sinking into the grave.—Let us judge of thy love by thy sufferings, and of both by the impossibility of our fully comprehending them.' (Bp. Horne.) (Marg. Ref. Note, Eph. iii. 14—19.)

V. 4. Christ, 'died to all appearance, like the rest of mankind; nay, being forcibly put to death as a malefactor, he seemed in the hands of his executioners, "as a man that had no strength." The people shook their heads at him, saying, "He saved others, himself he cannot save." (Bp. Horne.) (Notes, Matt. xxvii. 39—44. 2 Cor. xiii. 1—4.)

V. 5. A dead man has done with, and is freed from, the concerns of this world. (Note, Job iii. 11—19.) So long as he lived, he was the object of God's providential care; but when he is laid in the grave, he seems forgotten, and cut off from his hand; that is, until the resurrection. (Notes, Job xiv. 7—15.)



B. C. 541.

■ 7. Deut. xxxiii  
2. Dan. vii. 10  
2 Thes. i. 7  
Heb. xii. 22, 23

g. 23. 34. 3. 2 Sam. vii. 10.—16. xxiii. 5. Is. lv. 3. Jer. xxx. 9. xxxiii. 20, 21. Ez. xxxv. 23, 24. Hos. iii. 5. Luke i. 32. 33. h. 19. lxxviii. 17. Is. xlii. 1. Matt. iii. 17. xii. 18—21. 1. Ez. xxxviii. 11. 2 Sam. iii. 9. Acts ii. 30. Heb. vii. 21. k. 29. 36. lxxii. 17. xxviii. 12. 2 Sam. vii. 12—16. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819.

## NOTES.

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Is. xxviii. 22.      f 13. xxiv. 8.      xlviij. 5.      1 Sam. xv. 29.      Job ix.      Is. xl. 25, 26.  
 Jer. xxviii. 17.      Matt. vi. 13.      s lxix.      Deut. xxviii. 31.      1 Sam. ii. 2.      t xxix. 10.  
 lxxv. 7.      lxxvi. 5.      6.      xciiij. 3.      4.      cviii. 25.      Jer. xxviii. 8—11.      Nah. i. 4.      Matt.  
 viii. 24—27.      xiv. 32.      u lxxviii. 43, &c.      cv. 27.      &c.      Ev. vii.—xv.      \* Or, *Egypt*.  
 lxxxvii. 4.      Is. li. 9.      x lix. 11.      lxxviii. 30.      cxliv. 6.      Is. xxiv. 1.      † Heb. *arm of thy*  
*strength.*      Is. iii. 19, 20.      Deut. iv. 34.

V. 6—12. The majesty, holiness, wisdom, and power of God, (infinitely excelling all the endowments of the noblest creatures,) demand the reverential fear of all the assembled saints on earth, and of the angels who surround his throne in heaven; and accordingly, all the holy worshippers in heaven stand in awe of him, abhor whatever would offend him, and worship him with the most profound veneration of his manifested glory: and his saints on earth ought, in the same spirit, to wait the event of their difficulties and trials. "God is very formidable in the assembly of his holy ones," &c. (The word



11 <sup>a</sup>The heavens *are* thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 <sup>a</sup>The north and the south thou hast created them: <sup>a</sup>Tabor and <sup>b</sup>Hermion shall rejoice in thy name.

13 Thou hast <sup>a</sup>a mighty arm: strong is thy hand, and high is thy right hand.

14 <sup>a</sup>Justice and judgment *are* the <sup>a</sup>habitation of thy throne: <sup>a</sup>mercy and truth shall go before thy face.

15 Blessed is the people that <sup>a</sup>know the joyful sound: they shall walk, O LORD, <sup>a</sup>in the light of thy countenance.

16 <sup>a</sup>In thy name shall they rejoice all the day: and <sup>a</sup>in thy righteousness shall they be exalted.

17 For <sup>a</sup>thou *art* the glory of their strength: and in thy favour <sup>a</sup>our horn shall be exalted.

18 <sup>a</sup>For the <sup>a</sup>LORD is our defence; and <sup>a</sup>the Holy One of Israel is <sup>a</sup>our king.

19 Then <sup>a</sup>thou spakest in vision to <sup>a</sup>thy holy one, and saidst, <sup>a</sup>I have laid help upon *one that is* mighty; <sup>a</sup>I have exalted *one* chosen out of the people.

20 <sup>a</sup>I have found David my servant; with my holy oil have I anointed him;

h 12. xx. 5, 7. xxxiii. 21. xlv. 8. Luke i. 47. Phil. iv. 4. i xl. 10. lxxi. 15, 16. Is. xlv. 24, 25. Jer. xxiii. 6. Rom. i. 17. iii. 24. xxv. 2 Cor. v. 21. Phil. iii. 9. k xxviii. 7. 1 Cor. i. 30, 31. 2 Cor. xii. 9, 10. Phil. iv. 13. l 24. lxxv. 10. xlii. 10. xlii. 9. cxxxi. 17. cxlvii. 14. 1 Sam. iii. 1. 10. m lxxi. 1. 2. 6. xci. 1. 2. Deut. xxxii. 27-29. n Or, *Our Shield is the LORD, and our King is the Holy One of Israel.* xlvii. 9. lxxvii. 11. Gen. x. 1. m lxxi. 22. Is. i. 4. xli. 5. xlv. 10. xxx. 11. xlii. 3. 14. o xlv. 4. Is. xxxiii. 22. p 1 Sam. xvi. 1. 2 Sam. vii. 8-17. Luke i. 2. 2 Pet. i. 21. xli. 2. q Mark i. 24. Rev. iii. 7. r 2 Sam. xvi. 18. Is. ix. 6. Jer. xxx. 21. s 3. Phil. ii. 6-11. Heb. ii. 9-17. t 1 Sam. xvi. 1. 12, 13. Is. lxi. 1-3. John iii. 34.

rendered "to be feared," is translated *reverend*, cxi. 9.) By his "*power*" he would certainly manifest his *faithfulness*; as he ruleth and boundeth the raging ocean, which none else can govern; so would he restrain the progress of those enemies, who seemed about to swallow up his church with irresistible force and fury. (Notes, lxxv. 6, 7. xci. 3, 4. Job xxxviii. 8-11. Matt. viii. 23-27.) He had formerly broken Rahab, (or Egypt,) and delivered his people, and afterwards crushed the nations of Canaan; and with his strong arm he was able to scatter their present enemies: (Note, Is. li. 9-11:) being the creator and proprietor of heaven and earth, and having chosen Israel as his people; he would certainly make the land in all its parts, from north to south, from east to west, (which Tabor and Hermion, two distant mountains, represented,) to rejoice in his name, and resound with his praise.—Strong Lord, (8.) JAH. (Note, lxxiii. 4.)

V. 13, 14. *Habitation, or establishment, or basis.* JEHOVAH's throne is established in justice and judgment: his almighty power and sovereign authority are always exercised in perfect justice and wisdom, and in entire consistency with his mercy and truth; and these mark out the path in which he walketh with his people. 'Thou dost not rule the world merely by thy absolute power; but hast placed thy principal glory in justice and equity, mercy and fidelity, from which thou never swervest.' (Bp. Patrick.) (Notes, xxv. 10. xlv. 6, 7. lxxv. 10-13. lxxvii. 14, 15. xci. 2. xcix. 4. John i. 17.)

V. 15-18. (Notes, Lev. xxv. 9-15. P. O. Num. x. 2-10.) The sound of the sacred trumpets, calling the people to their solemn feasts, and announcing the year of jubilee, seems here alluded to. If the difference between that typical dispensation and the clear light of Christianity be duly considered; it will be allowed, that they who attentively hear, who understand, believe, and obey the gospel, who experience its efficacy upon their hearts, and bring forth the fruits of it in their lives, are "the people that know the joyful sound." Such persons are happy: they walk in the comfort of God's manifested presence and favour; they rejoice in his name, or perfections, as their security and felicity: they are "made the righteousness of God in Christ," and even the justice of God ensures their exaltation; they glory in him as their strength, and give him the glory of all that they are enabled to do; and his favour will exalt them above all their enemies, as it is their ornament and honour: for they are now the subjects of the Holy One of Israel, their king, and entitled to his omnipotent protection. (Notes, i. 1-3. xxxii. 1, 2. lxxv. 4. Matt. v. 2-12.)

—The old translation renders the eighteenth verse more literally, "For our shield appertaineth to the LORD, and our king to the Holy One of Israel." (Marg.) 'Though the kings of David's race be at present enfeebled, and unable to defend us: yet their cause, as placed over the people of God, and as types of the Messiah, Israel's King, is his cause, and he will not suffer it to be permanently run down. (Note, Is. vii. 2.) The LORD, the Holy One of Israel, will take care of our king, that he may be the shield of his true worshippers.' (Note 2 Chr. xlii. 4-12. Marg. Ref.)

V. 19-37. Samuel may be meant, as "the holy one," or the saint and prophet of God, to whom He spake in vision respecting David, for "holy men of God spake as they were moved by the Holy Ghost." (Notes, 1 Sam. viii. 13-15. xv. 27, 28. xvi. 1, 2. 6-13.) The Lord had made trial of several others to govern his people, but had laid them aside again. After Saul's rejection, he found David, and chose him from among the people, and endued him with courage and might, that he might exalt him to the throne, and lay help upon him for the deliverance and prosperity of Israel: but especially, that he might be a type of Christ, that mighty one, who in human nature is

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y xlv. 1, 2. 12. cxv. 16. Gen. i. 1. ii. 1. 1 Chr. xxi. 11. Job xli. 14. 1 Cor. x. 26, 28. z Job xxvi. 7. a Josh. xxi. 22. Judg. iv. 6. b cxxxi. 3. Deut. iii. 8. 9. Josh. xii. 1. c lxx. 12, 13. Is. xxxv. 1, 2. xli. 13. iv. 12, 13. f Heb. *an arm with might*. 10. lxiii. 11. Dan. iv. 34, 35. Matt. vi. 13. d xlv. 6, 7. cxvii. 2. xcix. 4. cxlv. 17. Deut. xxvii. 4. Rev. xv. 3. g Or, *establishment*. Prov. xvi. 12. e 2. lxxxv. 13. John i. 17.

f xxviii. 4-6. e. 1. Lev. xxv. 9. Num. x. 10. xxiii. 21. Is. lli. 7, 8. Nah. i. 15. Luke ii. 10-11. Rom. x. 15. g iv. 6. xlv. 3. Num. vi. 26. Job xxix. 3. Prov. xvi. 15. Is. ii. 5. John xiv. 21-23. Acts ii. 28. Rev. xiii. 2.

■ xviii. 32-39. lxxx. 15-17. Is. xlii. 1. xlix. 8. x. 13. Is. xli. 10. x. 33. xxx. 24, 25. Zech. x. 12. y 1 Chr. xvii. 9. Matt. iv. 1-10. z John xvii. 12. a 2 Sam. iii. 1. vii. 1. 9. xxii. 40-44. b ii. 1-6. xxi. 8, 9. cix. 3. &c. cx. 1. cxxxi. 18. Luke xix. 14, 27. John xv. 28. c 2-5. 28. 33. i 7. John i. 17. 2 Cor. i. 20. d 16, 17. xx. 1, 5. xli. 14. 1 Sam. ii. 1. John xvii. 6. 11. 26.

e ii. 8. lxxii. 8-11. lxxx. 11. 1 Kings iv. 21. Rev. xi. 15. f 2 Sam. vii. 14. 1 Chr. xxii. 10. Matt. xxvi. 33. g Luke xxi. 46. John xi. 41. xx. 17. Heb. i. 5. g xliii. 4. Mark xv. 34. h xlvii. 46. lxxi. 6, 7. xcv. 1. Is. i. 7-9. i ii. 7. Rom. viii. 29. Col. i. 15. k ii. 10-12. lxxii. 11. Num. xxiv. 7. 2 Chr. i. 12. ix. 23, 24. Is. xlix. 7. Rev. xxi. 24. 1 Sam. vi. 15, 16. Is. liv. 10. lv. 3. Acts xlii. 32-34. m 34. cxi. 5, 9. 2 Sam. xxiii. 5. Jer. xxxii. 20, 21. n 4. 36. cxxxi. 11. 1 Chr. xvii. 11, 12. Is. lix. 21. Jer. xxxiii. 17-26. o xlv. 6. 1 Chr. xxii. 10. Is. ix. 7. Ez. xxxvii. 24, 25. Dan. ii. 44. Luke i. 32, 33. p xxi. 4. Deut. xi. 21. q cxxxi. 12. 2 Sam. vii. 14. 1 Chr. xvii. 9. 2 Chr. vii. 17. &c. r cxi. 53. Prov. iv. 2. xxviii. 4. Jer. ix. 13. s Ez. xviii. 9, 17. xx. 13. Luke i. 6. \* Heb. *profane*. lv. 20. Marg. t Ex. xxxii. 34. 1 Kings xi. 6. 14. 31, 39. Prov. iii. 11, 12. Am. iii. 2. 1 Cor. xi. 31, 32. Heb. xii. 6-11.

21 <sup>a</sup>With whom my hand shall be established: <sup>a</sup>mine arm also shall strengthen him.

22 <sup>a</sup>The enemy shall not exact upon him; nor <sup>a</sup>the son of wickedness afflict him.

23 And <sup>a</sup>I will beat down his foes before his face, and <sup>a</sup>plague them that hate him.

24 But <sup>a</sup>my faithfulness and my mercy *shall be* with him: and <sup>a</sup>in my name shall his horn be exalted.

25 <sup>a</sup>I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, <sup>a</sup>'Thou *art* my father, <sup>a</sup>my God, and <sup>a</sup>the rock of my salvation.

27 Also <sup>a</sup>I will make him my firstborn, <sup>a</sup>higher than the kings of the earth.

28 <sup>a</sup>My mercy will I keep for him for evermore, and <sup>a</sup>my covenant shall stand fast with him.

29 <sup>a</sup>His seed also will I make *to endure* for ever, and <sup>a</sup>his throne as <sup>a</sup>the days of heaven.

30 <sup>a</sup>If his children <sup>a</sup>'forsake my law, and <sup>a</sup>walk not in my judgments;

31 If they <sup>a</sup>'break my statutes, and keep not my commandments;

32 <sup>a</sup>Then will I visit their transgression with the rod, and their iniquity with stripes.

chosen and qualified to fill the mediatorial throne, for the salvation of his people. The Lord by the hands of Samuel anointed David with the holy oil: not only as an emblem of the graces and gifts conferred upon him; but as a type of Christ, the king, priest, and prophet, which the Father provided for us, and anointed with the Holy Spirit without measure. After David had been anointed, he was exposed to severe trials and persecutions, especially from Saul, that "son of wickedness;" but none could obtain any advantage against him, either by policy or power; for the Lord powerfully established and strengthened him, and finally made him victorious over every enemy, and brought terrible plagues on those who hated him. He also established his authority over Israel, and extended his dominion from the Mediterranean sea to the Euphrates: and while David adhered to the worship of the Lord, as "his Father, his God, and the rock of his salvation;" he was treated as his first-born or favourite son, and made more honourable than the kings of the earth. (Marg. Ref. Notes, Col. i. 15-17. Heb. xii. 22-25.)—All this, however, was but a faint shadow of the Redeemer's sufferings, deliverance, and consequent glory and authority, in whom alone all these predictions and promises are fully accomplished. The promises of the covenant to the posterity of David were in some measure performed to Solomon, and to the long succession of kings which reigned over Judah till the captivity; (Notes, 2 Sam. vii.) yet in Christ and in his spiritual seed, they have their complete accomplishment. From the Redeemer and his church, which is one with him, the lovingkindness of the Father will never be utterly removed. God hath pledged the honour of his own holiness, that he will exactly perform the covenant made with Christ, whom David typified. So that the Saviour and his church shall remain, as the sun and moon, to the end of time, and continue, (like the rainbow, "that faithful witness in the heavens," to the truth of God in his covenant with Noah,) a constant witness that God hath fulfilled his covenant with the Redeemer. (Notes, Gen. ix. 9-17. Is. liv. 6-10.) And as the Lord by various corrections visited upon the posterity of David their transgressions of his law; but did not utterly cut them off, continuing them in regal authority over Judah till the captivity, and afterwards preserving the family till Christ descended from it, and received the kingdom: so he will correct his people, but never finally cast them off. (Notes, lxxii. cxxxi. 10-17. 1 Kings ix. 3-9. xl. 9-12. Is. ix. 6, 7. Jer. xxxii. 5, 6. xxxiii. 14-26. Ez. xxxiv. 23-31. xxxvii. 24, 25. Hos. iii. 4, 5. Am. ix. 1, 12. Luke i. 26-33. 67-75. Acts xv. 16-18.)—No doubt the emphatical language used in the covenant of God with his servant David, as it is here brought together and enlarged on, must have excited in believers at that time very high expectations, which Solomon's unprecedented prosperity was calculated to confirm. But it is probable, that most of them, (like the apostles, in respect of the Redeemer's kingdom,) interpreted the promises in a manner different from their real meaning: and so entertained unwarranted hopes of temporal prosperity, under the kings of David's line; without duly considering, what had also been repeatedly declared concerning them, in case they forsook the worship of God; and without properly looking forward to Christ, the Son of David, in whom all the promises were to have their full accomplishment. (Marg. Ref.) When, therefore, they saw a king of David's race deprived of a very large part of his dominions; opposed by Jeroboam; and vanquished, plundered, and put under tribute by Shishak, in a very short time after Solomon's death; and perceived little hope of his emerging from his difficulties; it is not at all wonderful, if they were tempted to conclude, that the promises and covenant of God, (though confirmed with an oath by his own holiness, or all his moral perfections,) had failed, and would come to nothing.—This was the temptation; yet the psalmist evidently



33 "Nevertheless my lovingkindness will I \*not utterly take from him, nor suffer my faithfulness to \*fail.

34 "My covenant will I not break, \*nor alter the thing that is gone out of my lips.

35 "Once have I sworn by my holiness, \*that I will not lie unto David.

36 "His seed shall endure for ever, \*and his throne as the sun before me.

37 It shall be established for \*ever as the moon, and as \*a faithful witness in heaven. Selah.

38 "But thou hast cast off \*and abhorred, thou hast been \*wroth with thine anointed.

39 Thou hast \*made void the covenant of thy servant: \*thou hast profaned his crown by casting it to the ground.

40 Thou hast \*broken down all his hedges; thou hast \*brought his strong holds to ruin.

41 "All that pass by the way spoil him: \*he is a reproach to his neighbours.

42 Thou hast \*set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

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u 2 Sam. vii. 15.  
1 Kings xi. 13.  
32. 35. Is. liv. 8.  
—10. Jer. xxxiii.  
20—26. 1 Cor.  
xv. 25.  
† Heb. not make  
void from him.  
39. 1 Sam. xv.  
29.  
† Heb. ſee. Heb.  
vi. 18.  
x Lev. xxvi. 44.  
Jer. xiv. 21.

y Num. xxiii. 19.  
Mal. iii. 6. Matt.  
xxiv. 35. Rom.  
xi. 29. Jam. i.  
17.  
z Ps. cx. 4. cxxxii.  
11. Am. iv. 2.  
viii. 7. Heb. vi.  
13. 17. 7.  
§ Heb. If I lie.  
2 Tim. ii. 13.  
Tit. i. 2.

a 4. 29. 2 Sam.  
vii. 16. Is. liii.  
10. lix. 21. John  
xii. 34.  
b lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

c lxvii. 7. civ.  
19. Gen. i. 14—  
18. Jer. xxxi. 35.  
36.  
d Gen. ix. 13—  
16. Is. liv. 9.  
10.

e lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

f lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

g lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

p Ez. xxx. 21—  
25.  
q Lev. xxvi. 36.  
37. Num. xiv.  
42. 45. Josh. vii.  
4. 5. 8—12. 2 Chr.  
xxv. 8.

r 1 Sam. iv. 21.  
23. 1 Kings xii.  
16—20. xiv. 25—  
28. Lam. iv. 1.  
2. 2 Thes. ii. 3  
—10.

s 39. Dan. vii.  
25.  
t 28. 29. 2 Chr.  
x. 19. Is. lxiii.  
18.  
u lxvii. 5. civ.  
29. Mic. vi. 12.

x xlii. 1. 2. lxxix.  
5. lxxv. 5. xc.  
13.  
y x. i. lxxxviii.  
14. Job xxiii. 9.  
Is. viii. 17. xlv.  
15.  
z Jer. iv. 4. xxi.  
12. 2 Thes. i. 9.  
Heb. xii. 29.

a xxxix. 5. 6.  
cxix. 84. Job  
vii. 7. ix. 25. 26.  
x. 9.  
b cxiv. 4. Job  
xiv. 1. Jam. iv.  
14.

c lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

d lxvii. 5. 17. Is.  
ix. 7. Jer. xxxiii.  
20. Luke i. 35.

43 Thou hast also \*turned the edge of his sword, and \*hast not made him to stand in the battle.

44 Thou \*hast made his \*glory to cease, and \*cast his throne down to the ground.

45 "The days of his youth hast thou shortened; \*thou hast covered him with shame. Selah.

46 "How long, LORD? \*wilt thou hide thyself for ever? shall \*thy wrath burn like fire?

47 "Remember how short my time is: \*wherefore hast thou made all men in vain?

48 "What man is he that liveth, and shall not \*see death? \*shall he deliver his soul from the hand of the grave? Selah.

49 LORD, \*where are thy former lovingkindnesses, which \*thou swearest unto David in thy truth?

50 "Remember, LORD, the reproach of thy servants; \*how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith \*they have reproached \*the footsteps of thine anointed.

52 "Blessed be the LORD for evermore. Amen, and Amen.

e xlv. 9. &c. lxi. 1. 10. lxxvii. 7. Jer. xii. 1. f lxxviii. 59. cvi. 40. Deut. xxxii. 19. Lam. ii. 7. Zech. xi. 8. g 51. lxxviii. 9. 2 Sam. i. 21. x. 26. 2 Chr. xii. 1—12. Lam. iv. 20. Zech. xiii. 7. h 34—36. lxxvii. 10. cxvi. 11. John xiii. 7. i 44. lxxiv. 7. cxliii. 3. Is. xxv. 12. lxxii. 28. Lam. v. 16. k lxxx. 12. Job i. 10. Is. v. 5. l 2 Chr. xii. 2—5. xv. 5. Lam. ii. 2. 5. Rev. xiii. 1—7. m lxviii. 10. lxxx. 5. Deut. xxviii. 37. Neh. v. 9. Jer. xlv. 9. xxx. 18. xlii. 18. xlv. 8. 12. Lam. v. 1. Ez. v. 14. 15. Dan. ix. 16. o Lev. xlvii. 17. 25. Deut. xxviii. 25. 43. Lam. ii. 17. John xvi. 20. Rev. xi. 10.

resisted it, strenuously and successfully; and taught his people to do the same. (Marg. Ref.)

V. 38—45. 'Because of the horrible confusion of things, the prophet complaineth unto God, as though he saw not the performance of his promise; and thus discharging his cares on God, he resisteth doubt and impatience.'—'He meaneth the horrible dissipation, and rending of the kingdom under Jeroboam.'—'He sheweth that the kingdom fell before it came to perfection, or was ripe.'—'In joining prayer with his complaints, he sheweth that his faith never failed.'—'When the calamities, above mentioned, (Note 1.) befell Rehoboam, it seemed as if the Lord had been provoked to abhor and cast off his anointed king: the covenant with David appeared to be made void, his crown trampled upon in disgrace, and the Divine protection withdrawn. The Israelites spoiled and reproached the house of David, the Egyptians were victorious and triumphant; and in the early days of that royal race, it was put to shame, and reduced to the brink of ruin: and how could this consist with the faithfulness of God to his covenant? Doubtless the psalmist meant to urge this as a plea with him, to return in mercy, and restore the family of David to prosperity; and likewise to propose it to the distressed prince and people of Judah, for their instruction, that they might consider the dispensation as a chastisement for their sins, and so be led by it to repentance. Probably, he also meant to lead their thoughts to the promised seed of David, whom the covenant principally respected. (Marg. Ref.) 'When the faithful few beheld the true Son of David, delivered over to a shameful, as well as a painful death, they began to think the covenant made void, and the promises at an end. "We trusted," said they, "that it had been he which should have redeemed Israel." (Horne.)—The early corruption of Christianity by "damnable heresies," the lamentable schisms which have rent it, and the oppressive persecutions and multiplied corruptions, to which it hath so long been exposed, have precisely the same effect on Christians in general, in respect of the promises and predictions, concerning an universal propagation and triumph of the gospel, contained in the sacred Scriptures. (Note, Rev. xx. 4—6.)

V. 46—48. (Marg. Ref.) The psalmist here seems to have personated the family of David, or one of the kings of that race, or to have formed the psalm for the use of his afflicted prince. The reigns of David and Solomon were soon over; the glory of their kingdom had been very transient, if it were thus to terminate; and they seemed almost to be made in vain: for the short glimpse of Israel's prosperity was now extinguished; and indeed, as every one must die, if the prosperity of the church depended upon the life of any man, it would soon be buried in his grave. "Wherefore hast thou made in vain all the sons of Adam?" Probably the prophet looked forward to "the second Adam, the Lord from heaven," who indeed saw death, and went down into the grave; (sheol, the unseen state,) yet was able to deliver his life from the power of it; and who rose again, and liveth from age to age, to perpetuate the safety and provide for the happiness of his people. (Note, 1 Cor. xv. 45—49.) With this he might also comfort himself, under the prospect of his own death; though he had survived the external glory of David's kingdom, and expected soon to die, and leave it in disgrace and distress. (Notes, xc. 3—17.)

V. 49. (Notes, 19—37. lxxvii. 5—12. Is. lxiii. 15—19. Marg. Ref.)

V. 50, 51. (Marg. Ref.) 'They laugh at us who wait patiently for the coming of thy Christ.' 'They reproached the footsteps of Christ, or the slowness of his footsteps.'—Other constructions are put on this expression: but they do not seem equally satisfactory. We know, however, that the enemies of the family of David invidiously traced the footsteps of those princes; that is, they examined every part of their conduct, in order to find matter of accusation against them; they overlooked all their eminent services, and aggravated every slip which they made, and even reproached them with such things as they had never

done: thus they slandered the anointed of God. (Notes, 1 Kings xii. 4. 16.) Perhaps they also ridiculed the expectations which were formed, of returning prosperity to the family of David, and of the Messiah descending from him.—We remember also, who sought for false witness against Jesus, the anointed of God, to put him to death; and persons of the same stamp will revile those who tread in his steps. (Notes, Matt. xxvi. 57—68. John xv. 17—21.)

V. 52. 'But let them laugh on; neither their scoffs nor our calamity shall hinder us from praising the Lord, and speaking good of him continually, in assured hope that he will at last deliver us. Let it be so, we beseech thee, let it be so, as we desire and hope, that we may ever praise thee for our happy restoration.' (Bp. Patrick.) (Notes, xxxiv. 1—6. xli. 11—13. lxxii. 17—19. cvi. 47, 48. Phil. iv. 6, 7.)

#### PRACTICAL OBSERVATIONS.

V. 1—18. When the dispensations of Providence seem contrary to the promises, and we venture to state our difficulties and discouragements before God, we should always recur to first principles, and take it for granted that he is doing right, though we are not able to discern it. (John xiii. P. O. 1—7.)—Faith, in the boundless and everlasting mercy and truth of God, brings comfort into the heart, and fills the mouth with praise, even in the deepest scenes of adversity: and whilst we are assured, that "mercy shall be built up for ever," and "faithfulness established in the heavens;" we should seek and pray that all men, through successive generations, may be acquainted with them, and praise the Lord for them. His covenant with the seed of David, his servant, is immutably ratified; for the throne of David "is builded to all generations," yea, for ever and ever: and all the inhabitants of heaven, as well as the congregations of saints on earth, will continually praise the wonders of his power, displayed in performing the engagements of his word.—We should be careful never to speak or act, as if we thought any of the angels in heaven, or "any of the sons of the mighty" on earth, fit to be compared unto the Lord. He is not limited to such methods as we can conceive, or to such operations as creatures can perform. His thoughts and ways are infinitely above our comprehension; and it is our part to adore the depths which we cannot fathom, and to expect covenanted blessings, when we can see no way in which they can be communicated.—Our "God is greatly to be feared, even in the assembly of his saints, and to be had in reverence of all them that are about him." Nor should our filial confidence in his love abate our awful veneration of his majesty; for then, our worship on earth would bear no resemblance to that of angels in heaven. (Notes, Is. vi. 1—5.) Surely then our external posture, and serious attention, should indicate the reverence of our hearts, when we assemble to worship our glorious God! (Note, Acts xxi. 1—6.) But, alas! how little of this appears in general in our congregations! and how much cause of humiliation have we all on this account!—It is a joyful consideration, that the power, which created and upholds the earth, and which rules the impetuous waves of the sea, is engaged to perform the promises; and that the proprietor of the universe is "the portion" of his people. That high and strong right hand and mighty arm, which smote Egypt, will to the end scatter the enemies of his church; and all who trust in the mercy of God, shall rejoice in his name; for as justice and judgment are the stability of his throne, so mercy and truth direct all his dealings towards his believing servants. Happy then are they, who know, believe, and obey the joyful sound of his gospel! for their present safety and their eternal felicity are secured in the favour of him, whom they trust as a Saviour, love as a Father, and obey as a King.

V. 19—37. The Lord hath spoken to his prophets and apostles, in divers times and various ways, with an especial purpose of making known to sinful men, that he "hath laid help upon one that is mighty, and exalted one chosen



## PSALM XC.

A.M. 2514.

B.C. 1490.

The psalmist comforts himself, by considering the favour of the eternal God to his people, 1, 2. He laments the frailty, sufferings, and shortness of human life, as the effects of the wrath of God against the sins of men, 3—11. He prays that these considerations may be wisely improved by him and his people; as well as for the comforts of God's mercy; and for a sensible experience of his power, glory, and favour, with them and their children, 12—17.

\*A Prayer of Moses \*the man of God.

**L**ORD, 'thou hast been our dwelling-place in <sup>all</sup> generations.

2 Before the mountains were brought forth, <sup>or</sup> ever thou hadst formed the earth and the world, even <sup>from</sup> everlasting to everlasting, 'thou art God.

3 'Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For <sup>a</sup> thousand years in thy sight *are but* as yesterday when it <sup>is</sup> past, and <sup>as</sup> a watch in the night.

Hab. i. 12. 1 Tim. vi. 15, 16. Heb. i. 10—12. xiii. 8. Rev. i. 8. f Is. xlv. 22. g civ. 29. cxlvi. 4. Gen. iii. 19. vi. 6, 7. Num. xiv. 35. Job xii. 10. xxxiv. 14, 15. h 2 Pet. iii. 8. i Matt. xiv. 25. xxiv. 43. Luke xii. 35. † Heb. hath passed them.

\* Or, A prayer, being a psalm of Moses.

a Ex. xxxiii. 14—19. Deut. xxxiii. 1. 1 Kings xiii. 1. 1 Tim. vi. 11.

b lxxi. 3. xci. 1. 9. Deut. xxxiii. 27. Is. vii. 14. Ez. xi. 16. John vi. 56. 1 John vi. 16.

† Heb. generation and generation. lxxxix. 1. Marg.

c Job xxxviii. 4—6. 28. 29. Prov. viii. 25, 26.

d xxxiii. 9. cxlvi. 6. Gen. i. 1.

e xlii. 2. cii. 24—27. ciii. 17. Is. xlv. 5. lvi. 15. Mic. v. 2.

f Is. xlv. 22. g civ. 29. h 2 Pet. iii. 8. † Heb.

k Job ix. 26. xxii. 16. xxvii. 20. 21. Is. vii. 7, 8. Jer. xlvii. 7, 8. l xxxii. 20. Is. xxxix. 7, 8.

m cii. 15, 16. Is. xl. 6. Jam. i. 10, 11. 1 Pet. i. 24.

n cii. 15, 16. Is. xl. 6. Jam. i. 10, 11. 1 Pet. i. 24.

§ Or, is changed. n cii. 15, 16. Is. xl. 6. Jam. i. 10, 11. 1 Pet. i. 24.

o 9. 11. xxxix. 11. lxx. 13. Num. xvii. 12. 13. Deut. H. 14—16. Heb. iii. 10, 11. 17—19. iv. 1, 2.

p Ex. xiv. 24. Rom. ii. 8, 9. q x. 11. 1. 21. cxxxix. 1—4.

r Job xxxviii. 21. Jer. ciii. 17. xxxii. 24. Ez. vi. 12. Rev. xx. 12. r xix. 12. Prov. v. 21. Ec. xii. 1. 2.

s lxxxix. 16. t lxxviii. 33. † Heb. turned away. \* Heb. a meditation, 4. xxxix. 5. † Heb. As for the days of our years, in them are seventy years. Gen. xlvii. 9. Deut. xxxiv. 7. u 2 Sam. xix. 35. 1 Kings i. 1. Ec. xii. 2—7. s lxxxviii. 33. Job xiv. 10. marg. xxiv. 24. Is. xxxviii. 12. Luke xii. 20. Jam. iv. 14.

5 \*Thou carriest them away as with a flood: 'they are as a sleep: 'in the morning *they* are like grass which <sup>g</sup>groweth up.

6 'In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For <sup>we</sup> are consumed by thine anger, and by thy wrath <sup>are</sup> we troubled.

8 'Thou hast set our iniquities before thee, 'our secret *sins* 'in the light of thy countenance.

9 For 'all our days are 'passed away in thy wrath: we spend our years as <sup>a</sup> tale *that is told*.

10 'The days of our years are threescore years and ten; and if by reason of strength *they be* fourscore years, 'yet is their strength labour and sorrow; for 'it is soon cut off, and we fly away.

his largest promises in their fullest meaning. If, then, we can do little else, during our few remaining days on earth, let us give ourselves unto prayer: let us plead with the Lord his former mercies to his people, and the promises of his word: let us humbly represent before him, the reproach cast upon his servants by his enemies, through the prevalence of impiety in the visible church, and through the apparent delay of his making his truth universally triumphant. And though the blasphemies and slanders of the proud and mighty, who revile or ridicule those, who expect the coming, and walk in the footsteps of, the Lord's anointed King, must needs grieve our hearts; yet let us still hope for the commencement of a more glorious scene on earth, as well as for eternal felicity in heaven; and, in the prospect of these approaching seasons of joy and praise, let us now mix our tears and prayers with hallelujahs, and still say from our hearts, "Blessed be the Lord for evermore, Amen, and amen."

## NOTES.

PSALM XC. Title. "Moses the man of God," (Marg. Ref.) (the prophet Moses, and not one of the same name in after ages, as some have imagined,) may very reasonably be supposed to have composed this most instructive and affecting psalm, when the generation of Israel, which God had by him brought out of Egypt, was sentenced to fall in the wilderness, or when he had witnessed in a great degree the execution of that sentence. (Notes, Num. xiii. xiv.) It is not indeed improbable that it was used at the tabernacle, as well as published among the people, during that solemn season, when death marched his rounds among them in so remarkable a manner. It seems to have been preserved along with the books of Moses, and afterwards to have been inserted in the book of psalms.—To obtain the most interesting view of this picture, so to speak, we must consider Moses as the principal figure; and carefully advert to his peculiar circumstances at that season. The sentiments indeed of the psalm are never unsuitable to our situation in this world: but they would be peculiarly adapted to the case of a pious man, in a time of pestilence, when tens of thousands were swept away on every side of him. (Note, xci. 3—8.)

V. 1, 2. The Israelites were shut up in the desert, and not allowed to find habitations in the promised land: but the psalmist recollected, that even Abraham, Isaac, and Jacob were strangers and pilgrims in Canaan. Indeed, God himself had, in all ages, been the *home, rest, safety, and comfort* of his people: and into that "dwelling-place" they might enter by faith and prayer, even in the wilderness; (Notes, John vi. 52—58, 1 John iv. 13—17;) seeing he was the same almighty, merciful, and faithful God, even before the world was created, yea, from eternity to eternity. (Notes, ciii. 15—18. Ex. iii. 14. Deut. xxxiii. 27, 28. Is. lvii. 15, 16. Heb. xiii. 8.)

V. 3—6. When man sinned, his Creator sentenced him "to return to the dust from whence he was taken." Adam, however, and several of his descendants, lived almost a thousand years; but in the sight of the eternal God this was but as *yesterday*; and it was soon past like a watch, or three hours of the night, which glides away while men sleep. (Notes, Gen. iii. 17—19.—v. P. U. 1—20. 2 Pet. iii. 8.) Thus the Lord turned them to destruction, as well as their more short-lived posterity; and the human race had all along been swept away by death as by an impetuous torrent: life appeared but a sleep; and all earthly prosperity only resembled the verdure and variegated hues of the meadow in a summer's morning; which before night was cut down by the scythe, and withered by the sun. (Notes, xxxiv. 5, 6. ciii. 11—15. Is. xl. 6—8. Jam. i. 9—11. iv. 13—17. 1 Pet. i. 24, 25.)—The word translated, "thou carriest them away as with a flood," may be rendered, "thou overflowedst them;" and be considered as a reference to the desolations of the general deluge.

V. 7—10. The Israelites had provoked the Lord, by their unbelief and rebellion, to swear in his wrath that they should not enter Canaan; and this passage may refer to those events. Accordingly they were swept away by the wrath of God, in so extraordinary a manner, that they were kept in constant trouble of mind by the dread of his judgments. (Marg. Ref.) Not only were their open transgressions awfully punished; but their secret sins, or the *iniquities of their youth*, (as some render the word,) were called to remembrance by their righteous Judge. Thus their days and years were *turned away* from hope and comfort by the wrath of God; spent to little purpose; and soon came to an end, as a tale, a meditation, a waking dream. (Notes, Num. xxvi. 62—65.) Perhaps the lives of men in general were at this era reduced to about the present limits: for after the death of Moses, and Joshua, few instances of a much longer life occur in the Scripture. At least it was thus with that generation of

out of the people;" who, being infinite in power and love, as the eternal Son of God, and having become one of us by assuming our nature, "is not ashamed to call us brethren." This is the Redeemer, whom JEHOVAH himself hath appointed for us, and who alone is adequate to the arduous work of our salvation. Having been anointed immeasurably with the Holy Spirit, and strengthened by the power of God, he, in our nature, withstood and repelled the combined assaults of earth and hell; and "is now exalted by the right hand" of the Father "to be a Prince and Saviour, to give repentance, and forgiveness of sins," and to beat down and destroy all that bate his disciples. In the name of JEHOVAH his horn is exalted, and mercy and truth come, through and by him, to the ruined sons of men; and his kingdom shall extend throughout the whole earth. He, in a peculiar sense, could cry unto the Lord, "Thou art my Father, my God, and my strong salvation:" being indeed his first-begotten, his only begotten Son, and made, even in our nature, far higher than the kings of the earth. With him the everlasting covenant is ratified for evermore, and through him alone is mercy exercised towards the guilty. "His dominion shall be for ever, and his throne as the days of heaven." Whilst he invites sinners to incline their ear and come to him, that he may make with them this everlasting covenant; (Note, Is. lv. 1—3:) he treats all his willing subjects as his friends and children: the oath, with which that covenant is ratified to him, as the son of Abraham, and the son of David, is recorded, in order "that we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us;" and the name of God would be dishonoured, if this security could possibly fail, or the thing be once altered which he hath spoken. (Notes, Heb. vi. 15—18.) So that the whole church of Christ, as his spiritual seed, is secured in its immunities and privileges, by the covenant made and ratified with its glorious head. Let us then seek an interest in these blessings; and an assurance that we belong to this happy company, by the witness of the Holy Spirit in our hearts, as the counterpart of "the faithful record in heaven," of our names written in the book of life; that so we may habitually "rejoice in hope of the glory of God."

V. 38—52. Notwithstanding the security of the covenant of grace, it is also very plainly foretold, that damnable heresies, and grievous scandals and corruptions, would take place among professed Christians; and when these predictions, are compared with what we read and witness, they may serve to confirm our faith, though they grieve our hearts.—Indeed, even true Christians offend in many things. Hence it is, that corrections become necessary, in order to the performance of the covenant to the honour of God. When this is the case, the Lord "will visit their transgression with the rod, and their iniquities with scourges: nevertheless, he will not utterly take away his lovingkindness from them, nor suffer his truth to fail." The records, of the Lord's dealings with the family of David, hold before us an emblem of his dealings with his church, and with believers. Grievous may be the afflictions which they endure; great the disgrace and distress of soul which come upon them: but the gates of hell shall not prevail against the church, neither will God finally forsake or abhor the true believer. We should then rejoice in this security; but we should "rejoice with trembling;" many self-deceivers pervert the doctrine; and even they who are interested in the blessing may, notwithstanding, by their misconduct, bring themselves into such darkness and distress as can scarcely be conceived. We ought, therefore, to rely on it for our encouragement in the path of duty, and in bearing the cross; and not when yielding to sloth and self-indulgence. Neither should we give way to despondency, whilst we witness the success of idolatry, superstition, heresy, or infidelity, against the religion of Christ. These early began to corrupt or to oppose the church: and their success seems often to make void the covenant, and profane the Redeemer's crown, to break down the strong holds of his royal city, and to expose his religion to reproach. But though his cause may appear to suffer loss, and his glory to be eclipsed, and his enemies to conquer and triumph; yet this will be only for a time. The Lord will not hide himself for ever, nor suffer "his wrath to burn like fire;" whatever his people fear, or his enemies expect. But when his purposes are effected, he will return, cause his servants to rejoice, and put his enemies to silence and shame. For the Saviour ever liveth to effect his grand designs, and a thousand years are in his sight but as one day: and, though one instrument after another die, and effect very little; though we are all shortly to drop into the grave, and may perhaps leave the church under a thick cloud; and though all the sons of Adam seem made in vain: yet the Lord himself will surely arise and plead his own cause, and fulfil



11 <sup>v</sup>Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 <sup>So</sup> teach us to number our days, <sup>that</sup> we may <sup>apply</sup> our hearts unto wisdom.

13 <sup>Return</sup>, O LORD, <sup>how</sup> long? and <sup>let</sup> it repent thee concerning thy servants.

14 O <sup>satisfy</sup> us early with thy mercy; <sup>that</sup> we may rejoice and be glad all our days.

15 <sup>Make</sup> us glad according to the days <sup>wherein</sup> thou hast afflicted us, and <sup>the</sup> years <sup>wherein</sup> we have seen evil.

16 <sup>Let</sup> thy work appear unto thy servants, and <sup>thy</sup> glory unto their children.

17 And <sup>let</sup> the beauty of the LORD our God be

b vi. 4. lxxx. 14. Jer. xii. 15. Joel ii. 13. 14. Zech. i. 16. e lxxxix. 46. d cvi. 45. cxxxv. 14. Ex. xxi. 14. Deut. xxxii. 36. Hos. xi. 8. Am. vi. 3. 6. e xxxvii. 8. e xxxviii. 3-5. lxxv. 4. ciii. 3-5. Jer. xxxi. 14. Zech. ix. 17. f xxxii. 6. lxxxv. 6. lxxxvi. 4. cxlix. 2. Phil. iv. 4. g xxx. 5. cxvii. 5, 6. Is. xii. 1. xl. 1, 2. lxi. 3. lxxv. 18, 19. Jer. xxxi. 12, 13. Matt. v. 4. John vi. 20. Rev. vii. 14-17. h Deut. ii. 14-16. i xlii. 1. Num. xiv. 15-24. Hab. iii. 2. k Num. xiv. 22, 31. Deut. i. 39. Josh. iv. 22-24. xxxiii. 14. l xxvii. 4. 1. 2. lxxx. 3. 7. 2 Cor. iii. 18. 1 John iii. 2.

Israel; very few of whom would exceed, and most would come short of, eighty years.—The verses however are equally applicable to the general state of human nature. (*Marg. Ref.*)

V. 11. This verse is thus rendered by several learned men: "Who knoweth the power of thy anger, or of thy wrath, according as thou art terrible?" That is, "Who is there, that fears the wrath of the Almighty, in proportion to the degree in which it ought, in all reason, to be dreaded? or in proportion to his fear of mortal men, when possessed of power? Who does not fear the wrath of powerful men too much, and the wrath of almighty God too little? when, in fact, the latter cannot be feared according to its terribleness. Who is sufficiently afraid of offending God; or earnest in seeking to be reconciled to him?" (*Notes, Matt. x. 27, 28. Heb. x. 28-31. close. (Marg. Ref.)*—According as men do more or less tremble at thy judgments; so dost thou more or less execute them." (*Bp. Hall.*)

V. 12. The shortness, uncertainty, and sorrows, of life, as the effects of the powerful wrath of God against the sins of men; when considered in connection with the doctrine of the eternal state of future retribution, and that of salvation by the mercy and grace of God, through the promised Redeemer, if duly laid to heart, are suited to teach men true wisdom; and Moses prayed that he and all his people might be taught by the Lord himself thus to lay them to heart. (*Notes, xxxix. 4. Deut. xxxii. 29. Job xxviii. 28.*)

V. 13-17. The Israelites, notwithstanding their transgressions, were externally the Lord's people, and he had many faithful servants among them. These no doubt thought the time very long, during which they continued under the severe rebukes of God, without the accustomed tokens of his favour. They therefore prayed, along with Moses, that, for their sakes, he would at length change his conduct towards the nation: (*Notes, Gen. vi. 6. Deut. xxxii. 36.*) and though the sentence respecting Canaan was irreversible, that he would yet without delay satisfy their souls with the comforts of his mercy and grace; which would enable them to spend their few remaining days in holy joy, and counterbalance their long-continued afflictions. They further besought the Lord that he would cause them again to witness his works of power and mercy in behalf of the nation, as an earnest of those more glorious displays, which were to be afforded to their children; and that "the beauty of the Lord their God might be upon them." This implies a request, that he would appear to them in his tabernacle, "the beautiful sanctuary;" that he would continue his ordinances among them, which were their glory and beauty; but especially, that he would shine upon them with the beams of his holiness, (which is his beauty; that, like the moon irradiated and beautified by the reflected beams of the sun, they might be made to shine in the beauty of holiness as derived from him. (*Notes, l. 1, 2. cxlix. 4. P. O. 2 Cor. iii. 17, 18.*) Thus Moses, Aaron, and others, especially desired that the Lord would prosper and establish their work; that their pious and zealous endeavours might have their full effect, by rendering the Israelites a holy and a happy people; which would best prepare them for the conquest of Canaan, and for the blessings which God had engaged to bestow on the nation.—"Except thou guide with thy Holy Spirit, our enterprises can have no good success." (*Marg. Ref.*)

#### PRACTICAL OBSERVATIONS.

The favour and protection of God are the only suitable rest and comfort of the soul, in this evil world: and in Christ Jesus he is become the refuge and dwelling-place, to which we may repair, whenever pursued by the accusations of conscience, or the unkindness of men; when wearied with the cares and toils of life; or disquieted by sickness and the prospect of death. (*Note, Prov. xviii. 10, 11.*) His truth, love, and power are eternal and immutable; and this habitation can never fail those who, from age to age, resort to it for rest and peace. Compared with him, who "from everlasting to everlasting is God" alone, how do the most renowned of the human race shrink into insignificance! The longest life, which men have passed on earth, has been but as "a watch in the night;" and then the word of the Almighty has remanded their bodies to their original dust. What images in nature can then sufficiently illustrate the brevity of our present span of life? the impetuous current of time hurries mortals, as in a sleep, into eternity, where most of them first awake, and lift up their eyes: and all the external splendour and gaiety, which excite the envy, the desires, or the admiration of the thoughtless beholder, are destroyed and withered as in a moment. (*Note, Luke xvi. 22, 23.*) So that the supposed pleasure of a worldly life passes as a "tale that is told," and generally, taken altogether, it proves a doleful tale. Few in comparison reach the seventy years assigned as the date of man's present life; and if a small

A.M. 2989.

B.C. 1015.

y Lev. xxvi. 18. 21, 24, 25. Deut. xxxiii. 59. xxxix. 20. &c. Is. xxxiii. 14. Nah. i. 6. Luke xii. 5. 2 Cor. v. 11. Rev. vi. 17.

z xxxix. 4. Deut. xxxiii. 29. Ec. ix. 16. Luke xii. 35.—10. John ix. 4. Eph. v. 16, 17. a Job xxviii. 28. Prov. ii. 2-6. iii. 13-18. iv. 5, vii. 1-4. viii. 32-36. xvi. 16. xviii. 1, 2. xxii. 17. xxiii. 12, 23.

\* Heb. cause our hearts to come, Prov. ii. 2-6. iii. 13-18. iv. 5, vii. 1-4. viii. 32-36. xvi. 16. xviii. 1, 2. xxii. 17. xxiii. 12, 23.

m lxxviii. 28. cxviii. 25. lxxviii. 12. 1 Cor. iii. 7. 2 Thes. ii. 16, 17. iii. 1.

PSALM XCI.

a xxvii. 5. xxxi. 20. xxxii. 7. lxi. 3, 4. xxi. 1. Is. viii. 1. John iv. 15, 16.

\* Heb. lodge, xxv. 13. Marg.

number linger out a longer space, their lives are but a continuation of labour

and sorrow, and soon they are "cut off and fly away."—But wherefore hath the Lord, as it were, made all men thus in vain? (*Note, lxxxix. 46-48.*) To this enquiry the scriptural, and the only rational answer, is, that we are a company of condemned criminals, and are thus troubled and consumed by his anger; he has his eye upon our most secret sins, as well as our more open iniquities, the past, as well as the present: and therefore we pass our days away in his deserved wrath. The sentence of temporal death is gone forth, and is irreversible, however the time and circumstances of it may vary. This indeed is very little, compared with the wrath to come; yet, alas! how few seem to understand, or regard, the powerful wrath of that God, who is able to destroy body and soul in hell; though no apprehensions can possibly equal the terror of it! Instead then of wasting our precious fleeting days in pursuing the phantoms of the world, which elude our grasp, and will leave their possessors for ever poor; we should employ ourselves in seeking forgiveness of sins, and an inheritance in heaven. Let us earnestly pray, that the Lord would so teach us to consider the shortness and uncertainty of life, and the proportion of it which is already past, perhaps thirty, forty, fifty, sixty, or more of our threescore years and ten; that we may apply our hearts to this true wisdom. A proper attention to this "one thing needful" will prove us wise to eternity, whatever else be renounced or neglected: but inattention to it will stigmatize us as fools for ever, though we should gain the whole world. (*Note, Luke xii. 15-21.*) If this grand interest be safe, the shortness of life may rather be matter of mutual congratulation than condolence: and as to the evils that we feel or witness, persevering prayer will prevail either for a mitigation of them, or comfort under them. Whatever else be withheld, the mercy and favour of our God will satisfy our souls: and in communion with him we may "rejoice and be glad all our days," even in this miserable world. "These are the days wherein God afflicteth us, these the years in which we see evil: but he will make us glad according to them."—"These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Then shall our joy be increased, and receive an additional relish from the remembrance of our former sorrows; then shall we bless the days and years, which exercised our faith, and perfected our patience: and then shall we bless God, who chastised us for a season, that he might save us for ever." (*Bp. Horne.*)—In the mean while, we should lay ourselves out to do what good we can in this evil world, and especially to such as are likely to survive us; earnestly and constantly praying, that the work of redeeming love may be more and more made known, in its glory and efficacy, to our souls, that we may more fully experience the sanctification and consolation of the Holy Spirit; that the beauty of holiness, even the divine image, may be evidently visible in all our character and conduct; that the same blessings, in still larger proportion, may be extended to our children and more remote posterity; that the Lord would "establish the works of our hands upon us," especially if employed in the sacred ministry, or other important services; and that he would illuminate his church with the light and beauty of his truth and purity, and establish the Redeemer's kingdom and work throughout the whole earth.

#### NOTES.

PSALM XCI. V. 1, 2. It is probable that David wrote this psalm, though his name is not prefixed to it. "The secret place of the Most High," may be an allusion to the ark of the covenant, fixed in the most holy place, as in a secret pavilion. (*Notes, xxvii. 4-6. xxxi. 19, 20.*)—By faith and prayer, believers put themselves under the protection of God, relying on his power, wisdom, truth, and love; and thus they dwell in an invisible fortress, and are secured by an almighty friend, in a way kept secret from the unbelieving world around them. Whilst the psalmist recommended this refuge and rest to others, he avows his purpose to avail himself of it, and to place his entire confidence in the Lord. (*Notes, lxxxix. 14-16. lxxxiv. 11, 12. xc. 1, 2. Gen. xvi. 1. xvii. 1-3. 2 Sam. xxii. 2, 3. Prov. xviii. 10, 11.*)—The two verses, however, may be thus rendered, "He that dwelleth in the secret place of the Most High, shall lodge under the shadow of the Almighty; saying of the LORD, My refuge," &c. In every dark season of affliction and danger, he shall have security and comfort, while with his heart he relies on the Almighty, and with his lips avows that his expectation is from him alone. (*Marg. Ref.*)

V. 3-8. Under a variety of expressions, in the most beautiful style of Eastern poetry, the psalmist represents the manifold dangers to which believers are exposed, from the wickedness of men, and from pestilences and diseases, in all their multiplied forms; and their protection under the power of the Almighty. (*Notes, xxxvi. 6-9. Ruth ii. 12. Job v. 18-27. Matt. xxiii. 37—*



4 He shall <sup>b</sup>cover thee with his feathers, and under his wings shalt thou trust: <sup>c</sup>his truth *shall be thy shield and buckler.*

5 <sup>k</sup>Thou shalt not be afraid for <sup>e</sup>the terror by night: <sup>m</sup>nor <sup>n</sup>for the arrow that flieth by day;

6 <sup>n</sup>Nor for <sup>n</sup>the pestilence that walketh in darkness; <sup>n</sup>nor for the destruction that wasteth at noon-day.

7 <sup>p</sup>A thousand shall fall at thy side, and ten thousand at thy right hand; *but it shall not come nigh thee.*

8 <sup>q</sup>Only with thine eyes shalt thou behold, and see <sup>r</sup>the reward of the wicked.

9 Because <sup>s</sup>thou hast made the LORD *which is my refuge, even the most high, thy habitation;*

10 <sup>t</sup>There shall no evil befall thee, <sup>u</sup>neither shall any plague come nigh thy dwelling.

<sup>o</sup> Num. xvi. 48. <sup>p</sup> 2 Sam. xxiv. 45. <sup>q</sup> Matt. xxiv. 6, 7. <sup>r</sup> 1 Cor. x. 6-10. <sup>s</sup> p xxxii. 6. <sup>t</sup> Gen. vii. 23. <sup>u</sup> Ex. xii. 12. <sup>v</sup> Num. xiv. 37, 38. <sup>w</sup> Josh. xiv. 10. <sup>x</sup> q xxxvii. 34. <sup>y</sup> 1viii. 10, 11. <sup>z</sup> xcii. 11. <sup>aa</sup> Mal. i. 5. <sup>ab</sup> r Is. iii. 11. <sup>ac</sup> Heb. ii. 2. <sup>ad</sup> s xciii. 4. <sup>ae</sup> 5. <sup>af</sup> xcvi. 5, 6. <sup>ag</sup> t l. lxxi. 3. <sup>ah</sup> xc. 1. <sup>ai</sup> u cxxi. 7. <sup>aj</sup> Prov. xii. 21. <sup>ak</sup> Rom. viii. 28. <sup>al</sup> x Deut. vii. 15. <sup>am</sup> Job v. 24.

A. M. 2989.

B. C. 1015.

h lxi. 4. Deut. xxxiii. 11. Ruth ii. 12. Matt. xiii. 37. i lxxxix. 23, 24. cxxxviii. 2. Gen. xv. 1. Is. xlii. 1, 2. Mark xiii. 31. Tit. i. 2. Heb. vi. 17, 18.

k iii. 6. xxvii. 1-3. xlvii. 2. cxlii. 7. Prov. xxviii. 1. Matt. xlii. 26. Heb. xiii. 6. i. iii. 5. 2 Kings vii. 6. Job iv. 13-15. xxiv. 14-16. Prov. iii. 23-25. Is. xxi. 4. Luke xii. 20, 39.

m Job vi. 4. Lam. iii. 12, 13. n cxxi. 6. Ex. xii. 29, 30. 2 Kings xii. 35.

p xxxii. 6. Gen. vii. 23. Ex. xii. 12. Num. xiv. 37, 38. Josh. xiv. 10. q xxxvii. 34. 1viii. 10, 11. xcii. 11. Mal. i. 5. r Is. iii. 11. Heb. ii. 2. s xciii. 4. 5. xcvi. 5, 6. t l. lxxi. 3. xc. 1. u cxxi. 7. Prov. xii. 21. Rom. viii. 28. x Deut. vii. 15. Job v. 24.

v xxxiv. 7. 2 Kings vi. 16, 17. Matt. ix. 6. Luke iv. 10. Heb. i. 14. z Prov. iii. 6. Is. xxx. 1. Jer. ii. 18. a Is. xlvii. 3. lxxiii. 9. b xxxviii. 24. Job vi. 23. Prov. iii. 2.

c Judg. xiv. 5. 6. 1 Sam. xvii. 37. Dan. vi. 22. 2 Tim. iv. 17. d Matt. xvi. 18. Acts xxvii. 3-6. Rom. xvi. 20.

\* Or, asp. Rom. iii. 13. e Is. xxvii. 1. Rev. xii. 9. xi. 1, 2. f 3 Chr. xix. 3. John xiv. 26. xvi. 27. Rom. viii. 28. Jam. i. 12. ii. 5. g lxx. 1. Marg. lxxxix. 16, 17. Is. xxxiii. 16. Phil. ii. 9-11. h ix. 10. John xvii. 3. Gal. iv. 9. i x. 17. xviii. 3. 1. 15. Is. lviii. 9. Jer. xxxix. 12, 13. xxxiii. 3. Rom. x. 12, 13. Heb. v. 7. k xciii. 4. cxxxviii. 7. Is. xlii. 10. xlii. 1, 2. Matt. xxviii. 20. John xvi. 32. Acts xviii. 9, 10. 2 Tim. iv. 17. l xxxvii. 40. 2 Cor. i. 9, 10. m 1 Sam. ii. 30. John v. 44. xii. 26, 43. 1 Pet. i. 21. ii. 22. v. 4. Rev. iii. 21. n xxi. 4. Gen. xxv. 8. Job v. 26. Prov. iii. 15. Is. lxxv. 20-22. o xvi. 11. 1. 23. Is. xlv. 17. Luke ii. 30. iii. 6.

11 For <sup>a</sup>he shall give his angels charge over thee, to keep thee <sup>a</sup>in all thy ways.

12 <sup>a</sup>They shall bear thee up in *their hands,* <sup>b</sup>lest thou dash thy foot against a stone.

13 Thou shalt <sup>c</sup>tread upon the lion <sup>d</sup>and <sup>e</sup>adder: the young lion and <sup>f</sup>the dragon shalt thou trample under feet.

14 <sup>g</sup>Because he hath set his love upon me, therefore will I deliver him: <sup>h</sup>I will set him on high, <sup>i</sup>because he hath known my name.

15 <sup>j</sup>He shall call upon me, and I will answer him: <sup>k</sup>I will be with him in trouble; <sup>l</sup>I will deliver him, and honour him.

16 <sup>m</sup>With <sup>n</sup>long life will I satisfy him, and <sup>o</sup>shew him my salvation.

39. Marg. Ref.) Yet these are but a shadow of the perils, by which their souls are threatened from the subtlety and power of Satan, the plausible delusions of false teachers, the terrors of persecutors, the allurements of flattery and prosperity, the infectious wickedness of the world, and the deceitfulness of their own hearts. 'But God's help is ever ready for us, whether Satan assail us secretly, or openly; that is his faithful keeping of his promise.'—The Septuagint renders the clause, "the destruction that wasteth at noon-day," *"the noon-day demon."* 'Avarice and ambition are abroad in the day; while concupiscence as a pestilence walketh in darkness. In adversity the soul is disturbed by terrors, in prosperity still more endangered by pleasures. But Jesus Christ hath overcome the world, to prevent us from being overcome by it.' (Horne.) (Note, John xvi. 31-33.) Yet, as thousands and tens of thousands fall, during a fatal pestilence, while others witnessing the desolations are preserved; so, immense multitudes are swept into destruction by delusions and temptation, while a few escape to mourn over them. 'The godly have some experience of God's judgments against the wicked even in this life; but fully shall they see it at that day when all things shall be revealed.' (Notes, xcii. Matt. xxv. 31-46. Rom. ii. 4-6. 2 Thes. i. 5-10. Rev. xx. 11-15.)

V. 9, 10. These verses are thus rendered in the old version. "For thou hast said, the LORD is mine hope, thou hast set the most High for thy refuge. There shall no evil," &c. Because this is thy avowed and real confidence, therefore thou art safe, and happy. (Notes, cxxi. 5-8. cxxv. 1.)

V. 11, 12. The Lord is pleased to employ the ministration of his holy angels, for the protection of his people from outward harm, while in the path of duty; but if they desert their post and path, they are not warranted to depend on that protection: and not angels, but the Holy Spirit must inwardly guide them in his ways, or bring them back when they wander. (Notes, Gen. xxiv. 5-9. Heb. i. 13, 14.) The mutilated and sophistical quotation which Satan made of this text, in tempting our Saviour, may shew that Christ was principally, though not exclusively, meant. (Note, Matt. iv. 5-7.)

V. 13. By these figurative expressions, Satan and his progeny of wicked men are figuratively described, who persecute the people of God, or attempt to terrify, or seduce, them from their duty, but over whom they shall at length triumph as their Captain hath triumphed. (Marg. Ref. Notes, Gen. iii. 14, 15. Mark xvi. 17, 18. Luke x. 17-20. Rom. viii. 32-39. xvi. 17-20. Rev. xii. 7-12. xx. 1-3.)

V. 14-16. 'To assure the faithful of God's protection, he bringeth in God himself to confirm the same.' So that *יהוה* himself is here introduced as the speaker; and the persons intended are characterized. They have known the name of the Lord, and set their love on him, expecting their happiness from him, and seeking help from him in prayer: persons of this character he will deliver, honour, exalt, and satisfy with long life; if not here, yet in heaven, where he will shew them his complete salvation. (Notes, ix. 7-12. xxi. 1-7. xxxiv. 15-20. 1 Chr. xxviii. 9. Luke ii. 25-32. John xvii. 1-3. Rom. viii. 28-31. 2 Tim. i. 11, 12. Marg. Ref.)—Even the promises of Scripture imply that "in this world" the best Christians "must have tribulation;" by engaging that the Lord will afford them his gracious presence under their troubles and trials.

The following view of this beautiful psalm, with an interchange of speakers, which has been transmitted to me, seems worthy of consideration. 'Imagine the psalmist to have been addressing himself to some person hopefully disposed towards religion, in sentiments and language of which the first verse affords a specimen: this person being much affected and confirmed in his religious purpose by the discourse, comes to the resolution of the second verse, *I will say, &c.* Encouraged and excited by this success, the psalmist resumes the conversation, and in yet more animated strains sets forth the security and blessedness of the man "whose hope the LORD is:" "Surely," (if you do so,) "he will deliver," &c. The Almighty himself, at the fourteenth verse, assumes the part of the speaker, and confirms all that his servant had urged, and thus the psalm concludes.'

#### PRACTICAL OBSERVATIONS.

The divine protection and consolation, which believers enjoy, are deemed visionary by ungodly men; but they really do abide and repose under "the shadow of the Almighty," which the scorching sun of tribulation cannot penetrate, and in a fortress which no power of the enemy can force. (Notes, Is. xxxii. 1, 2. xxxiii. 15, 16. Matt. xxiii. 37-39.) Let then sinners come to him upon his mercy-seat, through the Redeemer's name: and let those who

have experienced his salvation, boldly avow their confidence in him, and encourage others also to trust in him.—Every man must perceive, that in this world we are exposed to innumerable evils and perils, from which no prudence, courage, or strength of our own can secure us; and it must be allowed desirable in the highest degree, to have an almighty, omnipresent, and omniscient protector, who is likewise infinite in goodness, mercy, and truth: one, that can preserve our lives from famine, pestilence, and sudden death; from the desolations of war, the open assaults of robbers and murderers; from the dark designs of false accusers and perjurers; and from innumerable evils, to which we are exposed by day and by night. But they, who violate the commands and neglect the salvation of the Lord, cannot possibly have any well-grounded confidence in his protection: and should he bear with their provocations, and continue their lives for many years; yet, except they repent, they must at length perish in their sins. He, therefore, who is aware of his real situation, discovers far more formidable evils to which he is exposed, than those which have been mentioned. He wants a refuge from the deserved wrath of God, and from the miseries of the eternal world. He needs an effectual and permanent deliverance from Satan, who takes men captive at his will, as the fowler ensnares the unsuspecting bird, (Note, 2 Tim. ii. 23-26;) who appears as a roaring lion, when he excites persecution against the church, or as a subtle serpent and a destructive dragon, when he opposes the faith with seducing lies, vain reasonings, fascinating flatteries, or proffered secular advantages; or when he transforms himself into an angel of light, to deceive men with false religion. (Note, 2 Cor. xi. 1-6. 13-15. Rev. xii. 7-12.) He wants also a protection against the pestilence of a wicked world; that he may not be infected with fashionable or epidemical vices, which form "a destruction that wasteth at the noon-day;" or by any other more silent and unsuspected contagion of example, influence, or false principles, which constitute "a pestilence that walketh in darkness;" nay, he is sensible, that the remainders of corrupt nature often render solitude as dangerous, as the world itself can be. He also longs to be delivered from the terror of these evils, and to be assured that he shall not at last perish with the multitudes, that are on every side thronging the road to destruction. This security and assurance the Christian seeks as his principal object; being persuaded, that if his eternal interests be safe, the Lord will manage all his inferior and temporal concerns wisely and well; and preserve his life on earth as long as is good for him, to whatever perils it may seem exposed. For his encouragement in this grand concern, he by faith daily looks unto Jesus: he contemplates the beloved Son of God, boldly and patiently marching forward on his perilous and rugged path; entirely preserved from the combined hosts of foes which beset his road, and made completely victorious over them; in no degree entangled by any of Satan's snares, wounded by any of his fiery darts, or terrified by his furious assaults; and not in the least infected by the pestilence of sin, the contagious love of the world, or the fear of man. He considers the Redeemer upheld by the arm of the Lord, ministered unto by angels, trampling upon the head of Satan, overcoming the world, and triumphing over the king of terrors. He hears the Father say of him, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name," &c.: and, whilst he recollects that the Redeemer's conflicts, sufferings, and exaltation, were all intended for the benefit of his true disciples; he finds himself animated with a holy courage, to deny himself, and take up his cross, and follow him. Relying on the truth and mercy of God, through the Saviour's great atonement, he hath come to "put his trust under the shadow of his wings;" and to shelter his soul under his word, as his "shield and buckler:" he now knows the name of the Lord, and has seen some beams of his glory: he hath set his affections on things above, and given his heart unto the Lord, and desires to love him more and more: he now lives by faith, and daily calls upon the Lord for all he wants. Dangers, temptations, fears, and troubles make him more to prize his refuge and rest. In many a sharp conflict he comes off victorious; many a danger he but just seems to escape; thousands go on in sin, or fall away from their profession; yet, by a sort of miracle, he finds himself preserved: no real evil comes upon him, nor is any plague allowed to come nigh his dwelling-place. Often he experiences extraordinary protection in providence: and he has the comfort to know, that all the angels in heaven are "ministering spirits to the heirs of salvation." His chief fear is, lest he should be drawn aside from the path of duty; but he prays to be led and upheld in it, and to be restored with rebukes and corrections if he wander. At length the conflict ends, and he is crowned conqueror, and has done for ever with trouble,



## PSALM XCII.

A.M. 3464.

B.C. 540.

The psalmist shows that it is good to be thankful, to praise God, and to celebrate his perfections and works, 1-5. He contrasts the judgments of God on the wicked, with the abiding felicity of the righteous, 6-15.

## A Psalm or Song for the sabbath-day.

**I**T is a <sup>b</sup>good thing to give thanks unto the LORD, and to sing praises unto thy name, <sup>c</sup>O most high:

2 To <sup>d</sup>shew forth thy lovingkindness in the morning, and thy faithfulness <sup>e</sup>every night.

3 <sup>f</sup>Upon an instrument of ten strings, and upon the psaltery; upon <sup>g</sup>the harp with a <sup>h</sup>solemn sound.

4 For thou, LORD, <sup>i</sup>hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, <sup>j</sup>how great are thy works! and <sup>k</sup>thy thoughts are very <sup>l</sup>deep.

6 <sup>m</sup>A brutish man knoweth not; neither doth <sup>n</sup>a fool understand this.

7 When <sup>o</sup>the wicked spring as the grass, and when

† Heb. Higgaon. ix. 16. f lxxiv. 10. civ. 31. 34. cv. 47, 48. cxxv. 3. cxlv. 6, 7. Is. lxi. 2-11. lxxv. 13, 14. lxxvi. 10. Jer. xxxi. 7, 11. Zeph. iii. 14-16. Luke i. 47. John xvi. 22. 2 Cor. ii. 14. Rev. xviii. 20. g xl. 5. lvi. 3. civ. 24. cxl. 2. cv. 3, 4. Rev. xv. 3. h cxxvii. 17. Is. xxxviii. 29. iv. 8. Jer. xxii. 20. Rom. xi. 33. 34. i lxxv. 6. Ec. vii. 24. 1 Cor. ii. 10. k cxxviii. 1. lxxiii. 22. cxlv. 8. Prov. xxx. 2. Is. i. 3. Jer. x. 14. 1 Cor. ii. 14. l xlv. 1. xlix. 10. lxxv. 4. Prov. i. 22. xlv. 7. Luke xii. 20. m cxxvii. 2. xc. 5. 6. ciii. 15, 16. Is. xxxvii. 27. xl. 6, 7. Jam. i. 10, 11. 1 Pet. i. 24.

sin, and temptation: he "is set on high," and honoured in the presence of the angels of God; and "with his eyes shall he behold and see the reward of the wicked." O LORD, visit our souls with this salvation, and this "length of days even for ever and ever." Amen.

## NOTES.

PSALM XCII. Title. The writer of this psalm is not mentioned, and the Jews have many absurd traditions respecting it; but, in all probability, David composed it, about the time that the ark was conveyed to Mount Zion, to be used in the worship at the sanctuary on the sabbath-days. (Notes, 1 Chr. xv. 16. xvi. 7.) Indeed, the sabbath was originally intended to give men leisure and opportunity for contemplating the works of God, and rendering him worship and praise. (Notes, Gen. ii. 2, 3. Ex. xx. 8-10. Is. lviii. 13, 14. Mark ii. 27, 28. Heb. iv. 3-11.)

V. 1, 2. 'It is no less delightful, than it is profitable, to sing hymns in the praise of the Divine perfections, which infinitely transcend all that can be said or thought of them.' (Bp. Patrick.) The majesty and greatness of God, with his lovingkindness in promising a Saviour and salvation, and his faithfulness in performing his promises, are especially noticed. (Notes, xxxiii. 1. lxxix. 1-4. cxlv. 1, 2. Marg. Ref.)

V. 3. Harp. Or, With a meditation or song on the harp. Perhaps the tune is meant. (Marg. Notes, xxxiii. 2, 3. cl. 3-6. 1 Chr. xvi. 4-6.)

V. 4, 5. The wisdom, power, and goodness of God, displayed in the works of creation and providence, are worthy of all admiration and gratitude; and the psalmist had experienced much of the tender care of the Lord towards him, and perceived many deep contrivances of his wisdom, in all the events of his past life; yet, it is probable that he was led by the Holy Spirit to look forward to the great work of redemption by the promised Messiah, as the ground of his hope, the source of his triumph and joy, and the chief subject of his praise.—'All are too little, O Lord, to express the joy I have in the acts of thy providence, by whom, as the world was made, so it is still governed. It ravishes my spirit, and makes me shout for joy, to think how excellently thou orderest and disposest all things.'... 'Whose administration, though I cannot fully comprehend; yet I admire the astonishing greatness of thy works, and reverence the unsearchable depths of thy counsels and designs.' (Bp. Patrick.)—'A prospect of creation, in the vernal season, fallen as it is, inspires the mind with joy, which no words can express; but how doth the regenerate soul exult and triumph at beholding that "work of God's hands," whereby he hath created all things anew in Christ Jesus! If we can be pleased with such a world as this, where sin and death have fixed their habitation, shall we not much rather admire those other heavens and that other earth, wherein dwell righteousness and life?' (Bp. Horne.) Notes, xix. 1-11. xl. 1-5. lxxi. 17-24. lxxviii. 8. cxxxix. 14. Rom. xi. 33-36.)

V. 6, 7. 'The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' (Note, 1 Cor. ii. 14-16.) So that, while the sensualist who, like the brutes, seeks his happiness in animal indulgence, takes no pleasure in contemplating the works of creation and providence, and is incapable of perceiving or admiring the glory of God displayed in them; all other unregenerate, or ungodly men, (the persons denominated fools in Scripture,) are incapable of discerning, or delighting in the works of God, especially in the glorious and harmonious display of the Divine perfections in the work of man's redemption and salvation. And not only the sensualist, but all worldly men in general, being destitute of faith and spiritual discernment, are blind to the tendency and event of ungodly prosperity and pleasure. (Marg. Ref. Notes, xxxvii. 35-38. lxxiii. 18-22. 1 Sam. xxv. 36-38. Luke xii. 15-21. xvi. 19-25.)

V. 8, 9. (Marg. Ref. Notes, xxi. 8-12. lxxviii. 1-3. Is. xli. 10-16. 2 Thes. i. 7-10.)

V. 10. (Marg. Ref.) Fresh oil. Perhaps David might refer, by this expression, to his being re-anointed king upon his accession to the throne. This, however, was only an emblem of the fresh accessions of wisdom, strength,

a Is. lviii. 13, 14. Heb. iv. 9. Marg. Rev. iv. 9-11. b xxxiii. 1. i. 23. iii. 9. liv. 6. lxxiii. 28. cvii. 1. 8. 15. 21. 22. cxxv. 3. cxlviii. 1. Eph. v. 19. Heb. xiii. 15. e 8. lxxviii. 6. Is. lviii. 15. Dan. ii. 34-37. v. 18. Acts vii. 48, 49. d lxxi. 15. lxxix. 1, 2. cxlv. 2. Is. lxxiii. 7. Lam. iii. 39, 43. John i. 17. † Heb. in the nights. xlii. 8. lxxvii. 2. Is. xxxv. 10. Acts xvi. 25. e xxxiii. 2. lviii. 8. lxxviii. 25. lxxxi. 2, 3. cxlix. 3. cl. 3-5. 1 Chr. xv. 16. xlv. 6. 2 Chr. xxix. 25.

† Or, the solemn sound with the harp.

u lxxiii. 12. Job xli. 6. xli. 7. 12. Jer. xli. 1. Mal. iii. 15. o xxxvii. 35, 36. 38. lxxiii. 18-20. 1 Sam. xxv. 36-38. Prov. i. 35. Luke xvi. 19-25. p lxxviii. 18. cil. 1. Ec. v. 8. Dan. iv. 34, 35. Acts xii. 1, 22-24. q xli. 8, 9. xxxvii. 20. lxxvii. 1, 2. lxxvii. 27. Judg. v. 31. Luke xix. 27. 2 Thes. i. 7-9. r 1. 4. lxx. 11. lxxviii. 30. Lev. x. 35. Deut. xxxviii. 64. Is. xlvii. 13. Ez. v. 12. Luke xxi. 24. s lxxix. 17. 24. cxli. 9. cxxxvii. 17. cxlviii. 14. 1 Sam. ii. 10. Luke i. 69. t Num. xxii. 22. xxiv. 8. u xxxiii. 5. xlv. 7. y lii. 8. Is. lv. 13. lxx. 22. Hos. xiv. 5, 6. z cv. 16. cxlviii. 9. Am. ii. 9. a Is. lx. 21. Rom. vii. 5. Is. xlv. 17. Eph. iii. 17. b Is. lxi. 3. 2 Pet. iii. 18. c 4. cxxxv. 2. 2 Chr. iv. 9. d i. 3. Matt. iii. 10. John xv. 2-5. Gal. v. 22, 23. Phil. i. 11. Jude 12. e lxxi. 18. 1 Chr. xxxi. 1, &c. Job xvii. 9. Prov. iv. 18. Is. xlv. 4. Jer. xvii. 8. f John x. 27-29. xv. 1-3. 1 Cor. i. 8, 9. 1 Thes. v. 23, 24. Tit. i. 2. 1 Pet. i. 4, 5. g xlviii. 2. lxxi. 6. Deut. xxiii. 4. h cxlv. 17. Rom. ix. 14. 2 Thes. i. 6, 7.

all the workers of iniquity do flourish; <sup>o</sup>it is that they shall be destroyed for ever.

8 But thou, LORD, <sup>p</sup>art most high for evermore.

9 <sup>q</sup>For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be <sup>r</sup>scattered.

10 But <sup>s</sup>my horn shalt thou exalt like the horn of <sup>t</sup>an unicorn: <sup>u</sup>"I shall be anointed with fresh oil.

11 <sup>v</sup>Mine eye also shall see <sup>w</sup>my desire on mine enemies: and mine ears shall hear <sup>x</sup>my desire of the wicked that rise up against me.

12 <sup>y</sup>The righteous shall flourish like the palm-tree; he shall grow like <sup>z</sup>a cedar in Lebanon.

13 <sup>a</sup>Those that be planted in the house of the LORD <sup>b</sup>shall flourish <sup>c</sup>in the courts of our God.

14 <sup>d</sup>They shall still bring forth fruit <sup>e</sup>in old age; they shall be fat and <sup>f</sup>flourishing.

15 <sup>g</sup>To shew that the LORD is upright; <sup>h</sup>he is <sup>i</sup>my rock, <sup>j</sup>and there is no unrighteousness in him.

and grace, which believers derive continually from the renewed unction of the Holy Spirit. (Notes, xxxiii. 5, 6. xlv. 6, 7. Is. xl. 27-34. 2 Cor. i. 21, 22. 1 John ii. 20-25. 26-29.)

V. 11. The words "my desire" are not in the original, or in several versions ancient and modern: and the passage might better be read without them, "Mine eye shall behold mine enemies, and mine ears shall hear of the wicked that rise up against me." (Notes, xxxvii. 34. liv. 7. lix. 10. xci. 3-9.) The psalmist indeed foresaw their dreadful doom, but it does not follow that he desired it.

V. 12. The palm-tree spreads its branches very wide, and grows to a vast size; and affords a refreshing shade to travellers. It also bears dates, a most grateful fruit in those countries, and is in every way a most beautiful tree, and an invaluable treasure to the inhabitants.—The cedar grows immensely large, and flourishes for ages, and when cut down, its valuable timber is exceedingly durable. These trees, compared with the gaudy withering grass, mark and illustrate very forcibly indeed, the difference, in character and condition, betwixt the prosperous wicked man and the true believer. (Notes, 6, 7. civ. 16. Hos. xiv. 4-8.)

V. 13-15. All holiness and spiritual consolation are derived from the fullness of Christ, through the ordinances of his appointment. The grace which teaches sinners to love, and frequent, those ordinances, in order to obtain these spiritual blessings, "plants" them, as "trees of righteousness," in the courts of the Lord. (Note, Is. lxi. 1-3.) Others, who attend, are only withering branches: but these take root, and derive nourishment from Christ; they grow and flourish, and bear fruit, and are often most eminent, in grace and usefulness to others, even amidst the infirmities of old age. (Notes, i. 1-3. lxxi. 17, 18. Jer. xvii. 5-8. John xv. 1-8. Eph. iii. 14-19.) This is ordered on purpose to shew that the Lord does indeed fulfil his covenant-engagements to all, who truly make him the foundation of their hope, and the rock of their salvation, (as the psalmist did;) and is an earnest, that he will also perform to them his promise of giving them eternal life. For "there is no unrighteousness," or fraud, in him: and though his promises were all made of mere grace and mercy; yet being made, it would not consist with the perfection of his righteousness, in any measure to fail in the performance of them. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

To praise the Lord Most High, and give thanks unto his name, is not only our bounden duty and reasonable service; but it is a most profitable, delightful, and honourable employment, by which we emulate the work of angels, and anticipate the joys of heaven. Yet, whilst we live upon his bounty, and daily experience his lovingkindness and faithfulness, how backward are we in rendering this reasonable and pleasant tribute! We should then stir up ourselves, and all around us, to join in his praises: and as his truth and mercies are renewed to us, by day and by night, we should at least every morning and evening adore his condescension and goodness, and give him thanks for all his benefits; employing every means of rendering the service as solemn and affecting as we can. But on his own day, which we should "remember to keep holy," how ought we to abound in praise, in secret, in our families, with our friends, and in the great congregation!—For, however glorious the works of God in creation and providence are in themselves, or however liberally we are supplied with temporal benefits: none of his operations could give us sinners cause of joy and triumph in him, if it were not for that great work, on this day especially commemorated by Christians; when He, who "died for our sins, was raised again for our justification." And if distant views of this great deliverer, so animated the praises of ancient believers; how should we abound in these expressions of exulting gratitude, who enjoy the meridian light of this "Sun of righteousness," which kings, prophets, and righteous men so long desired to see! (Notes, Matt. xii. 16, 17. Luke x. 23, 24.) Well may we say, on contemplating the mysteries of redemption, "O Lord, how great are thy works, and thy thoughts are very deep!" For in them angels and archangels behold and adore the manifold wisdom and love of God. (Notes, Eph. iii. 9-12. 1 Pet. i. 10-12.) But how many, who are called Christians, in the arrogant



## PSALM XCIV.

The psalmist calls on God to take vengeance on the persecutors of his church, 1-4. He complains of their cruelty and impiety, and sharply reproves their atheistical folly, 5-11. He shews the benefits of affliction, attended by divine teaching; and the security of God's people, 12-15. He calls for helpers against evil-doers; declares his experience of God's goodness, and foretells the destruction of persecutors, 16-23.

**O** LORD \*God, to whom vengeance belongeth:  
<sup>a</sup>O God, to whom vengeance belongeth, <sup>†</sup>show  
 thyself.

2 <sup>b</sup>Lift up thyself, <sup>c</sup>thou judge of the earth: <sup>d</sup>render a reward to the proud.

3 LORD, 'how long shall the wicked, how long shall 'the wicked triumph?

4 *How long* <sup>a</sup>shall they utter *and* speak hard things? *and* all the workers of iniquity <sup>b</sup>boast themselves?

5 They <sup>i</sup>break in pieces thy people, O LORD, and  
<sup>k</sup>afflict thine heritage.

46. Jer. xlvii. 6. Rev. vi. 10. f Esth. v. 11, 12. vi. 6-10. vii. 6. 10. Job xx. 5.  
g xxxi. 18. hix. 7. 12. lxiv. 3. 4. lxxiii. 8. 9. exl. 3. Prov. xxxi. 14. Jer.  
xii. 24. 34. Jude 14, 15. h x. 2-7. lii. 1. Ex. xv. 9, 10. Job xxi. 14, 15.  
lxxvii. 24, 25. Dan. vii. 8. 11. 25. viii. 11. xi. 36, 37. Rev. xiii. 5, 6. i vii. 2.  
lxxix. 8. 19, 20. lxxxix. 7. cxxix. 2. 3. Is. iii. 15. lii. 5. Jer. xxii. 17. li. 20-23. 34.  
Rev. xvii. 6. k Ex. ii. 23, 24. Jer. 1. 11. Rev. xi. 3.

his Christ: (*Notes*, xlv. 1—3. lxx. 6, 7. *Is.* xvii. 12—14. *Jer.* xlv. 7, 8.) But he who at first set bounds to the proud ocean; who drove back the waters of the deluge to their ancient channel; who divided the Red Sea and Jordan for his people to pass through; who “walked on the waves of the sea,” and “rebuked the winds and waves, saying, Peace, be still, and there was a great calm;” is higher and more powerful than all “the floods of ungodly men,” who rage against him and his people; as well as “mightier than the noise of many waters,” &c. (*Marg. Ref. Notes*, civ. 6—9. cvii. 23—30. *Gen.* i. 9. vii. 10—12. vii. 1—3. *Ex.* xiv. 21—23. *Josh.* iii. 16, 17. *Job* xxxviii. 8—11. *Prov.* vii. 26—30. *Jer.* v. 20—25. *Am.* ix. 5, 6. *Matt.* viii. 23—27. xix. 25—27.)

V. 5. Revealed truth, and the promises grounded on it, are 'the testimonies of God,' which "are very sure," and can never fail. (*Notes*, xix. 7—11. cxix. 111. 129. *Is*. viii. 20. 1 *John* v. 9—12.) These ensure the safety of the church, and the salvation of each believer. In these testimonies, and his faithfulness to them, God shews his own holiness; and it becomes, or is the ornament and beauty of all who belong to his family, to resemble and imitate him in holiness. (*Notes*, *Lev*. x. 3. xxi. 6—8. xxxiii. 8. *Is*. lii. 11, 12. *Ez*. xlv. 7—14. 1 *Pet*. i. 13—16. ii. 9, 10.) "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity." (*Notes*, 2 *Tim*. ii. 19—22.) 'Sacred and inviolable is the word of our King; sacred and inviolable should be the loyalty of his subjects.' (*Bp. Horne*.)

NOTES.

JEHOVAH might have determined to shew his justice, holiness, and awful power alone, in his dealings with the inhabitants of this revolted province of his universal kingdom. But he hath been pleased to make choice of fallen men, for the display of the riches of his mercy, and of the power of his renewing grace. In effecting this great design, the Father hath "given all power in heaven and earth" to his only begotten Son, "the second Adam, the Lord from heaven," (*Notes, 1 Cor. xv. 20—28. 45—49,*) who, by his humiliation and sufferings, hath made atonement for our sins and purchased our salvation. "He is able to save to the uttermost all those, who come to God by him;" and can not only pardon, but deliver, uphold, and protect all who trust in him. The combined legions of evil spirits and ungodly men, do indeed furiously threaten and assault his kingdom on earth, as the tempestuous waves once did the bark in which Jesus sailed. But he needeth only to arise, and speak with authority, and they will tremble, and desist; as knowing that "the LORD on high is mightier" than they all. Whilst "his sure testimony" engages his protection to his church, his true disciples have nothing to fear. But we should all carefully enquire whether his kingdom have indeed been set up in our hearts. This will best be decided by examining, whether we so believe his testimonies, and depend on him for salvation, as to be led to love and follow after that holiness, which his precepts command and his example displays, which becometh all who profess the truth, and is bestowed on all his real servants, in a measure on earth, and completely in heaven for ever.

## NOTES.

PSALM XCIV. v. 1—7. The writer of this psalm is not known; and though some parts of it answer very well to the conduct of Saul and his courtiers, especially in the slaughter, not only of the priests, but of their widows and fatherless children, and also that of the offending Gibeonites, (5, 6. *Notes*, 1 *Sam.* xxii. 17—19. 2 *Sam.* xxi. 1—3;) yet it might equally suit many other corrupt times of the Jewish church, and of the Christian also.—Whatever persecutions, cruelties, and iniquities, the psalmist and his pious friends experienced or witnessed, they did not consider themselves as allowed to execute vengeance: but they called on “the God of revenges,” (to whom it belonged to punish criminals and defend his people,) to appear in glory and majesty, and to recompense the blasphemies and proud boastings of their haughty persecutors. (*Notes*, vii. 6, 7. *Deut.* xxxii. 34, 35. *Is.* lix. 16—19. *Isa.* i. 1—6. *Rom.* xii. 17—21. *Heb.* x. 28—31. *Rev.* vi. 9—11. *xviii.* 11—20. *xix.* 1—6.) They were grieved and distressed, and thought it long, while they were compelled to hear and witness such triumphs and revilings of ungodly men, and to understand how they encouraged themselves in their detestable cruelties by atheistical principles. (*Notes*, lxxiv. 10, 11. *lxxxix.* lxxxix. 46—48.) The last verses are future in the original, and in several versions, and may be thus



6 They 'slay the widow and the stranger, and murder the fatherless.

7 Yet <sup>m</sup>they say, The LORD shall not see, neither shall the God of Jacob regard it.

8 Understand, ye <sup>b</sup>rutish among the people; and <sup>o</sup>ye fools, when will ye be wise?

9 <sup>p</sup>He that planted the ear, <sup>s</sup>hall he not hear? he that formed the eye, shall he not see?

10 He that <sup>t</sup>chastiseth the heathen, <sup>s</sup>hall not he correct? <sup>h</sup>e that teacheth man knowledge, <sup>shall</sup> not he know?

11 <sup>a</sup>The LORD knoweth the thoughts of man, that they are vanity.

12 <sup>b</sup>Blessed is the man whom thou chastenest, O LORD, and <sup>t</sup>eachest him out of thy law;

13 That thou <sup>m</sup>ayest give him rest from the days of adversity, <sup>until</sup> the pit be digged for the wicked.

14 For <sup>t</sup>he LORD will not cast off his people, neither will he forsake <sup>his</sup> inheritance:

2 xxv. 8, 9. cxix. 66. Job xxxv. 11. Prov. li. 6. Is. ii. 3. xxxviii. 26. liv. 13. John vi. 45. u xlix. 10-13. Job xi. 12. Rom. i. 21. 22. 1 Cor. i. 19. 21. 25. iii. 18-20. x cxix. 67. 71. Job v. 17. Prov. iii. 11. 1 Cor. xi. 32. Heb. xii. 6-11. y Job xxxiii. 16-25. Mic. vi. 9. Rev. xiii. 17. z Is. xxxvi. 20. Hab. iii. 16. 2 Cor. iv. 17, 18. 2 Thes. i. 7. 8. Heb. iv. 9. Rev. xiv. 13. p Is. 15. 17. 23. Jer. xlviii. 20. 22. 2 Pet. ii. 9. iii. 2-7. Rev. vi. 10. 11. xi. 18. 1 Sam. xii. 22. Is. xlix. 14. 15. Jer. xxxiii. 39. 40. John x. 27-30. Rom. viii. 30. 38. 39. xi. 1, 2. Heb. xiii. 5. c 5. xxxiii. 12. Deut. xxxii. 9. Jer. x. 16. Eph. i. 18.

A.M. 2944.

B.C. 1060.

1 Is. x. 2. xlii. 15-18. Jer. vii. 6. xxii. 3. Ez. xxii. 7. Mal. iii. 5.

m x. 11-13. lxx. 7. Job xxii. 12. 13. Is. xxxix. 15. Ez. vii. 12. i. 2.

7. Zeph. i. 12. Luke xviii. 2. 4.

n xlix. 10. lxix. 22. xlii. 6. Prov. xli. 1. Is. xxvii. 11. Jer. viii. 6-8. x. 5.

o 1. 22. Deut. xxxii. 29. Prov. i. 22. viii. 5. Tit. iii. 3.

p Ex. iv. 11. Prov. xx. 12.

q xl. 4. xvii. 3. xlii. 21. cxix. 1-12. Jer. xxxii. 23. 24.

r Is. x. 16. xlii. 2. cxix. 8-12. cxix. 7. Is. x. 12. xxxvii. 36.

s Is. x. 25. Jer. x. 25. 26. Am. ii. 2. Hab. i. 12.

d 2. 3. vii. 8, 9. Is. 16. lvi. 1. cxix. 3. Deut. xxxii. 35. 36. Job xxxv. 14.

mic. vii. 9. Mal. iii. 18. 2 Pet. iii. 8-10. Rev. xv. 3. 4.

e xxxvii. 5-7. 34. cxix. 4. 5. Job xlii. 9. xxiii. 11. 12.

f Jam. v. 7-11. 1 John ii. 19.

g Heb. shall be after.

h Ex. xxxii. 26-29. Num. xxv. 6-13. Judg. v. 23. Kings xviii. 39. 40. 2 Kings ix. 32. x. 15. Is. lix. 16. lxiii. 5. Jer. v. 1. Ez. xxxi. 30. Matt. xii. 30. 3 John 8.

i Neh. v. 7. Jer. xxvi. 16-19. John vii. 50. 51.

j Ex. viii. 13. cxix. 1-3. cxlii. 4. 5. John xvii. 32.

k 2 Cor. i. 8-10. 2 Tim. iv. 16. 17. 1 Sam. ii. 3. Job xlii. 32.

l 1 Pet. i. 5. 1 xlii. 2-5. lxi. 2. lxix. 12-16. lxix. 2-10. Jer. xx. 7-11. Hab. iii. 16-18. Rom. v. 2-5. 2 Cor. i. 4. 5. 1 Pet. i. 7. 8. m lxi. 1. 2. lxxiii. 1. 2. 1 Sam. xiii. 17-19.

n Is. i. 11-20. Jer. vii. 4-11. John xviii. 28. 2 Cor. vi. 14-16. 1 John i. 6. 6. o 1 Kings xlii. 32. Esth. iii. 6-12. Is. x. 1. Dan. iii. 4-7. vi. 7-9. Mic. vi. 16. John ix. 22. xi. 5-17. p i. 1-3. xlii. 16. lxx. 3. Matt. xxvii. 1. Acts iv. 13. q Ex. xxxii. 7. 1 Kings xlii. 32. Esth. iii. 6-12. 27. Matt. xxiii. 32-36. Acts vii. 52. 58-60. Jam. v. 6. Rev. xvii. 6. r vii. 10. xxvii. 1-3. lxx. 16. 17. lxxii. 2. 6. s xviii. 2. Is. xxxiii. 16. t vii. 16. ix. 16. 17. lv. 23. lxiv. 8. Esth. vii. 10. Prov. i. 31. v. 22. Dan. vii. 24. u ii. 3. 1 Sam. xxvi. 10. 11. Prov. xiv. 32. Ez. xviii. 24. Dan. ix. 26.

15 But <sup>a</sup>judgment shall return unto righteousness: and <sup>a</sup>all the upright in heart <sup>s</sup>hall follow it.

16 <sup>h</sup>'Who will rise up for me against the evil-doers? or <sup>h</sup>'who will stand up for me against the workers of iniquity?

17 <sup>a</sup>Unless the LORD <sup>had</sup> been my help, my soul <sup>had</sup> almost <sup>d</sup>welt in silence.

18 When I said, <sup>m</sup>'My foot slippeth; thy mercy, O LORD, held me up.

19 <sup>i</sup>In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall <sup>m</sup>'the throne of iniquity have <sup>f</sup>'fellowship with thee, which <sup>f</sup>'frameth mischief by a law?

21 They <sup>g</sup>'gather themselves together against the soul of the righteous, and <sup>c</sup>'condemn the innocent blood.

22 <sup>h</sup>'But the LORD is my defence; and my God is <sup>h</sup>'the rock of my refuge.

23 And <sup>h</sup>'he shall bring upon them their own iniquity, and shall <sup>c</sup>'cut them off in their own wickedness; yea, the LORD our God shall cut them off.

explained: 'Unless thou appear to execute vengeance, they will entirely crush thy people, and reduce thy heritage, the nation of Israel, to the deepest misery; for they are direct atheists, or at least they do not believe that God at all beholds, or regards, the actions of men, or will call them to account for any part of their conduct.' 'They say, JAH shall not see.' (Notes. lxviii. 4.)—'Seeing the church was then so sorely oppressed, it ought not to appear strange to us, if we see it so now: and therefore we must call on God to take our cause in hand.' (Marg. Ref. Notes, x. 2-13. lix. 7.)

V. 8, 9. (Notes, xlix. 10. xcii. 6. 7. Marg. Ref.) 'Shall he not hear your blasphemies, who gave you the faculty of hearing? Shall he not see all you do, who gave you the power of seeing? Is it possible he should give to others what he wants himself?' (Bp. Patrick.) (Note, Prov. xx. 12.)—'The psalmist uses the word *planted* to describe the situation of the ear; and the word *formed*, to denote the structure of the eye.—The mechanism of the ear is like a root planted in the earth, and concealed from view; whereas the ball of the eye is prominent on the face, and presented to general observation.' (Hervey.)

V. 10, 11. The word rendered *'chastise'*, generally implies force, constraint, punishment, or even binding; whereas that translated *'correct'*, denotes milder and gentler discipline and instruction.—'If God punish whole nations for their sins, it is mere folly for any one man, or else a few, to think that God will spare them.' (Note, ix. 17.) He first taught Adam in Paradise, and since the fall has in various ways taught his posterity, all the useful knowledge they possess; even those who abuse their talents in rebellion against him: and is not he himself omniscient, as well as omnipotent? (Marg. Ref.) But he well knows the emptiness and presumption of the thoughts, reasonings, speculations, and imaginations of apostate men, even of the very wisest and most ingenious of them: and how worthless, pernicious, and false they are. (Notes, xlix. 10-13. Rom. i. 21-23. 1 Cor. iii. 18-23.)

V. 12-14. (Notes, i. 1-3. xxxii. 1, 2. Job v. 17. Matt. v. 3-12. Heb. xii. 5-13.) 'Not he that prospers in wickedness is happy, but he, whom thou chastenest, O LORD, when he doeth amiss; and thereby teachest to study and obey thy law with greater care and diligence; which will quiet his mind under all his troubles, and at last procure the removal of them; when absolute ruin, meantime, is preparing for the ungodly.' (Bp. Patrick.) 'The sharpest correction, by which God leads men to search, believe, and obey his word, are inestimable benefits; persecutors and tyrants often are the instruments of this salutary correction to the chosen tribes of God; the persecuted and oppressed, not the persecutors and oppressors, are the happy persons: they will have rest, when the day of vengeance overwhelms the wicked.' (Notes, 2 Thes. i. 5-10. Marg. Ref.) God may indeed let his people endure sharp and tedious sufferings, but he <sup>'will</sup> never leave, nor ever forsake, them.' (Notes, xxxvii. 27, 28. 1 Sam. xii. 22. John x. 26-30.) 'Therefore they may boldly say, The LORD is my helper, I will not fear what man can do unto me.' (Note, Heb. xiii. 5, 6.)

V. 15. When iniquity triumphs, judgment seems to decline from righteousness: but when the LORD executeth vengeance on the wicked, and delivers his people, then *'judgment returns to righteousness.'* This the upright in heart confidently expect; and therefore they adhere to the cause of piety, and continue to wait upon God in the midst of all discouragements. (Notes, xxxviii. 5-8. 34. Jam. v. 7-11. Marg. Ref.)

V. 16-18. It is probable that the psalmist had expected, that many would have joined him in withstanding the oppression to which he was exposed, and which was the common cause of the nation, and that he called on them for that purpose. (Notes, Ex. ii. 11-15. xxxii. 26-29. Acts vii. 17-29.) But when he found himself disappointed, he was ready to give up all for lost; and had not God been his helper, he must soon have been laid in the silent grave. His experience, however, did not accord to his fears; for when he was falling, his merciful God upheld him.—When our LORD entered on his last scene of sufferings, he called on his disciples to watch with him one hour; but he called in vain. They first slept, and then all forsook him and fled. (Notes, Matt. xxvi.

40-56.) Yet he was carried through, and advanced to the throne of glory: and David's case was but a feeble shadow of Christ's, either in his humiliation or exaltation. (Marg. Ref.)

V. 19. The thoughts, contrivances, anxieties, and perplexities of the psalmist's mind, seem to be here represented by the intricacies of a thicket, or labyrinth, from which there seems to be no way of escape; (for this is the import of the original word;) but communion with God, and the consolations of his Spirit, so filled his heart with joy and gladness, as to raise him above them all. (Notes, xlii. 4-11. lxxiii. 3-13.)

V. 20, 21. The evident injustice, oppression, and fraud of persecuting rulers, who perhaps at the same time pretend zeal for the honour of God, form an encouragement to the persecuted; for it is certain that the righteous LORD will have no fellowship with such workers of iniquity under the colour of law and justice, and will give no countenance to them, however for a time he may permit them to escape with impunity.—Righteousness and innocence are most atrocious crimes in the eyes of wickedness and guilt. For these crimes Cain slew his brother Abel; the Jews crucified Christ; the pagans tortured and murdered his disciples; and bad men in all ages have persecuted the good. 'Marvel not, my brethren, if the world hate you.' (Bp. Horne.)—The narrative, in the New Testament, of the chief priests, scribes, elders, and people of Israel, with Pilate and his soldiers, and the Roman power, all collected against the innocent and righteous Saviour, fully answers to this description: and it is hardly possible to think, that the Holy Spirit did not intend those events, whatever occasioned the psalmist thus to express himself. (Note, lviii. 1, 2.)—The words *righteous* and *innocent* are in the singular number: and the Jews themselves allow, that this psalm relates to the Messiah's kingdom. (Marg. Ref.)

V. 22, 23. (Notes, vii. 8-11. xxvii. 1-3. 2 Tim. iv. 16-18.) The nation of the Jews, (speaking by their rulers, teachers, and priests, and the congregation assembled at Jerusalem to keep the passover,) when demanding the crucifixion of Christ, vehemently exclaimed, 'His blood be on us and on our children:' and the destruction of Jerusalem with unexampled slaughter, and the state of the Jews ever since, form an example of the manner in which God brings on persecutors *'their own iniquity, and cuts them off in their own wickedness;'* indeed, those events seem to have been expressly foretold. (Notes, ix. 15, 16. Esth. vii. 10. Dan. ix. 25-27. Matt. xxvii. 24, 25.)

#### PRACTICAL OBSERVATIONS.

V. 1-11. They, who suppose that the exuberant goodness and mercy of God are inconsistent with the exercise of rigorous justice, and with the infliction of vengeance on the wicked; must certainly have formed very erroneous conceptions of this character; for he is indeed *'a God of revenges.'* (Marg.) 'Vengeance belongs to him' alone, except as he delegates others to be his executioners of it; (Note, Rom. xiii. 3-5;) and they who have seen his 'glory in the face of Jesus Christ,' readily perceive the most perfect harmony betwixt his justice and mercy; while others are 'blinded by the god of this world,' whatever wisdom they seem to possess, or have the reputation of. (Notes, 2 Cor. iv. 4-6.) We should however remember, that vengeance does not belong to us; and therefore we must *'render to no man evil for evil,'* but leave our cause with the Judge of all the earth. Under oppression and persecution we should beg of him to *'shine forth,'* and shew himself, and to render a reward to the proud and ungodly: not so much, that we may be freed from suffering; as that we may not be grieved by beholding the triumphs, and hearing the slanders, blasphemies, and boastings, of the workers of iniquity.—It is most horrible wickedness in any case to *'murder the widow, the stranger, and the fatherless:'* but when *these* are the LORD's heritage, his chosen people, who are broken in pieces and butchered for his sake, the impiety becomes still more atrocious; and the pious spectator must needs be filled with the deepest sorrow and indignation. Such wretches, as commit these daring crimes, cannot believe that there is a God, or that he sees, and will call them to an account,



## PSALM XCV.

A. M. 2959.

B. C. 1045.

An exhortation to praise God, the rock of our salvation, for his greatness, as the Creator of the world, 1-6: to worship him, as his creatures, and his peculiar people, 6-7: and a solemn warning not to tempt him, as Israel did in the wilderness, 8-11.

**O** COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great king above all gods.

4 In this hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

e v. 7. c. 2. 4. Jer. xxxi. 12, 13. \* Heb. prevent his face. xvii. 12. Marg. f xv. 2. g lxxvii. 8-10. xvi. 4. xlvii. 9. xlv. 3. Jer. x. 6, 7. h xlvii. 2. xlviii. 2. Jer. x. 10. xlv. 18. xlviii. 13. Dan. iv. 37. Mal. i. 11. 14. Mat. v. 35. i lxxxv. 5. Ex. xviii. 10. xlv. 8. Jer. x. 10-16. k xxiv. 1. Job xi. 10. + Heb. whose. l cxxxv. 6. m lxxv. 6. xlvii. 5. Job ix. 5. Mic. i. 4. Nah. i. 5. Hab. iii. 6. 10. ‡ Or, heights of. § Heb. Whose the sea is. xxxiii. 7. Gen. i. 9, 10. Job xxxviii. 10, 11. Prov. viii. 29. Jer. v. 22. n Prov. viii. 26.

a xxiv. 3. lxxvii. 8. c. vii. 8. 15. 21. cxviii. 1. cxviii. 1. cxviii. 1-3. cxviii. 11-13. cl. 6.

b xlvii. 6, 7. lxxvii. 1. 2. lxxxi. 1. cxviii. 1. 2. cl. 1. Ex. xv. 1. 21. i Chr. xvi. 9. Eph. v. 19. Col. ii. 16. Rev. x. 9. xiv. 3. xv. 3.

c lxxvi. 1. xlviii. 4-8. c. l. Ezra iii. 11-13. Is. xii. 4-6. Jer. xxxiii. 11. Matt. xxi. 9. Rev. xix. 6. d lxxix. 26. Deut. xxxii. 15. 2 Sam. xxi. 47. i Cor. x. 4.

f cv. 2. Jam. v. 13. g lxxvii. 2. Jer. x. 10. xlv. 18. Ex. xviii. 10. xlv. 8. Jer. x. 10-16. k xxiv. 1. Job xi. 10. + Heb. whose. l cxxxv. 6. m lxxv. 6. xlvii. 5. Job ix. 5. Mic. i. 4. Nah. i. 5. Hab. iii. 6. 10. ‡ Or, heights of. § Heb. Whose the sea is. xxxiii. 7. Gen. i. 9, 10. Job xxxviii. 10, 11. Prov. viii. 29. Jer. v. 22. n Prov. viii. 26.

o l. Hos. vi. 1. Matt. ii. 2. Rev. xxi. 17. p lxxii. 9. Ex. xx. 5. Matt. iv. 9. Mark xv. 35. Acts x. 26, 26. Rev. xxi. 8.

q 1 Kings viii. 54. 2 Chr. vi. 13. Ezra ix. 5. Dan. vi. 10. Luke xxi. 41. Acts vii. 60. xx. 38. xxi. 5. Eph. iii. 14. r c. 3. Job xxxv. 10. Ec. xii. 1. Is. liv. 5. John i. 3. 1 Pet. iv. 19. s lxxvii. 14. lxxvii. 6. c. xv. 3. Ex. xv. 2. xx. 2. Jer. xxxi. 33. Heb. xi. 16. t xxiii. 1. lxxxi. 13. lxxx. 1. c. 3. Is. xl. 10, 11. Ez. xxxiv. 30, 31. John x. 3. 4. 14-16. Acts xx. 28. 1 Pet. ii. 25. u Heb. iii. 3. 7. 15. iv. 7. x Prov. viii. 6. Is. iv. 3. Matt. iii. 2. 8. xlvii. 5. Rev. iii. 20. y Ex. viii. 15. 1 Sam. vi. 6. Dan. v. 20. Acts xix. 9. Rom. ii. 5. Heb. iii. 13. xxi. 25. z Ex. xvii. 2. 7. Num. xiv. 11. 22. 27. xx. 13. Deut. i. 34, 35. vi. 16. Heb. iii. 8, 9, 15-19. Jude 5. \* Heb. contention. a lxxviii. 17. 18. 40, 41. 1 Cor. x. 9. b Num. xiv. 22. Matt. xi. 20-22. John xv. 24. c Num. xiv. 33. 34. xxxiii. 13. Deut. i. 3. ii. 14-16. Heb. iii. 9. d Gen. vi. 6. Eph. iv. 30. e Is. lxiii. 17. Heb. iii. 10, 17. f Prov. i. 7. 22-29. Jer. ix. 6. John iii. 19-21. Rom. i. 28. g Num. xiv. 23. 28. 30. Deut. i. 34, 35. Heb. iii. 11, 18. + Heb. if they enter. h Gen. ii. 2, 3. Jer. vi. 16. Matt. xi. 29, 29. Heb. iv. 4-11. Rev. xiv. 13.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day, ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath, that they should not enter into my rest.

for their conduct: and indeed infidelity and atheism are the proper attendants on injustice and cruelty. But the Christian, whilst, in earnestly pleading for the deliverance of the church, he must request the ruin of all her enemies, if they continue implacable, would still be far more gratified with their conversion. He will therefore pray that this change may take place: and with boldness and meekness, as he hath opportunity, he will expostulate with them on the brutish folly of their principles and conduct.—It would not be credible, if it were not undeniable, that millions of rational creatures should live, move, speak, hear, understand, remember, will, and effect their purposes; and yet discourse and behave, as if they verily believed, that the God, from whom they derive all these capacities, could neither see, nor hear, nor understand, and would never punish their rebellious abuse of them! But they will find, that JEHOVAH is the fountain of knowledge, wisdom, and power, as well as of goodness and justice: and he will shew them, that he was acquainted with the secret thoughts of their hearts; which are equally unreasonable and wicked, and are sure to terminate in vexation, if not in destruction. We may therefore conclude, without hesitation, that the most afflicted believer is happier than the most prosperous of the ungodly. (Notes, Luke xvi. 19—26. P. O.)

V. 12—23. Afflictions are frequently the means of bringing sinners to repentance, and faith in the Saviour: and every man should think himself happy, who, being chastened of the Lord, is under the correction taught his truths and will, from the sacred word, and by the Holy Spirit. For he will find rest to his soul under adversities, and at length rest from them; and the wicked will harass him only, till the pit be prepared, into which they shall sink and rise no more for ever. Let not then the upright in heart fear, lest the Lord should cast off his people: let them still cleave to him, and follow after righteousness; and at length the just Judge will terminate the triumphs of his enemies, and the sorrows of his servants. We should, according to our station in the church or in society, endeavour to unite all around us, in attempting to stem the torrent of impiety; but we need not wonder, if we find the remnant of believers timid and inactive in proportion as the wicked are daring and enterprising. Yet we must bear our testimony to the truth, and use our endeavours to serve the cause of godliness, though it be alone, and in sackcloth: and the Lord will help and protect us, till our testimony be finished; let who will attempt to silence us, by terror, or in a dungeon, or in the grave. But unless he uphold us, our feet will slip: and if we have been preserved from falling into sin, or shrinking from our duty, on trying occasions, we should give him the glory, and encourage our brethren.—When urgent difficulties press upon our minds, respecting our own case, or the cause of God, multitudes of thoughts, contrivances, and apprehensions will arise within us; the indulgence of which only increases vexations, solicitude, or distrust, and renders our views more gloomy and desponding. Then should we retire, and spread the case before the Lord, and pour out our hearts unto him: thus we shall find light arise in the midst of our darkness; and divine consolations will often not only satisfy and calm, but, even delight our souls.—The believer needs not be anxious about the event, either to himself, or to the church: though he should see those in authority, who frame mischief in enacting persecuting laws, and multitudes “gathering themselves together against the soul of the righteous, to condemn the innocent blood.” The righteous Lord may indeed for a while bear with, but he will never patronize, “the throne of iniquity:” and whilst he defends his cause, and is the rock and refuge of every saint, he will bring upon their haughtiest enemies “their own iniquity, and cut them off in their own wickedness; yea, the LORD our God shall cut them off.” May we then join and adhere to that party, which is sure at length to prevail for evermore.

## NOTES.

PSALM XCV. V. 1. This psalm has no title in the Hebrew: but the Septuagint calls it ‘A psalm of David;’ and the apostle sanctions this testimony, by his manner of quoting it, “Wherefore as the Holy Ghost saith,” &c. “Again he limiteth a certain day, saying in David,” or “by David.” (Notes, Heb. iii. 7—13. iv. 3—11.) This passage also manifestly shews, that the apostles considered the Jewish Scriptures as the language of the Holy Spirit, whoever committed that language to writing. The Holy Ghost spake by David. (Notes, Matt. xxii. 41—46. Mark xvi. 35—37.) The psalm appears to have been composed for the use of the Israelites, as they ascended in companies to the sanctuary, or as soon as they entered into the courts of the Lord; being an introduction to the sacred services there performed, and especially the

psalmody, which had recently been instituted. And it is still retained in the offices of our church for similar purposes.—The psalmist ‘sheweth that God’s service standeth not in dead ceremonies, but in the sacrifice of praise and thanksgiving.’ (Notes, 1. 7—15.)—Rock of our salvation. (Marg. Ref. Notes, Ex. xvii. 5, 6. lxxxix. 19—37. Is. xii. 2.)

V. 2. “We will come,” &c. (Marg. and Marg. Ref.) V. 3. Gods. ‘Even the angels (who in respect of men are thought as gods) are nothing in his sight; much less the idols which man’s brain inventeth.’ (Notes, lxxx. 1. 6—8. xlvii. 3—7. cxxxviii. 1. Heb. i. 5—7.)

V. 4, 5. The recesses of the earth, which man cannot penetrate or investigate, are in the hand, and open to the inspection, of the Creator.—The word rendered “strength,” and in the margin heights, is derived from a root signifying to weary; because men are wearied in ascending the heights of the mountains.—The treasures which lie hid in the deep places of the earth beneath; the majestic pride and strength of the hills, which tower above and lift up their heads to heaven; the unnumbered waves of the great and wide sea, which roll in perpetual motion round the world; the rich and variegated produce of the dry land, crowned with verdure and beauty; together with every thing that liveth in the waters and on the earth, are all under the government of our Lord.’ (Bp. Horne.) (Marg. Ref. Notes, xcii. 3, 4.)

V. 6. The former verses were intended to animate the people in joyful praise and thanksgiving; but this seems a call to humble prayer and supplication.—‘Since God made our bodies, as well as our souls, it is meet and right that they should bear their part in his service, and that internal worship should be accompanied and signified by that which is external.’ (Bp. Horne.)—Three words are used: “We will prostrate ourselves, we will bow our heads, we will kneel,” &c. (Notes, Gen. xvii. 1—3. 1 Kings viii. 22.)—Kneeling is the posture of prayer most commonly mentioned, both in the Old and New Testament. (Marg. Ref. Notes, Dan. vi. 10, 11. Acts xxi. 1—6.)

V. 7. (Notes, Ex. ix. 5, 6. xx. 2.)—The Creator of the world became the God, or the covenanted friend of Israel, and the nation was under special obligations to devote themselves to his worship and service, being taken peculiar care of by him, and favoured with manifold advantages above all other nations. They were “his people and the sheep of his pasture.” (Notes, xxxiii. 1—3. lxxx. 1.) Yet this was only an outward relation and privilege to most of them; the whole company were a kind of type of the true Israel; and nations professing Christianity are in great measure in a similar situation. Now, in large congregations, some may be supposed to be spiritual worshippers; and others to be destitute of saving and sanctifying faith, though attending on the means of grace. The former part of the psalm, therefore, is an address to the true worshippers, exciting them to alacrity and fervency in their spiritual sacrifices: but the latter part of it, is a warning to the unbelievers, from the example of the Israelites, in the days of Moses; and the apostle hath taught us to apply it to the case of professed Christians, and to that of all who hear the gospel. If they ever mean to hear, that is, to believe and obey, the voice of God, let them lose no time, but attend without delay; lest the sentence of exclusion should be past, and the door be for ever shut.—‘He sheweth wherein they are God’s flock, that is, if they hear his voice.’ (Notes, 1 Cor. x. 1—12. Heb. iii. 7—13. Jude 5—8. Marg. Ref.)

V. 8. Harden, &c. (Notes, Ex. vi. 21. ix. 12. Is. vi. 9, 10.) The original words for “provocation and temptation,” are Meribah and Massah. (Notes, Ex. xvii. 7. Num. xx. 10—13.)

V. 9—11. (Notes, Num. xiv. 22, 23. Matt. iv. 5—7.)—The word, translated “grieved,” is rendered in the Septuagint, provoked; and the apostle hath followed that reading, though our version retains the word grieved. Some versions render it, ‘I held them in abhorrence.’—It is certainly a much more indignant word, so to speak, than that used by the apostle, when he says, “Grieve not the Holy Spirit,” &c.; (Note, Eph. iv. 30—32.) for he is speaking of the wrong tempers and other failures of true Christians; but the psalmist, or rather the Holy Spirit by him, refers to the obstinate, incorrigible unbelief and rebellion of that generation which fell in the wilderness, after all which they had seen and heard of JEHOVAH’s power, majesty, and goodness. “They rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and fought against them.” (Notes, Is. lxiii. 10. Acts vii. 51—53.) The root of all this rebellion lay in their hearts; they “erred,” or wandered, in their hearts; they were influenced by “an evil heart of unbelief, in departing from the living God.” They were apostates and idolaters: they disliked the holy service







## PSALM XCVII.

The nations are called on to rejoice in the coming of the righteous kingdom of God, and in the subversion of idolatry, 1-7. The church rejoices because of his judgments, and in his universal sovereignty, 8, 9. An exhortation to holiness, and joy in God, 10-12.

**T**HE <sup>a</sup>LORD reigneth; <sup>b</sup>let the earth rejoice; <sup>c</sup>let the <sup>\*</sup>multitude of isles be glad *thereof*.

2 <sup>d</sup>Clouds and darkness *are* round about him: <sup>e</sup>righteousness and judgment *are* the <sup>\*habitation</sup> of his throne.

3 'A fire goeth before him, and burneth up his  
enemies round about.

4 <sup>s</sup>His lightnings enlightened the world: <sup>h</sup>the earth saw and trembled.

5 'The hills melted like wax at the presence of the LORD, at the presence of <sup>k</sup>the Lord of the whole earth.

6 <sup>7</sup>The heavens declare his righteousness, and <sup>8</sup>all the people see his glory.

\* Or, establishment. Prov. xlii. f xviii. 8. xix. 9. 1. 3. Deut. iv. 11. 36. v. 4. 23. 24. xxxii. 22.  
Dan. vii. 10. Nah. i. 5. 6. Hab. iii. 5. Mal. i. 2. 2. Thes. i. 8. Heb. xlii. 29. 2. Pet. iii. 10—12. Rev. xi. 5. x. 15.  
g lxviii. 18. xliv. 5. 6. Ex. xix. 16—18. h v. 32. cxiv. 7. Job ix. 6. Jer. x. 2. Matt. xxvii. 50, 51.  
xxviii. 2. 3. Rev. xi. 19. ix. 11. i Judg. v. 4. 5. Is. xlv. 19. 20. lvi. 1. 2. Mic. 1. 3. 4. Nah. i. 5.  
Hab. iii. 6. 7. 8. 9. xlvii. 2. xlviii. 18. Is. xlv. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774

and kingdom of the Saviour; but they are more literally rendered as a direct prediction: "Then the heavens shall rejoice, and the earth shall be glad; the sea shall roar." &c. (*Notes*, xcvi. 7—9. cxlviii. 7—14. 1 *Chr.* xvi. 31—34. 1 *xlii.* 10—12. *xliv.* 23. *lv.* 12, 13.) The second coming of Christ, as well as the first, seems predicted, when "the creature," or creation, "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." (*Note*, *Rom.* viii. 19—23.)—The kingdom of the Redeemer is the kingdom of righteousness and truth: he rules the world in equity, justice, and truth; he fulfils the gracious promises to his believing people: and the triumph of righteousness and truth, over wickedness and falsehood, is the certain effect. And when he shall come to judge the world, the justice and truth of God will be revealed, and glorified, in the destruction of the wicked according to his threatenings; and the faithfulness of God, in fulfilling his largest and kindest promises to his devoted servants. (*Notes*, *Ps.* i. 3—6. 2 *Thess.* i. 5—10. *Rev.* xx. 11—15.)

## PRACTICAL OBSERVATIONS.

When our Emmanuel had finished his work on earth, and was received to his glory in heaven, the church began to “sing a new song” unto him, and to bless his name; and his apostles and evangelists lost no time, but proclaimed the glad tidings of his salvation; so that “daily in the temple, and from house to house, they ceased not to teach and to preach Jesus Christ;” and soon they began to declare his “glory among the heathen, and his wonders among all people.” His honour and majesty, his strength and excellency, were so displayed at that time, in his doctrine and by his miracles, that vast multitudes renounced their idols, to worship JEHOVAH in “the beauty of holiness,” as “God in Christ reconciling the world unto himself;” to “render unto him the honour due unto his name;” to bring their spiritual sacrifices, and to come into his courts. Still this salvation is spread abroad; it is said “among the heathen, that JEHOVAH reigneth;” and we are taught to hope and pray for that time, when he shall establish his kingdom in righteousness over all nations, and when the whole creation shall rejoice in him, and shew forth his praise.—At length the incarnate God will come to judge the earth, to execute his just vengeance on his enemies, and to fulfil his promises to his people.—What then are we? Would that day be welcome to our hearts? Are we prepared to join the joyful acclamations of all his servants on earth and in heaven? If this be not our case, let us now begin to prepare to meet our God, by seeking the pardon of our sins, and the renewal of our souls to holiness. If we are ready, let us bless his name, bear up cheerfully under our difficulties, endeavour to promote the peace and prosperity of his kingdom; and in our proper place, and doing our proper work, let us be as faithful servants, who are habitually expecting and desiring the coming of their Lord.

## NOTES.

PSALM XCVIL. v. 1. The Septuagint entitles this 'A psalm of David, after his land was restored to him,' meaning that he composed it, when he was re-established in his government after Absalom's rebellion.—But, whatever gave occasion to it, no doubt "the Spirit of God speaking by" the psalmist, foretold the kingdom of Christ, and his victories. This verse may literally be thus rendered, "JEHOVAH reigneth, the earth shall rejoice; yea, the multitude of the isles shall be glad thereof." It is a direct prediction of the conversion of the Gentiles to Christ, and their joy in him; and the evidence from prophecy appears very much obscured, by rendering such prophecies as exhortations.—When the righteous are exhorted to rejoice in God, (12,) *the imperative, not the future tense*, is used. 'He sheweth that where God reigneth, there is all felicity and spiritual joy. The gospel shall not only be preached in Judea, but in all isles and countries.'—'We Britons, as inhabiting one of those heathen isles, and enjoying so fair a portion of evangelical blessings, have reason to repeat this verse with a particular pleasure and energy.—The Hebrews called by the name of *isles*, not only countries surrounded by the sea, but all the countries which the sea divided from them; so that the term became synonymous with the *Gentiles*. Thus it is said, "the isles shall wait for his law;" which is expounded as follows, "in him shall the Gentiles trust." (*Is. xlii. 4. Matt. xii. 21.*) (*Bp. Horne*).—Europe, however, and the isles between Asia and Europe, seem more generally meant by this expression. (*Notes, Gen. x. 1—5. conclusion. Is. xxiv. 13—15. xii. 10—12. lx. 8, 9. lxxi. 19—23. Zech. ii. 11.*)

A. M. 3000.

B. C. 1004.

a xciii. l. xvi. 10.  
 11. xcix. l. 10.  
 21. Matt. iii. 3.  
 10. 13. Mark  
 xi. Col. i. 13.  
 Rev. xi. 17.  
 b xcvi. 4-6. k  
 xlix. 13. Luke  
 ii. 10, 11.  
 c Gen. x. 5. Is.  
 xi. l. xxiv. 14.  
 -16. xli. 5. xlii.  
 4. 10-12. xlix.  
 1. ii. 5. lx. 9.  
 lxvi. 19. Zeph.  
 ii. 11.  
 \* Heb. many, or  
 great isles.  
 d xcii. 11, 12.  
 lxxv. 19. Ex.  
 xx. 21. xvii. 16.  
 11. 12. i Kings  
 viii. 10-12. Nah.  
 i. 3. Rom. ii. 33.  
 e xlv. 6, 7.  
 f lxxxix. 14. xcix.  
 4. Gen. xlviii.  
 25. Heb. i. 8, 9.  
 23. 24. xxxii. 22.  
 Rev. i. 5. xix. 15.  
 Matt. xviii. 50. 51.  
 i. 3. 4. Nah. i. 5.  
 xi. 3. i Cor. i. 2.  
 g Num. xiv. 21.

n Ex. xx. 4. Lev.  
xxvi. 1. Is.  
xxxviii. 18, 19.  
xli. xlv. xlvii. lvi.  
xliv. 9. — li. Jer.  
x. 14. Rev. ii. 5.  
8—10.  
o Ex. xxv. 20.  
2 Chr. ii. 3.  
Heb. i. 6. 1 Pet.  
i. 12. Rev. v. 11.  
—14.  
p lxviii. 11. Is.  
xli. 5, 8. li. 1.  
lii. 7. — lvi. 10. lxix.  
li. 1. Zeph. iii. 14.  
— vi. Zech. ix.  
9. Matt. xxi. 4.  
—9.  
q lii. 6. lxxii. 10.  
Rev. xviii. 20.  
Isa. i. 7.—  
r lxxxiii. 18. Eph.  
i. 21. Phil. ii.  
9—11.  
s xcv. 3. xevi. 4.  
cxv. 3. 8. cxvii.  
Jam. i. 12. ii. 5.  
Am. v. 15. Rom.  
x. 28. — 30.  
2 Thes. ii. 8.—  
Job xii. 28. Ps.  
a cxvii. 5, 6.  
iii. 14—17. Phil.  
*memorial*.

7 "Confounded be all they that serve graven images,  
that boast themselves of idols: °worship him, all *ye*  
gods.

8 <sup>r</sup>Zion heard, and was glad; and the daughters  
of Judah rejoiced, <sup>a</sup>because of thy judgments,  
O LORD.

9 For thou, LORD, *art* <sup>1</sup>high above all the earth:  
thou art exalted <sup>2</sup>far above all gods.

10 'Ye that love the LORD, 'hate evil: 'he pre-  
serveth the souls of his saints; 'he delivereth them  
out of the hand of the wicked.

11 \*Light is sown for the righteous, and gladness for the upright in heart.

12 <sup>b</sup>Rejoice in the LORD, ye righteous; and <sup>c</sup>give thanks <sup>\*</sup>at the remembrance of his holiness.

V. 2. "Clouds and darkness" may either denote the terrors, with which the Lord appals his enemies, when he goes forth to execute righteous vengeance upon them; or the obscurity which rests upon his dispensations and dealings with his people, till the accomplishment of his promises and prophecies throws light upon them. (*Notes*, lxxvii. 19, 20. *Nah.* i. 2—6.) But, however it may appear in his creatures, or even to his most eminent saints, however they may be ready to say, "all these things are against me," or, "hath God forgotten to be gracious?" and, however the wicked may blasphemously revile his justice, as ungracious or cruelty; yet, righteousness and judgment are the basis, the *support and establishment*, "of his throne." (*Notes*, lxxxix. 14. xcix. 4.) His mercy-seat is founded on judgment and righteousness; the justification of the believing sinner, through the merits and atonement of Christ, magnifies the law, and honours the justice, as well as the grace of God. Every providential dispensation, whatever present appearances may be, springs from the same glorious union of justice and mercy, in the manifold wisdom and judgment, truth and faithfulness, of God. And "the day of wrath will be the revelation of the righteous judgment of God, who will render to every one according to his deeds." (*Notes*, *Rom.* ii. 4—6. *iii.* 21—31.)

V. 3—7. In the deep but righteous judgment of our King, Jerusalem and its inhabitants were miserably destroyed, as by a consuming fire, for their enmity to him and his kingdom. (*Notes*, Matt. xxii. 1—10. xxiv. 1, 2.)—The subversion of the deep-rooted foundations of idolatry, throughout the vast Roman empire, during the first three centuries; and then by the conversion of Constantine the emperor to Christianity, may next be predicted, in metaphoric language taken from the displays of the Divine power and presence at Mount Sinai. (*Notes*, 1. 1—6. *Ex.* xix. 16—20. *Deut.* iv. 11. v. 22—29. xxxiii. 2. *Heb.* xii. 18—21.) The mountainous obstructions, which before seemed to render the general spread of Christianity insurmountable, thus melted before God, like wax before the fire; (*Notes*, *Is.* lxiv. 1—3. *Mic.* i. 2—4.;) the devoted worshippers of idols, even the greatest of them, were alarmed as by tremendous lightnings and earthquakes. His righteousness, in the destruction of the persecuting tyrants of those times, was conspicuous as the heavens; all the people beheld the Divine glory, in making his cause triumphant; and the pagans were confounded, and ashamed of their idols, in which they had so long gloried. Not only did angels worship the exalted Redeemer, but rulers, who are the vicegerents of the great God, submitted to him, and became his subjects; and all the mighty ones of the earth bowed down before him, who had prostrated the idol-gods of the heathen by his presence and power. (*Marg. Ref.*)—The Septuagint renders the word translated “gods,” by *angels*; and thus the apostle quotes the verse, when speaking of the dignity of Christ. (*Notes*, xcv. 3. *Heb.* i. 5—7.) Hence we learn that Christ himself, as Emmanuel, is peculiarly intended. He is the object of universal adoration; and all the angels of God, (instead of receiving worship from Christians, according to the abominable idolatry of the Roman antichrist,) are fellow-worshippers with Christians, when adoring the great Redeemer.—Thus, they were, under the law, represented by the cherubim as bowing down over the ark, “desiring to look into these things;” and in many respects as joining in Israel’s worship: and thus they are introduced by John in the Revelation, as joining in the praises of the church, to “the Lamb that was slain,” &c. (*Notes*, *Ex.* xxv. 10—21. 1 *Pet.* i. 10—12. *Rev.* v. 11—14.)

V. 8, 9. (*Note*, xlviii. 11.) The church, and all her assemblies, hearing of these revolutions, would greatly rejoice to see the judgment of God upon his enemies, and his exaltation above all the gods of the heathen.—“There is joy in the presence of the angels of God, over one sinner that repenteth:” much more was there when the Redeemer triumphed over the idols of the heathen, and the kingdom of the devil.—Thus all the tidings brought to the apostles, concerning the conversion of the Gentiles, caused them to rejoice and glorify God. (*Marg. Ref. Notes*, Luke xv. 8—10. Acts xv. 1—6. xxi. 17—21. Rev. xix. 1—6.)

V. 10. 'Shew your love to the Lord, by hating and forsaking all sin.'—There is a peculiar emphasis in this caution, with reference to the events supposed to have been predicted : as it is well known, that secular prosperity soon corrupted the visible church, in a most lamentable manner, and brought an inundation of evils, which are by no means terminated at this day. Yet the souls of the faithful remnant have in every age been preserved, notwithstanding



## PSALM XCVIII.

The psalmist calls on the whole world to praise the Lord, for overcoming all opposition, in making known his salvation to Israel, and to the ends of the earth, and in the prospect of his coming to judgment, 1-9.

## A Psalm.

**O** \*SING unto the LORD a new song, for <sup>b</sup>he hath done marvellous things: <sup>c</sup>his right hand, and his holy arm, hath gotten him the victory.

**2** The LORD hath <sup>d</sup>made known his salvation; <sup>e</sup>his righteousness hath he <sup>f</sup>openly shewed in the sight of the heathen.

**3** He hath <sup>g</sup>remembered his mercy and his truth toward the house of Israel: <sup>h</sup>all the ends of the earth have seen the salvation of our God.

*d* Is. xiv. 21-23. *xliv.* 6. *Matt.* xxviii. 19. *Mark* xvi. 15. *Luke* ij. 30-32. *iii.* 6. *Rom.* x. 18. *Tit.* ii. 13. *e* *xxii.* 31. *xxiv.* 5. *Is.* xlv. 24. 25. *xlvi.* 13. *lxii.* 2. *Jer.* xxxii. 6. *John* xvi. 8-10. *Rom.* iii. 21-26. *ix.* 30. *x.* 3. 4. *2 Cor.* v. 21. *Phil.* iii. 9. *2 Pet.* i. 1. *8 Or.* *renowned.* *Rom.* i. 17. *f* *cv.* 45. *Lev.* xvi. 42. *Deut.* iv. 31. *Mic.* vi. 29. *Luke* i. 54. 55. 72. *Rom.* xv. 8. 9. *g* *2 xlii.* 27. *lxvii.* 7. *Is.* xlv. 22. *lii.* 10. *Acts* xlii. 47. *xxviii.* 28. *Rev.* v. 9.

A. M. 2959.

B. C. 1045.

*a* *xxxiii.* 3. *xvii.* 1. *cxlix.* 1. *Is.* xlii. 10. *Rev.* v. 9. *xiv.* 3. *b* *lxviii.* 14. *cv.* 5. *Ex.* xv. 11. *Is.* xliii. 18-20. *Jer.* xxxi. 22. *Luke* i. 49. *ii.* 10-14. *Acts* ii. 11. *Rev.* xv. 3. 4. *c* *ii.* 5. 6. *xlv.* 3. -5. *cx.* 2-6. *Gen.* iii. 15. *Is.* lii. 10. *lii.* 16. *lxiii.* 5. *John* xvi. 33. *Acts* xix. 20. *Col.* ii. 15. *Heb.* ii. 14. *Rev.* iii. 21. *vi.* 2. *xvii.* 14. *xix.* 11-21.

*15.* *Heb.* ii. 14. *Rev.* iii. 21. *vi.* 2. *xvii.* 14. *xix.* 11-21.

*15.* *Heb.* ii. 14. *Rev.* iii. 21. *vi.* 2. *xvii.* 14. *xix.* 11-21.

*h* *lxviii.* 1-5. *lxvi.* 1. 4. *lxvii.* 4. *xv.* 1. *c.* 1. *Is.* xli. 6. *xlii.* 11. *xliii.* 23. *Jer.* xxxiii. 11. *Zeph.* iii. 14. *Matt.* xxi. 9. *Rev.* xix. 1. 6.

*i* *xxxiii.* 2. *xlii.* 3. 4. *1 Chr.* xv. 16. *xxv.* 1-6. *2 Chr.* xxix. 25. *Rev.* v. 8. *xiv.* 2. 3.

*k* *lxvii.* 5. *lxviii.* 2-4. *Nun.* x. 1-10. *1 Chr.* xv. 28. *2 Chr.* v. 12. *lx.* 27. *1 xlvii.* 6. 7. *Matt.* xxv. 34. *Rev.* xix. 16. *Is.* xlix. 13. *lxii.* 1. *o* *xlvii.* 1. *2 Kings* xi. 12. *Is.* lv. 12. *p* *lxv.* 12. *1 d.* *q* *xlv.* 13. *r* *lxvii.* 4. *lxviii.* 2. *Is.* v. 16. *Acts* xvii. 31. *xxiv.* 25. *Rom.* ii. 6. 6.

**4** <sup>b</sup>Make a joyful noise unto the LORD, all the earth; make a loud noise, and rejoice, and sing praise.

**5** Sing unto the LORD <sup>c</sup>with the harp; with the harp, and the voice of a psalm.

**6** <sup>d</sup>With trumpets and sound of cornet make a joyful noise before the LORD, <sup>e</sup>the King.

**7** <sup>f</sup>Let the sea roar, and the fulness thereof; <sup>g</sup>the world, and they that dwell therein.

**8** Let <sup>h</sup>the floods clap <sup>i</sup>their hands: <sup>j</sup>let the hills be joyful together

**9** Before the LORD; <sup>k</sup>for he cometh to judge the earth: <sup>l</sup>with righteousness shall he judge the world, and the people with equity.

the snares of the world, inward depravity, the contagion of false doctrine, and the fury of persecution. (*Marg. Ref. Notes*, xxxvii. 27, 28. *1 Sam.* ii. 9. *Rom.* viii. 23-32. *1 Pet.* i. 3-5.)

**V. 11.** 'Though God's deliverance appear not suddenly; yet it is sown and laid up in store for them.' (*Notes*, cxii. 4. *cxvii.* 5. 6. *Gal.* vi. 6-10.)—Light is the emblem of knowledge, holiness, and joy; yet it is here compared to seed, which lies long under the clods, but at length comes up and yields an increase. (*Note*, *1 John* i. 5-7.) St. James exhorts Christians to wait and be patient, after the example of the husbandman: but he means *real* Christians, "the upright in heart," who hate evil, and are true *saints*; for God will surely preserve them. (*Note*, *lxiii.* 1. *Marg. Ref. Jam.* v. 7-11.)

**V. 12.** *Give, &c.* "Praise, for a memorial," &c. that is, "Celebrate the memorial of his holiness." (*Notes*, xxx. 4. *cxii.* 4. *Matt.* xxvi. 26-28.)

## PRACTICAL OBSERVATIONS.

The wise and righteous government of God is well calculated to rejoice the hearts of all rational creatures, except rebels, who have exposed themselves to his powerful vengeance: but the kingdom of JEHOVAH, as administered by the eternal Son, who hath pardons to confer on the most guilty, is a source of joy even to the sinful inhabitants of the earth. The gospel also, when preached to those who before "sat in darkness," calls for the exercise of gratitude and gladness; and this our favoured isle hath peculiar cause to be thankful: yet, alas! how few prize these privileges, or rejoice properly on account of them!—Under every dispensation, the counsels and dealings of the infinite God are too mysterious for man's comprehension: but in the event we shall see, and now we should believe, that when "clouds and darkness are round about him, righteousness and judgment are the basis of his throne."—It is, however, evident from history, that from time to time, his wrath, like a consuming fire, hath gone "before him, to burn up his enemies round about." When he comes in his power to set up his kingdom, all opposition must melt away like wax before the fire; and dismay and ruin must be the effects of obstinate rebellion against him; whilst the inhabitants of heaven will "adore his righteousness, and all the people shall see his glory." Confusion will be the portion of all those, who worship and glory in graven images; and surely this idolatry is no less criminal *within*, than it is *without*, the pale of the visible church! The destruction of the imperial authority of pagan Rome, which had for ages been employed to support idolatry, was but a prelude of the destruction of that antichristian power which soon succeeded it, but hath far exceeded it in impieties and iniquities; (*Notes*, *2 Thes.* ii. 8-12. *Rev.* xviii. 4-8.) and the Lord Jesus will ere long come, and confound all idolaters throughout the earth, and put an end to idolatry of every kind.—All the angels of God worship him, we cannot therefore err in joining their adoration, and in "honouring the Son, even as we honour the Father;" (*Note*, *John* v. 20-23.) and the monarchs of the earth will never consult their own interest and honour, till they prostrate themselves before him, and use their authority in obedience to his commandments. (*Note*, ii. 10-12.) As these events take place, the church of God, in every land, doth greatly rejoice: nay, we cannot but be glad on account of those judgments of God upon persecuting tyrants, which promote the success of his gospel.—But if we really love the Lord, and desire that his "name should be hallowed, his kingdom come and his will done on earth as in heaven," (*Note*, *Matt.* vi. 9.) we shall in proportion hate and dread the evil of sin, and carefully watch against the commission and the occasions of it. This is the best expression of our love, and our most effectual method of forwarding those desirable events.—The remnant of upright believers shall be preserved in the worst of times; and the light of joy and consolation is sown for them, in a good soil, and will surely spring up and ripen to a glorious harvest. Let us then rejoice in the Lord, though in the world we have tribulation: let us thankfully recollect, that his purity, justice, truth, and goodness, are pledged to support and deliver all who trust in him: and, as he infinitely hates sin, yet freely loves the person of the sinner who believes in Christ; he will certainly make a final separation between the man whom he loves, and the sin which he hates, and sanctify his people wholly, in body, soul, and spirit.

## NOTES.

**PSALM XCVIII.** **V. 1.** This is called *A Psalm*; the Septuagint adds 'of David.'—It very much resembles the ninety-sixth. It especially celebrates, prophetically, the salvation of the Redeemer, by his almighty power accomplishing his whole decrees, notwithstanding the opposition of earth and hell. (*Note*, *xcvi.* 1.) These words, rendered "gotten himself the victory," are

literally, "hath saved for himself;" but in doing this he obtained the most glorious victories: and others still more glorious will at length be acquired; of which the deliverances and victories of Israel, from their departure from Egypt to the termination of the Mosaic dispensation, were but faint shadows. (*Marg. Ref.*)

**V. 2.** The salvation and righteousness of God are often united in Scripture, as shewing the way of a sinner's acceptance, "by the righteousness of our God and Saviour, Jesus Christ:" (*Notes*, *xlv.* 9. *10.* *li.* 14. *lxii.* 13-15. *lxxxv.* 9-15. *Is.* xlv. 8. 20-25. *xlvi.* 12. 13. 1. 4-6. *lxi.* 10. *11.* *Zech.* ix. 9. *10.* *Rom.* iii. 20-26;) and these were made known, in the most public manner, to the heathen, by the preaching of the apostles. But perhaps the awful, yet righteous, vengeance executed on the Jewish nation for rejecting the gospel, while salvation was thus sent to the gentiles, and welcomed by them, was intended. Behold, therefore, the goodness and severity of God; on them that fell, severity, but on thee goodness!" (*Note*, *Rom.* xi. 22-24.)

**V. 3.** 'In sending the Messiah, God shewed himself mindful of his promises, which mercy prompted him to make, and truth required him to perform.' (*Bp. Horne.*) (*Notes*, *xxii.* 27, 28. *lxvii.* *lxxxv.* 10-13. *lxxxix.* 1-4. *Is.* xlv. 20-22. *li.* 9. *10.* *Jer.* xxxiii. 14-16. *Am.* ix. 11. *12.* *Mic.* vii. 18-20. *Luke* i. 67-75. *ii.* 25-32. *Acts* xiii. 42-48. *Rom.* xv. 8-13.)

**V. 4-6.** (*Marg. Ref.*) **V. 7-9.** (*Note*, *xcvi.* 11-13.) "The floods" and "hills," (or more literally, the rivers and mountains,) are here substituted for "the fields and the woods." The different orders of rational creatures, in the universe, seem to be poetically described under these metaphors, as rejoicing and exulting with every expression of triumph and delight in the reign of the great Messiah. Angels celebrated his birth with glad songs of triumphant praise, and fervent congratulations of man's felicity. No doubt they triumphed with joyful praise at his ascension. They rejoice over every sinner that repents; they are his "ministering spirits to the heirs of salvation;" and they will execute his sovereign decisions at the day of judgment; admiring the equity and rectitude, as well as the truth and mercy, of his whole administration. (*Notes*, *1 Chr.* xvi. 32-34. *Is.* lv. 12, 13.) The passage, as before, is future, and rather a prediction, than an exhortation.

## PRACTICAL OBSERVATIONS.

The great Redeemer, "by his right hand and his holy arm," obtained for himself here on earth most glorious victories: by his life, death, and resurrection he overcame the world, sin, Satan, and death; and by his triumphant ascension he 'opened the gates of heaven to all believers.' These are the marvellous works of JEHOVAH-JESUS, which demand from us new and perpetual songs of praise.—But we are more especially to enquire, whether his holy arm have gotten him the victory in our hearts, over the power of Satan, unbelief, and sin. If this be our happy case, we shall soon exchange all profane, light, and sensual strains, for new songs of joy and thanksgiving; and our lives will harmonize with our lips in celebrating Emmanuel's praise. To bring sinners to experience this needful change, he hath made known his salvation by the preaching of his gospel. "The ministration of condemnation" shews the justice of that sentence, which is denounced against transgressors; and "the ministration of righteousness" declares the way, in which sinners may be justified before him. Thus "his righteousness hath he shewed *openly*," and not by types and shadows, in the sight of the heathen: and his ministers are required to use "great plainness of speech," in warning, instructing, and inviting men to partake of these blessings.—When the Redeemer came, JEHOVAH remembered the engagements, which his mercy dictated and his truth performed, to the house of Israel: and, blessed be his name, this remote corner of the earth "hath seen the salvation of our God!" Let then his people in all lands rejoice in their Saviour and King; and let them celebrate his praises, in every way and by every means, which can express how greatly they rejoice and glory in him; how they welcome him to the throne in their hearts, delight in his pleasant service, and "find rest to their souls" by reliance upon him.—As all nature proclaims the Creator's glory, may all nations speedily resound with the Redeemer's name, whilst the blessings of his kingdom fill the earth with gladness. Yet sin in its dreadful effects will not be utterly abolished, until the Lord shall "come to judge the world in righteousness." Then this visible creation will be dissolved; and his people will enter those "new heavens, and that new earth," wherein dwelleth righteousness." "Seeing then we look for such things, let us give diligence, that we may be found of him in peace, without spot, and blameless." (*Notes*, *2 Pet.* iii. 10-16.)



## PSALM XCIX.

A. M. 2966. B. C. 1038.

Exhortations to adore the power, equity, and holiness of the Lord's kingdom in Zion.  
1-5. Encouragements to worship him, from the examples of Moses, Aaron, and Samuel, 6-9.

**T**HE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise thy great and terrible name; for it is holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

h cxi. 9. xlv. 17. Josh. xxiv. 19. 1 Sam. ii. 2. Is. vi. 3. John xvii. 11. Rev. xlv. 6. 7. Ps. l. 2. Deut. xxiii. 3. 4. 2 Sam. xxiii. 3. 4. Job xxvii. 6-7. xxviii. 23. Is. xl. 3-5. Jer. xxiii. 5. Rev. xii. 11. 6. k Is. ix. 7. xlii. 1. l. 1. Deut. x. 18. Jude 13. m 9. xxi. 13. xxiv. 3. eviii. 5. Ex. xv. 2. Is. xli. 4. xxv. 1. Hos. xi. 7. n cxxii. 7. 1 Chr. xxviii. 2. Is. lxvi. 1. + Or, it is holy. 3. Lev. xix. 2. o Ex. xxiv. 6-8. xxix. 11, &c. xi. 23-29. Num. xvi. 47, 48. p Ex. xv. 15. xv. 25. xxxiii. 11-14. xxxiii. 12-15. Num. xiv. 13-20. xvi. 21, 22. 1 Sam. xii. 9-12. 18. 24. Jer. x. 1.

## NOTES.

PSALM XCIX. V. 1-3. The Septuagint assigns this psalm also to David; it is uncertain, whether on sufficient grounds or not.—The word rendered "tremble," signifies also to *rage* or *fret*; (Note, ix. 3-5;) and being *future*, the opposition of the Jews and Gentiles to the establishment of Messiah's kingdom, and their furious persecutions of the church in the primitive times, seem to be predicted; as well as the consternation of the opposers; while they witnessed the success of the gospel, and saw their resources, one after another, failing them, and everything foreboding their disgrace and ruin. For it was evident that "the LORD was great in Zion, and reigning on a throne of grace," (Notes, Ex. xxv. 22. Heb. iv. 14-16. xii. 22-25. Rev. xiv. 1-5;) and was determined to effect a revolution in the moral and religious state of the world; and to shew himself "high above all people." So that nothing remained but unreserved and cordial submission; and a willing exchange of idolatry and superstition, for the spiritual worship of the awful and holy name of Israel's God.—"They shall praise," &c. (Note, cxi. 9, 10. Marg. Ref.)

V. 4. 'None can resist him; yet, he is not a king that uses his power to wrong and oppress his subjects; but to do them right, and to give them relief, in which he delights....He hath hitherto governed the seed of Israel with exact justice and singular mercy.' (Bp. Patrick.)—'Impenitent rebels must feel the weight of his arm, and none can accuse the justice of their punishment; but in all other cases, he is mighty only to save.' (Bp. Horne.) (Notes, xlv. 6, 7. lxxii. 1-6. lxxxix. 13, 14. xcvi. 13. xcvi. 1. 2. Is. ix. 6, 7. xi. 2-5. xxxiii. 1, 2. Zech. ix. 9, 10.)

V. 5. (9.) This is a call to the *trembling*, or *raging*, persecutors to submit to God, and bow to the Messiah's sceptre. (Note, ii. 10-12.) The temple, or the ark, was the footstool before which they were to prostrate themselves in humble adoration. These were typical of the person and mediation of Emmanuel. (Notes, 1 Chr. xxviii. 2. 2 Lam. ii. 1.)

V. 6. God was often so provoked at Israel, as to threaten to destroy the nation; but Moses and Aaron at one time, and Samuel at another; and in like manner the priests, and prophets, and zealous believers, in different ages, interceded; and so the nation was spared: but these were only types of that great Mediator, "who is able to save to the uttermost all them that come to God through him, seeing he ever liveth to make intercession for them." (Notes, Heb. vii. 20-25.)—The wrath of God, therefore, against the opposers of the gospel, need not drive any to despair; for He, who heard Moses, Aaron, and Samuel through the typical sacrifices, and spared Israel, would spare all who submitted, and sought mercy through the sacrifice and intercession of Christ. The same consideration was also well calculated to encourage the prayers, and supplications, of the persecuted and afflicted church. (Marg. Ref. Notes, cvi. 19-23. Ex. xxxii. 11-14. Num. xiv. 13-19. xvi. 20-22. 1 Sam. vii. 9. Jer. x. 1.)—Priests. (Notes, Ex. xxv. 5. Lev. viii. 25-32. Deut. xviii. 15-19.)

V. 7. In &c., or From "the cloudy pillar." (Notes, Ex. xix. 7-9. xxxiii. 8-11. Num. xii. 4-8.) Thus, the Lord, in a most condescending manner, made known his will to Moses and Aaron, and by them to Israel. To Samuel also he revealed himself with great clearness, though in another way; and they answered his kindness, by an habitual course of zealous obedience; so that they were both blessed and blessings to Israel. (Marg. Ref.)

V. 8. Tookest, &c. In answer to the prayers of Moses, Aaron, and Samuel, the Lord repeatedly spared the nation of Israel; yet he took vengeance on the ringleaders of rebellion among them, and he caused the people to suffer for, and even by means of, "their own inventions." (Notes, Ex. xxxii. 34, 35. Num. xiv. 22, 23, 33-45.) When Aaron burned incense between the living and the dead, the plague was stayed; yet many of the people had previously died of it. (Num. xvi. 41-50.) And when Samuel prayed for the people they were spared, but their king, whom they had sinfully desired, proved a severe scourge unto them. (1 Sam. xii. 16-23. Hos. xiii. 10, 11.)

## PRACTICAL OBSERVATIONS.

JEHOVAH reigning on a mercy-seat may be viewed with joy by all his faithful subjects; but his great salvation will aggravate the guilt of obstinate

7 He spake unto them 'in the cloudy pillar: 'they kept his testimonies, and the ordinance that he gave them.

8 Thou answeredst them, O LORD our God: 'thou wast a God that forgavest them, 'though thou tookest vengeance of 'their inventions.

9 Exalt the LORD our God, and worship at 'his holy hill; for 'the LORD our God is holy.

## PSALM C.

A solemn call to the joyful worship of God, as our creator, and shepherd, and to adore his everlasting goodness, mercy, and truth, 1-5.

\*A Psalm of \*praise.

**M**AKE a joyful noise unto the LORD, 'all 'ye lands.

2 Serve the LORD with gladness: 'come before his presence with singing.

3 Know ye that the LORD he is God: 'it is he

q Ex. xix. 9. xxxiii. 9. Num. xi. 5. r Ex. xl. 18. Num. xvi. 15. Deut. iv. 5. xxiii. 9. 1 Sam. xii. 3-5. Prov. xxviii. 9. Heb. iii. 2. 1 John ii. 21, 22. s Num. xiv. 20. Deut. ix. 19. Jer. xlii. 28. Zeph. iii. 7. t Ex. xxxii. 34. 35. Num. xi. 33. 34. xiv. 20-34. u Ec. vii. 22. Rom. i. 21. x Ec. vii. 22. y Ps. lxxviii. 1-3. z 3. 5. 1 Sam. ii. 2. Is. v. 10. vi. 3. lxxv. 15. Hab. i. 12, 13. Luke i. 49. 1 Pet. i. 15, 16. Rev. iii. 7. iv. 8.—PSALM C. a cxlv. title. \* Or, thanksgiving. b xxxii. 11. xlvii. 1-5. lxxvi. 1. 4. xcv. 1, 2. xxviii. 4. Is. xxxiv. 14-16. xlii. 10-12. Zeph. iii. 14. Luke xix. 37. m lxxvi. 4. lxxviii. 32. cxlvii. Deut. xxxiii. 43. Zech. xiv. 9. Rom. xv. 10. n Heb. the earth. d lxxii. 4. 5. lxxi. 23. cvii. 21. 22. Deut. xii. 12. xvi. 11. 14. xxviii. 47. 1 Kings vii. 66. Acts ii. 46, 47. Phil. iv. 4. e xlii. 4. xcv. 2. 2 Chr. xx. 27, 28. xxxi. 2. f lxxvi. 10. xcv. 3, 6, 7. Deut. iv. 35, 39. vii. 9. 1 Sam. xviii. 46, 47. 1 Kings xviii. 36-39. 2 Kings x. 19. Jer. x. 10. John xviii. 3. Acts xviii. 23, 24. 2 Cor. iv. 6. Gal. iv. 8, 9. 1 John v. 20. g xcv. 6. cxix. 73. cxxxix. 13, &c. cxlix. 2. Job x. 8-13. Ec. xii. 1. Eph. ii. 10. 1 Pet. iv. 19.

rebels: and, as hitherto the greatest number, even of those who have heard the gospel, have continued impenitent and unbelieving, the inhabitants of the earth have abundant cause to tremble at the report of the Redeemer's absolute authority and almighty power. But he still "waiteth to be gracious;" let then all who hear, take warning, and seek his mercy.—Our God "is great in Zion, and high above all people;" and the chief of sinners may yet rejoice, and praise his great and terrible name; though "he is holy," yea, because he is holy. His power is exercised in perfect wisdom and justice; and, while he executes just punishment on his enemies, he most delighteth in shewing mercy to the humbled transgressor. As he loveth judgment and righteousness in his own administration, so he establisheth equity amongst his subjects, and requireth them to be holy, because he is holy. His worshippers must bow before him in humility and reverence, and seek conformity to him; whilst they exalt him by their adorations, and give him the glory of their salvation.—There have always, however, been many professed worshippers of God, who have neither believed his truths, nor obeyed his will; and there is so much faulty in all of us, that our persons and services might justly be rejected by him. But our prophet, and high priest, of far greater dignity than Moses, Aaron, or Samuel, who received and declared to us the will of the Father; who himself perfectly observed his testimonies and ordinances, and who "bare our sins in his own body on the tree," continually pleads for us before the throne, and prevails for our pardon and acceptance. Encouraged by these glad tidings, we may come before him and call upon his name, and expect an answer of peace; nay, our supplications for others, may be an extensive blessing to them; "for the effectual fervent prayer of a righteous man availeth much." But would we thus be heard, we must uprightly walk in all the ordinances and commandments of the Lord. And as no prayers will prevent the ruin of impenitent sinners; so believers will surely be corrected by their own inventions, when they commit iniquity, though the Saviour's intercession prevent their final condemnation. (Notes, 1 Cor. xi. 29-34. Heb. xii. 5-13. Rev. iii. 18-19.) Let us then entertain high and honourable thoughts of the LORD our God; and not only exalt him with our lips, but give him the throne in our hearts; and, whilst we worship him upon his mercy-seat, let us never forget that he is holy, and abhors hypocrisy, as much as profaneness and infidelity.

## NOTES.

PSALM C. Title. 'There is no other psalm hath a like title with this, which is called "a psalm of praise;" or rather of thanksgiving, or acknowledgment of divine blessings. The Hebrews imagine that it was peculiarly appointed to be sung, when the sacrifices of thanksgiving were offered.' (Bp. Patrick.) (Notes, xvii. 17-19. Lev. vii. 12-18. Jer. xxxiii. 11. Heb. xiii. 15, 16.)

V. 1. The psalmist 'invites all the world to join with the Israelites, in the service of him, who was kind and gracious to them beyond expression. Accordingly, we Christians very properly use it, in acknowledgment of God's wonderful love to us in Christ; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice he made of himself; for making the world anew, and creating us again unto good works, according to his faithful promises, which we may depend on for ever.' (Bp. Patrick.)—All ye lands. (Notes, Ps. lxxvi. 1-3. cxvii. 1, 2. P. O.)

Joyful noise. The sound of the trumpets, at the beginning of the jubilee seems alluded to. (Notes, lxxxix. 15-18. Lev. xxv. 8-13.)

V. 2. These continually reiterated calls to joy and gladness, in serving God, should not pass unnoticed; for they shew, that exalted piety is the most abundant source of true rejoicing; and that sorrow and dejection do not spring from piety, even in religious persons; but arise from the want of more religion, and from occasional circumstances. (Marg. Ref. Notes, xxxiii. 1. Rom. xiv. 13-18. Gal. v. 22-26. Phil. iv. 4. 1 Pet. i. 8, 9.)

V. 3. Some versions render this verse as follows: "Acknowledge that JEHOVAH is God: it is he, (and not we ourselves,) that made us his people, and the sheep of his pasture;" and this is indeed the more literal translation.—'We are'; and by his power and goodness, not our own, we are become so great and mighty a nation; whom of his own good will alone he hath made his peculiar people, of whom he takes a tender care.' (Notes, Deut. vii. 6-8. 1 Sam.



that hath made us, and \*not we ourselves; \*we are his people, and the sheep of his pasture.

4 'Enter into his gates with thanksgiving, and into his courts with praise: \*be thankful unto him, and bless his name.

5 For \*the LORD is good; \*his mercy is everlasting: \*and his truth endureth to \*all generations.

## PSALM CI.

David declares in what manner he purposes to rule his household, and his kingdom, for the suppression of sin, and the encouragement of piety, 1-8.

## A Psalm of David.

I WILL sing of mercy and judgment: \*unto thee, O LORD, will I sing.

2 'I will behave myself wisely in a perfect way. O, when wilt thou come unto me? 'I will walk within my house with a perfect heart.

3 I will \*set no \*wicked thing before mine eyes:

n lxxxv. 10, lxxxix. 1, 2. ex. 90. 91. ex. 91. 6. Ez. xxiv. 6, 7. Deut. vii. 9. Jer. xxxiii. 20, 21. Mic. vii. 20. Rom. xv. 8, 9. Tit. i. 2. Heb. vi. 13-18. 8 Heb. generation and generation. lxxxix. 1. Marg. PSALM CI. a lxxxix. 1. xcvii. 8. ciii. 6-8. cxxxvi. 10-22. Rom. ix. 15-18. 22, 23. xi. 22. Rev. xv. 3, 4. b lxxx. 22, 23. c lxxxv. 1, 2. ex. 106. 115. 1 Sam. xviii. 14, 15. xxii. 14. 2 Sam. viii. 15. 2 Chr. xxx. 12. xxxi. 21, 22. Jer. xxxii. 5, 6. d 6. xl. 17. cxlii. 7, 8. e Gen. xviii. 19. Deut. vi. 7. Josh. xiv. 15. 1 Tim. iii. 4, 5. f 1 Kings ix. 4. xi. 4. 2 Chr. xv. 17. 1 Sam. xii. 2, 3. 1 Kings xxi. 2, &c. g xviii. 20-23. xxi. 4, 5. xxxix. 1. cx. 37, 113. Ex. xx. 17. 2 Sam. xi. 2, 3. 1 Kings xxi. 2, &c. Job xxxi. 1. Prov. vi. 25. xxiii. 31-35. Ec. vi. 9. Jer. xxxii. 17. Hos. vii. 6, 7. Mic. ii. 2. Matt. v. 28. Jam. i. 13-15. \* Heb. thing of Belial. 1 Kings xxi. 13.

xii. 22. John xv. 12-16.)—Sheep, &c. (Notes, xxiii. xcv. 7. Ez. xxxiv. 20-34. John x. 26-31.)—'To deny that we created ourselves, is altogether needless; but that it is not to be ascribed to our industry or wit, that we are raised to a happy condition, is a proper expression of humility.' (Bp. Patrick.)—'He chiefly means touching the spiritual regeneration, whereby we are his sheep and people.' (Notes, John iii. 7, 8. 2 Cor. iv. 5, 6. Tit. iii. 4-7. Jam. i. 16-18.)—The marginal reading, *His we are*, requires an alteration in the original text.

V. 4. (Notes, xcv. 1, 2. Marg. Ref.)

V. 5. "JEHOVAH is good:" 'he is the source of all beauty and perfection in the creature; how altogether lovely must he needs be in himself!' 'His mercy is everlasting.' \*extending through time into eternity: "and his truth," 'or his fidelity in performing his promises,' "endureth to all generations," 'from Adam to his last-born son.' (Bp. Horne.)—The word *good* seems also to mean, the bounty and kindness of God to all his creatures. "God is Love." (Notes, Ps. ciii. 15-18. cxxxvi. 1. John i. 17. 1 John iv. 7, 8. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The service of God would be the delight of all rational creatures, did they all know and love his glorious excellences, and were they sensible of their obligations to him. As far as we on earth take pleasure in worshipping him, and can serve him with gladness of heart, and songs of fervent praise; we emulate the employment, and anticipate the joys, of heaven. Let us then study to know the glorious and eternal JEHOVAH, as our Creator, and the God in whom we live, and move, and are; by whose arm we are upheld, and on whose bounty we are fed; and then we shall understand how reasonable it is, that we should be thankful and obedient to him. But if we can also say,

'And when like wandering sheep we strayed,

'He brought us to his fold again;'

We shall have abundant cause "to enter into his courts with praise, to be thankful to him, and to bless his name." His goodness to us hath been great beyond expression: the effects of his mercy will be everlasting to our souls, and his faithfulness is the perpetual security for the performance of his largest promises. And, as JEHOVAH's truth and mercy endure for ever; sinners of every land should be invited to come and rejoice in his salvation.—In the fulness of time the Gentiles were admitted into the Christian church, in performance of old-testament prophecies, but contrary to the narrow expectations of the Jews: and assuredly the inhabitants of all lands will ere long come, and "make a joyful noise before God our Saviour." So that this song of praise should be considered as a prophecy, and even used as a prayer, for the coming of that time, when all people shall know that the LORD he is God, and shall become his worshippers and "the sheep of his pasture."

## NOTES.

PSALM CI. Title. 'The title tells us who made this psalm: and the matter of it is so plain, that any body may see, that it is a pious resolution of David, to govern first himself, and then his court, and then his kingdom, with so much care, that the good might expect all favour from him; but no wicked man of any sort, have the least countenance.' (Bp. Patrick.) Notes, lxxxv. 2-4. Gen. xviii. 17-19.)

V. 1. The mercy of God, shewn towards him, and his righteous judgments upon his persecutors, were not only the subjects of David's grateful praise, but the pattern which he proposed to imitate in his administration. (Notes, lxxxix. 1-4. cxxxvi. 10-22. Rom. xi. 22-24.) 'David considereth what manner of king he would be, when God should place him on the throne, promising openly that he would be merciful and just.' (Note, 2 Sam. xxiii. 3, 4. Marg. Ref.)

V. 2. 'Though as yet thou deferrest to place me in the kingly dignity; yet I will give myself to wisdom and uprightness, being a private man.' Some, however, think that the psalm was composed while David ruled over Judah, but not over Israel.—David purposed to unite wisdom and piety, with justice and mercy, in his behaviour before his family and court, as well as in his public administration. He meant to walk uprightly in the ordinances and commandments of God, as an example to his people. (Notes, Title, Deut. vi. 6-9. Josh. xxiv. 15. 2 Sam. vi. 20. 1 Tim. iii. 4, 5.) But knowing that his ability to perform his vow would depend upon the Lord's presence with him; he prayed with

A.M. 2958.

B.C. 1046.

\* Or, *his we are*. xii. 4. 1 Cor. vi. 19, 20.

b lxxxix. 1, 2. lxxxviii. 52. lxxxix. 13. xev. 7. Is. xl. 9-11. lxxiii. 11. Ez. xxxiv. 30, 31. John x. 14-16. 26-28. Acts xx. 28, 29. 1 Pet. ii. 9, 25. v. 2-4.

1 lxxv. 13. cxvi. 17-19.

k xcv. 2. ciii. 1, 2. 20-22. cxlv. 1, 2. 1 Chr. xix. 13, 20. Col. iii. 16, 17. Heb. xiii. 15.

l lli. 1. lxxxvi. 5. cvi. 1. cvii. 1, 8. 15, 22. cxix. 68. Jer. xxxii. 11.

m xxxvi. 5. ciii. 11. cxviii. 1-4. cxxxvi. 1, &c.

n Luke i. 50. 20, 21. Mic. vii. 20.

o xxi. 1. lxxxix. 1. Lev. xix. 16. Prov. x. 18. xx. 9. xxv. 23. Ez. xxi. 9. 1 Cor. v. 11. 1 Tim. iii. 11. Tit. ii. 3.

p x. 2-4. xviii. 27. cxxxviii. 6. 1 Sam. ii. 3. Job xl. 11, 12. Prov. vi. 16-19. xxx. 13. Is. ii. 11. Dan. iv. 37. Ob. 3, 4. Luke xviii. 14. 1 Pet. v. 5, 6. p xv. 4.

q lxxxix. 15. cxix. 63. Prov. xxviii. 28. xxx. 2. Matt. xxiv. 45. Luke xii. 42-44. Rom. xiii. 1-4. q John xii. 26. xiv. 3. xvii. 24. Rev. iii. 20, 21. xxi. 3. \* Or, *perfect in the way*. cxix. 1-3. Marg. Ref. v. 12-15. r 2 Sam. iv. 10-12. 2 Kings v. 26, 27. Ps. xix. 12. Acts i. 16-20. 25. v. 1-10. t xviii. 2, 8. Hos. ix. 3. Mic. ii. 8-10. Rev. xxi. 27. xxii. 14, 15.

u lxxv. 13. cxvi. 17-19.

v lxxv. 13. cxvi. 17-19.

w lxxv. 13. cxvi. 17-19.

x lxxv. 13. cxvi. 17-19.

y lxxv. 13. cxvi. 17-19.

h xviii. 10. Rom. xii. 9.

i xiv. 3. xxxvi. 3. xl. 4. lxxxviii. 41. 57. cxxxv. 5. Ex. xxxii. 8. 1 Sam. xv. 11. Is. xxx. 11. Zeph. i. 5, 6. Gal. iv. 9. Heb. x. 29. 2 Pet. ii. 21. 1 John ii. 21.

k Deut. xlii. 17.

l Prov. ii. 12-15. 16, 17. Heb. xiii. 15.

m vi. 8. cxix. 115. Prov. ix. 6. xlii. 24. Matt. vii. 23. 2 Cor. vi. 14-16. 2 Tim. ii. 19.

n xv. 3. 1, 20.

o x. 2-4. xviii. 27. cxxxviii. 6. 1 Sam. ii. 3. Job xl. 11, 12. Prov. vi. 16-19. xxx. 13. Is. ii. 11. Dan. iv. 37. Ob. 3, 4. Luke xviii. 14. 1 Pet. v. 5, 6. p xv. 4.

q lxxxix. 15. cxix. 63. Prov. xxviii. 28. xxx. 2. Matt. xxiv. 45. Luke xii. 42-44. Rom. xiii. 1-4. q John xii. 26. xiv. 3. xvii. 24. Rev. iii. 20, 21. xxi. 3. \* Or, *perfect in the way*. cxix. 1-3. Marg. Ref. v. 12-15. r 2 Sam. iv. 10-12. 2 Kings v. 26, 27. Ps. xix. 12. Acts i. 16-20. 25. v. 1-10. t xviii. 2, 8. Hos. ix. 3. Mic. ii. 8-10. Rev. xxi. 27. xxii. 14, 15.

u lxxv. 13. cxvi. 17-19.

v lxxv. 13. cxvi. 17-19.

w lxxv. 13. cxvi. 17-19.

x lxxv. 13. cxvi. 17-19.

y lxxv. 13. cxvi. 17-19.

z lxxv. 13. cxvi. 17-19.

aa lxxv. 13. cxvi. 17-19.

ab lxxv. 13. cxvi. 17-19.

ac lxxv. 13. cxvi. 17-19.

ad lxxv. 13. cxvi. 17-19.

ae lxxv. 13. cxvi. 17-19.

af lxxv. 13. cxvi. 17-19.

ag lxxv. 13. cxvi. 17-19.

ah lxxv. 13. cxvi. 17-19.

ai lxxv. 13. cxvi. 17-19.

aj lxxv. 13. cxvi. 17-19.

ak lxxv. 13. cxvi. 17-19.

al lxxv. 13. cxvi. 17-19.

am lxxv. 13. cxvi. 17-19.

an lxxv. 13. cxvi. 17-19.

ao lxxv. 13. cxvi. 17-19.

ap lxxv. 13. cxvi. 17-19.

aq lxxv. 13. cxvi. 17-19.

ar lxxv. 13. cxvi. 17-19.

as lxxv. 13. cxvi. 17-19.

at lxxv. 13. cxvi. 17-19.

au lxxv. 13. cxvi. 17-19.

av lxxv. 13. cxvi. 17-19.

aw lxxv. 13. cxvi. 17-19.

ax lxxv. 13. cxvi. 17-19.

ay lxxv. 13. cxvi. 17-19.

az lxxv. 13. cxvi. 17-19.

ba lxxv. 13. cxvi. 17-19.

bb lxxv. 13. cxvi. 17-19.

bc lxxv. 13. cxvi. 17-19.

bd lxxv. 13. cxvi. 17-19.

be lxxv. 13. cxvi. 17-19.

bf lxxv. 13. cxvi. 17-19.

bg lxxv. 13. cxvi. 17-19.

bh lxxv. 13. cxvi. 17-19.

bi lxxv. 13. cxvi. 17-19.

bj lxxv. 13. cxvi. 17-19.

bk lxxv. 13. cxvi. 17-19.

bl lxxv. 13. cxvi. 17-19.

bm lxxv. 13. cxvi. 17-19.

bn lxxv. 13. cxvi. 17-19.

bo lxxv. 13. cxvi. 17-19.

I hate the work of \*them that turn aside; \*it shall not cleave to me.

4 'A froward heart shall depart from me: I will not know a wicked person.

5 Whoso \*privily slandereth his neighbour, him will I cut off: him that hath \*an high look and a proud heart will not I suffer.

6 \*Mine eyes shall be upon the faithful of the land, \*that they may dwell with me: he that walketh \*in a perfect way, he shall serve me.

7 'He that worketh deceit shall not dwell within my house: he that telleth lies shall not \*tarry in my sight.

8 I will \*early destroy all the wicked of the land; that I may \*cut off all wicked doers from the city of the LORD.

earnest desires, and as impatient of delay, that the Lord would speedily come and dwell with him, and bless him. (Marg. Ref. Notes, Ez. iii. 12. Matt. xxviii. 19, 20. Phil. iv. 10-13.)

V. 3. 'I will not propose to myself, or think of carrying into execution, any iniquitous scheme of politics, however advantageous or tempting it may appear. ... I will... reject it at once. "I hate the work of those who turn aside," 'who deviate from the divine law to serve their own interest.' (Notes, xxxvi. 1-4. cxxxv. 4, 5.)—'No such corrupt principle shall adhere to my soul, or find a place in my affections. How noble a resolution for a king to make! but how difficult an one for a king to keep! (Bp. Horne.)—'He sheweth that magistrates do not their duty except they be enemies to all vice.' (Marg. Ref.)

V. 4. 'I will turn him instantly out of my service, who shall dare to suggest to me any crooked counsels. I will have no familiarity with him, much less make him my favourite, who makes no conscience how he compasses his ends.' (Bp. Patrick.) (Marg. Ref. Notes, 2 Sam. xiii. 3, 4. xvi. 20-23. xvii. 1-4. 1 Kings xxi. 4-7. Prov. xxix. 12.)

V. 5. 'In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.' (Marg. Ref. Notes, 1. 16.—21. lii. 3, 4. 2 Sam. xvi. 1-4. xix. 24-30. Prov. vi. 12-19. xxv. 23.)

V. 6. One great improvement of power, or authority, as a talent, either in church or state, consists in carefully and wisely selecting fit persons for all the different services required, in order to the prosperity and good order of both: though, alas! this is very rarely indeed attended to, and men with David's spirit are every where exceedingly wanted. (Marg. Ref.)

V. 7. (Notes, 2 Sam. iv. 9-12. 2 Kings v. 20-27. Prov. xx. 8. xxix. 12. Acts v. 1-11.)

V. 8. Early, Or, "in the mornings," that is, *every morning*. (Note, Jer. xxi. 11, 12.) Promptitude, activity, and perseverance are alike necessary to suppress vice in the state; and to keep the visible church, and even its most sacred offices, pure from the pollution of ambitious and covetous hypocrites. The latter is called "the city of the Lord;" but it has too often been made a city of merchandise, and even "a den of thieves." (Notes, Matt. xxi. 12, 13. John ii. 14-17. Marg. Ref.) In all this, David was an evident type of Christ, our righteous King, who alone fully accomplishes these most excellent purposes, (Note, xlv. 6, 7.)

## PRACTICAL OBSERVATIONS.

When we celebrate the praises of the Divine perfections, we should, in many cases, consider them as patterns for our imitation; but we never can so clearly understand in what respect this example is imitable by us, as when we view it exhibited in the person of the incarnate Son of God. (Notes, John i. 12-17. Eph. v. 1, 2. Phil. ii. 5-8. 1 Pet. ii. 18-25.) His compassionate and condescending love to sinners harmonizes with the most perfect abhorrence of sin; and his conduct, as our exalted King, is conformable to his holy life on earth. He does not connive at any wickedness, or bear it in his presence; he abhors the works of those who turn aside from his righteous ways; and can no more allow his disciples to cleave to sin, than he can cleave to it himself. They who continue of a perverse disposition must depart from him; and at the day of judgment he will reject all the workers of iniquity, as those whom he "never knew." He will as certainly punish the subtle undermining slanderer, as the murderer: pride and covetousness will no more escape, than adultery or drunkenness: and hypocrites, and liars of every kind, will be doomed to the lake which burneth with fire and brimstone. (Notes, Rev. xxi. 5-8. xxii. 14, 15.) In short, he will destroy all impenitent sinners; and those with peculiar detestation, who form a part of his visible church, and are a scandal to it. Such are often removed from the earth, to prevent further mischief; but at length a final and eternal separation shall be made, and no wicked person shall ever enter the city of the Lord in the world to come. (Note, Rev. xxi. 22-27.) But he will search out the faithful, who repent and renounce their sins, trusting in his mercy; watching over them, and shewing them all favour: and they by his grace learn to walk before him in truth and righteousness; these are his servants on earth, and they shall dwell with him for ever in heaven. This is his determination, and invariable conduct; nor will he treat any as his people, who are not "redeemed from all iniquity, and" progressively "purified unto him, a peculiar people, zealous of good works."—This example should be copied by



## PSALM CII.

The psalmist pours out doleful complaints, 1-11. He takes comfort from the eternity of God, 12. He predicts the triumph of the church, though then desolated, according to the promises of God, at the appointed time, and in answer to the prayers of his people, 13-17. He records the mercies of the Lord for the benefit of posterity, 18-22. Conscious of his own weakness, he rests his hope on the unchangeableness of God our saviour, 23-28.

A prayer \*of the afflicted, when he is \*overwhelmed, and \*poureth out his complaint before the LORD.

**H**EAR my prayer, O LORD, and \*let my cry come unto thee.

2 \*Hide not thy face from me in the day *when* I am in trouble; \*incline thine ear unto me: \*in the day *when* I call, answer me speedily.

3 For \*my days are consumed \*like smoke, and \*my bones are burned as an hearth.

4 \*My heart is smitten, and \*withered like grass; \*so that I forget to eat my bread.

5 By reason of \*the voice of my groaning, my bones cleave to \*my skin.

6 I am \*like \*a pelican of the wilderness: I am like an owl of the desert.

7 I \*watch, and am as a sparrow \*alone upon the house-top.

8 \*Mine enemies reproach me all the day; and they that are \*mad against me, are \*sworn against me.

9 For \*I have eaten ashes like bread, and \*mingled my drink with weeping.

10 \*Because of thine indignation and thy wrath; for \*thou hast lifted me up, and cast me down.

11 xxxvii. 2. Is. xl. 7. m. 9. 1 Sam. i. 7. 8. Ezra x. 6. Acts ix. 9. n. vi. 6. 8. xxxii. 3. 4. xxxviii. 8-10. Job xix. 20. Prov. xvii. 22. Lam. iv. 8. 2 Or. *Resh.* o. Job xix. 29. 30. Is. xxxviii. 14. Mic. i. 8. p. Is. xxxiv. 11-15. Zeph. ii. 14. *Marg.* Rev. xviii. 2. q. xxxii. 2. Is. xxxvii. 4. exxx. 6. Deut. xxviii. 66. 67. Job vii. 13-16. Mark xiv. 53-57. r. xxxviii. 11. Lam. iii. 28-30. s. xxxi. 11-13. 1v. 3. lxix. 9. 10. 20. lxxxix. 51. Rom. xv. 3. t. ii. l. Luke vi. 11. Acts vii. 54. xxvi. 11. u. Acts xxii. 12. &c. x. lxix. 21. Is. xlv. 20. Lam. iii. 15, 16. Mic. i. 10. vii. 17. v. xlii. 3. lxxx. 5. Job iii. 24. Lam. iii. 48, 49. z. xxxviii. 3. 15. xxxix. 11. xc. 7-9. Lam. i. 18. iii. 39-42. v. 16. Dan. ix. 8-14. Rom. iii. 19. a. xxx. 6. 7. lxxiii. 18-20. cxlviii. 6. 1 Sam. ii. 7, 8. 2 Chr. xxv. 8. 2 Cor. iv. 9.

A. M. 3464.

B. C. 540.

\* Or. *for.*

a. xli. 5. lxi. 2. lxi. 1, 2. cxlii. 3. cxliii. 4. Lam. iii. 18-20. Mark xiv. 53, 54. Luke xlii. 44. Heb. v. 7.

b. xlii. 4. lxii. 8. lxvii. 3. cxlii. 2. 1 Sam. i. 15, 16.

c. v. 2. 1v. 1-5. lvi. 1-3. exxx. 1, 2. cxli. 1, 2. cxlii. 7.

d. cxlii. 6. Ex. ii. 23. Judg. x. 16. 1 Sam. ix. 16. 2 Chr. xxx. 27. Lam. iii. 8. 44.

e. xlii. 1. xxvii. 9. lxix. 17. lxxxviii. 14. civ. 29. cxlii. 7. Job xxiv. 26. 15. viii. 17.

f. lxxi. 2. lxxxviii. 2. &c. g. xxii. 19. xl. 13. lxx. 1, 5. Job vii. 21. Is. lxxv. 24. Acts xii. 5. &c.

h. cxviii. 20. cxix. 83. Jam. iv. 14.

i. Or, (as some read) *into smoke.*

j. xlii. 14, 15. xxxi. 10. xxxviii. 3. Job xxx. 30. Lam. i. 13. iii. 1.

k. vi. 2, 3. xlii. 6. 1v. 4, 5. lxix. 20. lxxxix. 3.

l. cxlii. 3. 4. Job vi. 4. x. i. Lam. iii. 9. 20. Matt. xxvii. 37. 38.

m. vi. 6. 8. xxxii. 3. 4. Job xix. 29. 30. Is. xxxviii. 14. Mic. i. 8. p. Is. xxxiv. 11-15. Zeph. ii. 14. *Marg.* Rev. xviii. 2. q. xxxii. 2. Is. xxxvii. 4. exxx. 6. Deut. xxviii. 66. 67. Job vii. 13-16. Mark xiv. 53-57. r. xxxviii. 11. Lam. iii. 28-30. s. xxxi. 11-13. 1v. 3. lxix. 9. 10. 20. lxxxix. 51. Rom. xv. 3. t. ii. l. Luke vi. 11. Acts vii. 54. xxvi. 11. u. Acts xxii. 12. &c. x. lxix. 21. Is. xlv. 20. Lam. iii. 15, 16. Mic. i. 10. vii. 17. v. xlii. 3. lxxx. 5. Job iii. 24. Lam. iii. 48, 49. z. xxxviii. 3. 15. xxxix. 11. xc. 7-9. Lam. i. 18. iii. 39-42. v. 16. Dan. ix. 8-14. Rom. iii. 19. a. xxx. 6. 7. lxxiii. 18-20. cxlviii. 6. 1 Sam. ii. 7, 8. 2 Chr. xxv. 8. 2 Cor. iv. 9.

b. 3. xxxix. 5. 6. cix. 23. cxlv. 4. Job xiv. 2. Ec. vi. 12. Jam. iv. 14.

c. 4. Is. xl. 16-18. Jam. i. 5. 10. 1 Pet. i. 24.

d. 24-27. ix. 7. xc. 1, 2. Deut. xxxii. 27. Is. xlv. 6. 1k. 15. Lam. v. 19.

e. Heb. xlii. 8. Rev. i. 17, 18. exxxv. 13. Ex. iii. 16.

f. vii. 6. xlv. 26. 18. lxix. 30. 36. Is. xiv. 32. Ec. 10-14. 27. xxxi. 10-12. 23. Zech. ii. 10-12.

g. Ezra i. 1. Is. xl. 2. Dan. ix. 12. 2. &c. xii. 9. 12. 13. Acts i. 7. Gal. iv. 4. 2 Pet. iii. 8. 12. Rev. xi. 15-18.

h. lxxix. 7-10. exxxvii. 5. 6. Ezra i. 5. i. 1. Neh. i. 3. 11. 17. iv. 2. 6. 10. Dan. ix. 16.

i. lxxvii. 2-4. lxxviii. 31. 32. lxxix. 11. lxxxvii. 9. exxxviii. 4. 1 Kings viii. 43. 1v. 5. lx. 3. &c. Zech. vii. 20-23. Rev. xi. 15. xli. 21.

j. xl. 18. lxix. 30. cxlii. 2. Is. ii. 2. 3. xlv. 26. lxvi. 18. Jer. xxxi. 4. xxxiii. 7. 1 xlvii. 6. Is. lx. 1. 3. Mic. ii. 9. Zech. ii. 6-13. m. ix. 18. lxxii. 12. Deut. iv. 29. xxxii. 36. Neh. i. 6. 11. ii. 8. Jer. xxxi. 11-14. Dan. ix. 3-20. n. xxii. 24. 1. 23. o. lxxi. 18. lxxxviii. 4-6. Ex. xlv. 14. Deut. xxxi. 19, &c. Job xix. 23, 24. Dan. ix. 2. John xx. 31. Rom. xv. 4. 1 Cor. x. 11. 2 Tim. iii. 16, 17. 2 Pet. i. 15. p. xxii. 30. xli. 16, 17. Is. xliii. 7. 21. lxxv. 17-19. 1 Cor. v. 17, 18. Eph. ii. 10. 1 Pet. ii. 9, 10. q. xlv. 2. xxxiii. 13. 14. Deut. xxxv. 15. 1 Kings viii. 39, 43. 2 Chr. xvi. 9. r. Job xxii. 12. Heb. viii. 1, 2. ix. 23, 24. s. lxxix. 11. Ex. ii. 23-25. iii. 9. 2 Kings xiii. 4. 22. 23. Job xxiv. 12. Is. xlv. 17. lxi. 1-3. Jer. li. 34, 35. Zech. ix. 9-12. t. 2 Chr. xxxiii. 11-13. Jer. lli. 32-34. Acts xii. 6-11. 8 Heb. the children of death. Eph. ii. 2, 3. u. ix. 13, 14. xxii. 22. 1v. 15. lxxxix. 13. Is. li. 11. Eph. ii. 4-7. iii. 21. 1 Pet. ii. 9. x. lxxii. 8-11. G. xli. 10. Is. xlii. 22, 23. ix. 3, &c. Hos. i. 9-11. Zech. viii. 20-23. Matt. xxiv. 14. Rom. xv. 19.

11 \*My days are like a shadow that declineth; and \*I am withered like grass.

12 But \*thou, O LORD, shalt endure for ever; and \*thy remembrance unto all generations.

13 \*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, \*the set time is come.

14 For \*thy servants take pleasure in her stones, and favour the dust thereof.

15 So \*the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 \*When the LORD shall build up Zion, \*he shall appear in his glory.

17 \*He will regard the prayer of the destitute, and \*not despise their prayer.

18 \*This shall be written for the generation to come; and \*the people which shall be created shall praise the LORD.

19 For \*he hath looked down from \*the height of his sanctuary; from heaven did the LORD behold the earth;

20 \*To hear the groaning of the prisoner; \*to loose \*those that are appointed to death;

21 \*To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 \*When the people are gathered together, and the kingdoms, to serve the LORD.

23 \*My days are like a shadow that declineth; and \*I am withered like grass.

24 But \*thou, O LORD, shalt endure for ever; and \*thy remembrance unto all generations.

25 \*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, \*the set time is come.

26 For \*thy servants take pleasure in her stones, and favour the dust thereof.

27 So \*the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

28 \*When the LORD shall build up Zion, \*he shall appear in his glory.

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31 For \*he hath looked down from \*the height of his sanctuary; from heaven did the LORD behold the earth;

32 \*To hear the groaning of the prisoner; \*to loose \*those that are appointed to death;

33 \*To declare the name of the LORD in Zion, and his praise in Jerusalem;

34 \*When the people are gathered together, and the kingdoms, to serve the LORD.

35 \*My days are like a shadow that declineth; and \*I am withered like grass.

36 But \*thou, O LORD, shalt endure for ever; and \*thy remembrance unto all generations.

37 \*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, \*the set time is come.

38 For \*thy servants take pleasure in her stones, and favour the dust thereof.

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44 \*To hear the groaning of the prisoner; \*to loose \*those that are appointed to death;

45 \*To declare the name of the LORD in Zion, and his praise in Jerusalem;

46 \*When the people are gathered together, and the kingdoms, to serve the LORD.

47 \*My days are like a shadow that declineth; and \*I am withered like grass.

48 But \*thou, O LORD, shalt endure for ever; and \*thy remembrance unto all generations.

rulers and magistrates especially: justice, truth, goodness, and piety should be visible in their whole conduct: and then their patronage and influence should unite with the impartial and vigorous exercise of their authority, in discountenancing all vice and impiety, in protecting the righteous, and in promoting the cause of God. By a resolute and steady adherence to such a plan, wicked doers might be reclaimed or restrained; and we might appear like a part of the city of God, by the prevalence of equity and piety. Ministers, heads of families, and all others in the superior relations or stations of life, have also an important duty in this matter. Their example and influence, and the exercise of their authority; their refusal to be acquainted with notorious sinners, or to shew favour to them, or even to employ them; their decided disapprobation of slanderers, flatterers, and all dissemblers; and the encouragement of the faithful, humble, and upright, would have an extensive good effect; if they would adopt David's resolution, or rather imitate Christ's example. It is true, this would require much wisdom and courage; and of ourselves we are not sufficient for such services: but the Lord would come to us, and even abide with us, if we earnestly and cordially intreated him; and then his grace would be sufficient for us, his favour would render any station comfortable, and his blessings would crown our endeavours with success. But let us recollect, that if we refuse to obey his command and copy his example, whilst we call him our Lord and Master, he will treat us as hypocrites and liars, exclude us from his family, and drive us with indignation from his presence, as workers of iniquity, whom he never acknowledged or approved. (Notes, Matt. vii. 21-27.)

## NOTES.

PSALM CII. Title. "A prayer for the afflicted: for he will be overwhelmed, and will pour out his meditation before the face of JEHOVAH."—This psalm seems to have been written towards the conclusion of the Babylonish captivity: (or, as some think, just after the return of the remnant under Zerubbabel:) for the use of the pious Jews who were overwhelmed with affliction, on account of the desolations of their holy city and temple: yet they poured out their complaint with hopes of redress, as God had promised to restore them again to their own land. (Notes, exxxvii. Ezra iii. 8-13. ix. 5-15. Neh. i. 4-11. ix. 5-38. Jer. xxix. 11. 14. Dan. ix.)—The termination of the reign of anti-christ, and the glorious consequences of that event, seem also to be predicted. (Notes, Is. lxiii. 15-19. lxiv.)

V. 1, 2. "Albeit we be in ever so great misery, yet there is ever room left for prayer." (Marg. Ref. Notes, i. 7-15. xci. 4-16. Phil. iv. 6, 7.)

V. 3-11. "These excessive kinds of speech shew how much the affliction of the church ought to wound the hearts of the godly."—Perhaps the psalmist was grievously afflicted in his own person, as well as on account of the public calamities: but he seems to personate Jerusalem and the church, during the desolations of the captivity. He complains that his health vanished like the smoke, which is scattered by the wind; his strength decayed as wood is consumed by the fire; and his spirits dried up as the grass is withered by the scorching sun. He had lost his appetite, was reduced to a skeleton, courted solitude as the pelican, or *bittern*, and owl, was deprived of sleep, and spent his

time in mourning and complaints. The unjust reproaches and formidable combinations, of his enraged enemies, united with the just indignation of God, to fill him with deep distress. It seemed as if the Lord had only raised him to prosperity, in order to cast him down; and he was constrained to feed upon sorrow, as his bread, and, as it were, mingle his drink with tears. In short, he was like a man about to expire of some wasting sickness. (Notes, vi. 1-7. xxxii. 3-5. xxxviii. 1-10. xlii. 1-3. lv. 4-8. lxix. 1-4. 16-20. lxxx. 5. lxxxviii. 3-9. Job vi. 1-4. vii. 1-6. xix. 5-22. xxx. 15-24. Is. xxxviii. 9-15.)—All this well applies to the state of the church, during the Babylonish captivity; and corresponds to the language of Jeremiah in the book of Lamentations. (Marg. Ref.)

V. 12. It is very beautiful and instructive to view the psalmist consoling himself under all his afflictions, and the prospect of a speedy dissolution, while his people and the church were in deep distress, by the thoughts that God would still be glorious, would still favour the church, and restore her from her desolations. (Notes, 13-28.) His sufferings and death, therefore, might be regarded as comparatively of little consequence.—"Thy remembrance" may mean either the church's remembrance of JEHOVAH's wonderful works for Israel, and engagements to her; or rather his remembrance of his holy covenant, and of her desolate and afflicted state, from which he had promised to deliver her. (exxxv. 13. Note, Ex. iii. 15.)

V. 13-22. God had, by his prophet Jeremiah, fixed a time for liberating the captive Jews, and for rebuilding the city and the temple: that time was come; and this excited the prayers of believers, who favoured the very dust and stones of Zion, for the sake of the temple which had stood upon it. (Notes, exxxvii. 1-6. 2 Chr. xxxvi. 21. Jer. xxv. 9-12. xxvii. 4-9. xxxix. 10-14. Dan. ix. 2, 3.) In their destitute and forlorn condition, they not only "groaned, being burdened" with the oppression and persecution of those who detained them prisoners; but they were instant in prayers, which doubtless they accompanied with humiliation for their sins. These prayers the Lord would not despise; but in answer to them, as one who "looked down from his holy heaven," he would surely appear for their release; and when he had conducted them to Jerusalem, they would there declare his name and his praise. Under his protection, and by his assistance, the temple would be rebuilt upon mount Zion: when he would appear so glorious in his power, truth, and love, that the heathen would fear his wrath, and all kings around him would stand in awe of his glory; many people would gather together out of the adjacent kingdoms to serve the Lord; and these events would be recorded for the edification of future ages, and of other nations, which should at length be brought into the church by the new-creating power of God. (Marg. Ref. Notes, xxii. 30, 31. Is. liii. 9, 10. 1 Pet. ii. 9, 10.)—But this prophecy will have a more full accomplishment, when the Jews shall be converted to Christianity, and gathered from their dispersions; when the tedious captivity of the church, under the new-testament Babylon, shall finally be terminated; and when the fulness of the Gentiles, with all their kings and kingdoms, shall be brought into the church. (Notes, Rev. xviii. xix.)—The old version of the fifteenth and two following verses, is quite literal, and very expressive. "Then the heathen shall fear the Lord,



23 <sup>1</sup>He <sup>2</sup>weakened my strength in the way; <sup>3</sup>he shortened my days.

24 <sup>1</sup>I said, O my God, take me not away in the midst of my days: <sup>2</sup>thy years are throughout all generations.

25 <sup>1</sup>Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

26 <sup>1</sup>They shall perish, but thou shalt <sup>2</sup>endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But <sup>1</sup>thou art the same, and thy <sup>2</sup>years shall have no end.

28 <sup>1</sup>The children of thy servants shall continue, and <sup>2</sup>their seed shall be established before thee.

lxvii. 22. Luke xxi. 33. Rom. viii. 20. 2 Pet. iii. 7—12. Rev. xx. 11. xxi. 1. stand. 12. Ex. iii. 14. c Mal. iii. 6. John viii. 58. Heb. xiii. 8. Jam. i. 17. Rev. i. 8. 17. 18. f xc. 4. Job xxxvii. 26. g xlii. 30, 31. xiv. 16, 17. lxi. 33, 36. Is. liii. 10. lxx. 21. lxxv. 22. lxxvi. 22. h xc. 16, 17.

A.M. 2970.

B.C. 1034.

## PSALM CIII.

y lxxix. 38—47.  
2 Thes. ii. 3—12. 1 Tim. iv. 1—3. 2 Tim. iii. 1, &c. Rev. xli. 2, &c. xli. 13, &c.

|| Heb. afflicted.

z Job xxi. 21.

a xxxix. 13. Is. xxxviii. 10, &amp;c.

b 12. ix. 7. xc. 1.

2. Hab. i. 12.

Rev. i. 4. 8.

c Gen. i. 1. ii. 1.

Ex. xx. 11. Job xxxviii. 4—7.

Prov. viii. 23, &amp;c. Jer. xxxii. 17.

Heb. i. 10—12. iii. 3, 4.

d Is. xxxiv. 4.

ii. 6. lxxv. 17.

f Heb. xxi. 7—9. Is. xxxviii. 24. lili. 5. Jer. xvii. 14. Jam. v. 15. g xxxiv. 22. lvi. 13. lxxi. 23. Gen. xlviii. 16.

Job xxxiii. 19—30. Rev. v. 9. h v. 12. Marg. viii. 6. xxi. 3. lxxv. 11. Jam. i. 12. 1 Pet. v. 4.

i lxxiii. 5. lxxiii. 5. lxxv. 4. c. 28. cvii. 9. c. 15. 16. 1 Tim. vi. 17. k Is. xl. 31. Hos. ii. 15.

2 Cor. iv. 16.

David earnestly praises God for his plentiful mercy and goodness to him, and to Israel, 1—10; his fatherly compassion to the frailty of those who fear and obey him; and his constant regard to their posterity, 11—18. He calls on men, and angels, and all creatures, to join him in blessing the Lord, the universal sovereign, 19—22.

## A Psalm of David.

**B**LESS the LORD, O my soul: and <sup>2</sup>all that is within me, <sup>3</sup>bless his <sup>4</sup>holy name.

2 Bless the LORD, O my soul, and <sup>3</sup>forget not all his benefits;

3 Who <sup>1</sup>forgiveth all thine iniquities; who <sup>2</sup>heal-eth all thy diseases;

4 Who <sup>1</sup>redeemeth thy life from destruction; who <sup>2</sup>crowneth thee with lovingkindness and tender mercies;

5 Who <sup>1</sup>satisfieth thy mouth with good things; so <sup>2</sup>that <sup>3</sup>thy youth is renewed like the eagle's.

f xxx. 2. xxxviii. 1—7. xli. 3, 4, 8. cvii. 17—22. cxlvii. 3. Ex. xv. 26. Num. xlii. 13. xxi. 7—9. Is. xxxviii. 24. lili. 5. Jer. xvii. 14. Jam. v. 15. g xxxiv. 22. lvi. 13. lxxi. 23. Gen. xlviii. 16. Job xxxiii. 19—30. Rev. v. 9. h v. 12. Marg. viii. 6. xxi. 3. lxxv. 11. Jam. i. 12. 1 Pet. v. 4. i lxxiii. 5. lxxiii. 5. lxxv. 4. c. 28. cvii. 9. c. 15. 16. 1 Tim. vi. 17. k Is. xl. 31. Hos. ii. 15. 2 Cor. iv. 16.

and all the kings of the earth thy glory: when the LORD shall build up Zion, and shall appear in his glory; and shall turn unto the prayer of the desolate, and not despise their prayer.—“*Shall praise the LORD, (18.) JAH-Jehallelu-JAH.* (Note, lxxiii. 4.)

V. 23, 24. Perhaps the psalmist, personally, from his time of life and state of health, had expected to see the re-establishment of Jerusalem, the prosperity of his people, and multitudes thronging to the temple to sacrifice, and to worship God. But he was unexpectedly seized with a debilitating disease, and concluded that he was about to be taken away in the midst of his days; as Job, Hezekiah, and others had done: and he prayed, as Moses also did, that he might live to witness the prosperity of his people, which he by faith clearly foresaw.—Some, however, apply this to the church of Israel. She was, as it were, on her way to meet her expected King; but at the captivity her strength was weakened, and her days seemed to be shortened: but she prayed to be spared, that she might receive the promised blessing.—*Midst of my days.* (24.) (Note, lv. 23.)

V. 25—28. The eternity and immutability of God, the creator of the world, and the saviour of the church, encouraged the pious Jews under their distresses. The visible creation indeed waxes old, and is wearing out, and will at length be changed as an old garment for a new one. (Notes, Is. li. 4—6. Matt. xxiv. 35. 2 Pet. iii. 10—13.) But the Creator is “the same, yesterday, and for ever.” (Note, Heb. xiii. 8.) And because he lives and reigns, his church must be preserved; a succession of believers, as the children of Abraham, shall serve him whilst the world endures; and all the redeemed shall live with him in heaven for ever. We cannot but know from the Scriptures above referred to, what views the inspired writers of the Old Testament had of the expected Messiah, whom they spake of as the eternal and unchangeable Creator, as well as the Redeemer and King of Israel. (Notes, John i. 1—3. Col. i. 15—20. Heb. i. 1—4. Marg. Ref.) The apostle, writing to the Hebrews, no doubt quoted this psalm in the sense in which it was generally understood. (Note, Heb. i. 10—12.) “It cannot be too hard for thee to raise Zion out of the ruins, who hast many ages ago created this goodly fabric by thy eternal Word.”—(Bp. Patrick.)—*Thou art the same.* (27.) “Thou art He.” (Notes, Ex. iii. 14. xli. 2—4. John viii. 54—59.)

## PRACTICAL OBSERVATIONS.

The more overwhelming our afflictions are, the greater cause have we to “pour out our complaint before God;” and he hath invited and commanded us to “call upon him in the time of trouble,” and hath assured us, that he will not hide his face from us, or “leave us comfortless.” In this world we must expect tribulation, and we know not how deep and durable our sorrows may be; but should they be so various and grievous, as to warrant the use of the strong language of this psalm, they would not be equal to our deservings; and it would still be “of the LORD’s mercies that we are not consumed;” still there would be hope for us to humble ourselves before him, and patiently to wait and pray for his forgiving love. (Notes, Lam. iii. 21—30. 39—41.) Then, should we even lose our relish for every earthly comfort, and be kept by pain and anguish from taking any rest; should we be treated with general contempt and hatred, and struggle with sore temptations and anguish of spirit, and have death continually before our eyes; we should still have inward supports, and hope would brighten our otherwise gloomy prospect. The believer, who has attained to a good measure of ripeness in judgment and experience, will feel himself deeply interested in the concerns of the church. Her desolations, divisions, and corruptions pain his heart, in his most prosperous days; and double the poignancy of his personal afflictions. The triumphs of infidels and profligates, and the sorrows of true believers, cause him to partake of the bread and water of affliction, and to humble himself before God in lamentations and prayers. On the other hand, he rejoices in the promises of God relating to the security and prosperity of his church: and the revival of the power and purity of religion revives his heart, even under grievous pains, and at the approach of death. This might afford us never-failing comfort, if we duly attended to the word of God. The success of the gospel has indeed hitherto been small, compared with the hundreds of millions of the human species. The low estate of vital godliness, within the visible church, hath often made her appear like one dying of a consumption: but “the LORD will” certainly “arise, and have mercy on Zion.” Though, like Jerusalem of old, the Christian church seem laid in ruins, by the assaults of open enemies, and the treachery of professed

friends, and through the prevalence of idolatry, superstition, infidelity, and impiety; yet the servants of God “take pleasure” even in her ruins, and their prayers incessantly ascend to heaven in her behalf. They are indeed often poor and destitute in the world, and despised by proud ungodly men; and sometimes they are laid to groan in prisons, as men appointed to death: but the Lord regards, and will honour them; he will look down from heaven, to hear and deliver them; he will build up Zion, that his glory may appear; and indeed “the set time” to favour her is near at hand, and many revolutions, within the former kingdom of antichrist, seem evident presages of its approaching ruin. Shortly the Lord will deliver and purify his church, and Jews and Gentiles shall unite in worshipping God our Saviour, and in declaring his name and glory in Zion; and all the kingdoms of the earth shall become his worshippers and servants. Were not these things written for the use of the generations to come, that nations then unborn might praise the Lord, when they beheld the performance of these ancient prophecies? It is true the Christian church was so soon debilitated and corrupted, her days of prosperity were so shortened, and her enfeebled estate hath been so prolonged, that many despair of happier days. Yet such are most evidently predicted, and the predictions are multiplied, and varied, throughout the sacred volume; and He, who laid the foundation of the earth, is the unchangeable and eternal support of his church; and as he hath foretold the dissolution of the frame of nature, he hath also assured us that his cause shall triumph on earth before that grand consummation. Let us then rejoice in God our Saviour, and give ourselves unto prayer; assured that the children of his servants shall continue, and be multiplied exceedingly, to the end of time; and their seed shall be established for ever in heaven.

## NOTES.

PSALM CIII. Title. David is supposed to have written this most beautiful psalm, when he was newly recovered from a dangerous sickness, to vigorous health. (Notes, xxx. 2—12. xxxviii. 1—10. xli. 1—8.)

V. 1. “He wakeneth his dulness to praise God, shewing that both understanding and affections, mind and heart, are too little to set forth his praise.” (Marg. Ref. Notes, lxxiii. 5, 6. Deut. vi. 5. Mark xii. 28—34.)

V. 2. David’s fear of losing the sense and remembrance of the benefits which God had bestowed on him, shews, both what the fallen nature of man is most prone to, and what divine grace most teaches the regenerate to watch and pray against; namely, ingratitude to God, and forgetfulness of his benefits. (Marg. Ref. Notes, cvii. 12—14. 2 Chr. xxxii. 25, 26. 31. Luke xvii. 11—19. P. O.)

V. 3, 4. The sickness, with which the psalmist had been visited, was the correction of his sin: but, having obtained forgiveness, the malady also was removed. (Notes, xxxii. 3—5. cvii. 17—22. Job xxxiii. 19—30. Is. xxxviii. 17—20. Matt. ix. 2—8. P. O. 1—8.) Crowneth, &c. (Marg. Ref.) Thus his life was redeemed from the grave, and his soul from “the pit of destruction;” and all his comforts were restored and increased. Sinful passions are the diseases of the soul: but if sin be pardoned, these also will be healed.

V. 5. Eagle’s. It is generally agreed, that the eagle is very long-lived, and seems at an advanced age to possess the vigour of youth. Perhaps the psalmist had nothing more in view than this. He had been reduced to great weakness, with loss of appetite, and other infirmities, which he supposed to indicate his approaching death, or the labour and sorrow of old age. But he unexpectedly recovered health, appetite, and strength; and seemed, like the eagle, to be restored to the vigour of youth at an advanced time of life.—Many traditions about the eagle seem not sufficiently proved; nor is it certain, that in moulting her feathers, she materially differs from other birds.—“I can never sufficiently praise thee, who dost restore my strength, and make my youth and freshness return like the eagle’s. Oh, that I may with fresh delight and joy be still praising thee, and be lifted up to heaven, (as they are when they have renewed their plumes,) in more vigorous love, and affectionate desires and endeavours, to employ all my renewed strength in thy faithful services.” (Bp. Patrick.) (Notes, Is. xl. 27—31. Ez. i. 5—14. Rev. iv. 6—8.)

V. 6—8. Lively gratitude for recent personal benefits led the psalmist to remember, with adoring praise, the glorious perfections of his gracious Benefactor, as manifested in his dealings with his creatures. The omnipotent Sovereign of the world uses his power in executing righteousness, relieving the oppressed, and crushing the oppressor. (Notes, xli. 5, 6. lxxii. 4—7. xcix. 4.



6 The LORD 'executeth righteousness and judgment for all that are oppressed.

7 He "made known his ways unto Moses, "his acts unto the children of Israel.

8 The LORD is 'merciful and gracious, 'slow to anger, and 'plenteous in mercy.

9 He will not always chide; 'neither will he keep his anger for ever.

10 He hath not 'dealt with us after our sins; nor rewarded us according to our iniquities.

11 'For 'as the heaven is high above the earth, so great is 'his mercy toward them that fear him.

12 As far 'as the east is from the west, 'so far hath he removed our transgressions from us.

13 Like 'as a father pitieth his children; so the LORD pitieth "them that fear him.

14 For 'he knoweth our frame; he remembereth that "we are dust.

\* Heb. great of mercy. q xxx. 5. Is. lviii. 16. Jer. iii. 5. Mic. vii. 18, 19. r xxx. 5. Ezra ix. 13. Neh. ix. 31. Job xi. 6. Lam. iii. 22. Dan. ix. 18, 19. Heb. iii. 2. s xxxvi. 5. lviii. 10. lxxxix. 2. Is. lv. 9. Eph. ii. 4-7. iii. 18, 19. + Heb. according to the height of heaven. Job xxii. 12. Prov. xiv. 3. 17. Luke i. 50. a i. cxlii. 3. Is. xlv. 5. x Is. xlii. 25. Jer. xxxi. 3. 1. lxiii. 16. Jer. xxxi. 9. 20. Matt. vi. 9. 32. Luke xi. 12. xv. 21. 22. John xx. 17. Heb. xii. 5. 11. z 11. 17. cxlvii. 11. Mal. iii. 16. 17. iv. 2. Acts xiii. 26. a lxxviii. 38, 39. lxxxix. 47. b Gen. iii. 19. Job vii. 5-7. 21. x. 9. xiii. 25. xiv. 2, 3. Ec. xii. 7.

(Marg. Ref.) This he especially did when he delivered Israel from Egyptian bondage; and by Moses made himself known to the people, and brought them acquainted with his works, his truth, and laws: and especially he shewed his glory to Moses, and proclaimed his name, as "merciful and gracious, slow to anger, and plenteous in mercy." (Note, Ex. xxxiv. 5-7. Marg. Ref.)

V. 9. 'He sheweth first his severe judgment; but so soon as the sinner is humbled, he receiveth him to mercy.—Such expressions must always be understood of true believers; or of those who by affliction are brought to repentance, and works meet for repentance: for God will keep his anger for ever, in the full meaning of the words, against all that continue to the end of life impenitent and unbelieving. (Notes, 11-13. xxx. 5. lxxvii. 5-12. xcii. 6, 7. Is. lvii. 15, 16. Jer. iii. 4, 5. Mic. vii. 18-20.)

V. 10. 'Blessed be his name, there is mercy even in our punishments: our sufferings are never so great as our sins.' (Bp. Patrick.) (Notes, Ezra ix. 13-15. Job xi. 3. 6. Lam. iii. 21-23. Hab. iii. 2.)

V. 11-13. The immeasurable height, of the arch of heaven, is an emblem continually before us, of the infinite mercy of God to his people. The space, betwixt the rising and setting sun, reminds us of the immense distance to which their guilt is removed from them; and the compassion of a tender Father feebly represents the kindness and tenderness of God to them. (Marg. Ref. Note, Is. lv. 8, 9.) A wise and good father will not be severe to mark every failure in his child; he will encourage his feeble attempts to obey him; he will feel every stroke which he inflicts, when chastising him for his good; and he will always gladly remove his sufferings when he is able. The character, to which these blessings exclusively belong, even those who fear God, should be carefully noted. (Notes, cxlvii. 10, 11. Gen. xxii. 10-12. Ec. xii. 11-14. Acts x. 1, 2. 34, 35.)

V. 14. The word rendered "our frame," generally means, the device or imagination which we frame in our hearts, (Notes, Gen. vi. 5. viii. 20-22. Heb.) and the clause seems to mean, that God knoweth our fallen nature, both in respect of its depravity, and frailty; and should he deal with us in strict justice, we must all be crushed and destroyed. He therefore exercises fatherly compassion to those who fear him, notwithstanding the evil which he witnesses in their hearts and lives; and he is long-suffering to the wicked, giving them space for repentance, and often warning them, before he inflicts deserved punishment. (Notes, Rom. ii. 4-6. 2 Pet. iii. 9. 14-16. Rev. ii. 20-23.)

Dust. (Note, Gen. xviii. 27, 28.) The sentence "Dust thou art, and to dust shalt thou return," was pronounced against man as fallen. (Note, Gen. iii. 17-19.) "By one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned." (Note, Rom. v. 12-14.)

V. 15-18. (Notes, ch. 3-6. xl. 8. Jam. i. 9-11. 1 Pet. i. 23-25.) This affecting illustration of human frailty, and the transient nature of all earthly glory and prosperity, frequently occurs in Scripture: but it is here contrasted, most beautifully, with the everlasting mercy and truth of God. "Let not man presume, who withereth like the green herb: but then let not man despair, whose nature, with all its infirmities, the Son of God hath taken upon him...The flower which faded in Adam, blossoms anew in Christ, never to fade again." (Bp. Horne.) The language used by the psalmist is very emphatical: "The mercy of JEHOVAH, is from eternity, and to eternity." (Note, ch. 1, 2. Eph. i. 4-7. iii. 9-12. 2 Tim. i. 9.) And this mercy, which is from everlasting in its source, and to everlasting in its efficacy, is ensured to all them who fear God, in every generation; who must therefore be the same with true Christians. (Luke i. 50.) "And his righteousness to children's children." "His just and faithful keeping of his promise;" that is, the promise made to Abraham, and in him to all believers, of special benefits to their posterity. (Note, Gen. xvii. 7. 8. Jer. xxxii. 39-41. Acts ii. 37-40. Rom. iv. 9-12. Gal. iii. 9. 14. Heb. vi. 13. 18.) But then the persons spoken of, to prevent mistakes, are further characterized; "To such as keep his covenant, and to those that remember his commandments to do them." They come to him, according to the covenant of mercy ratified "with Abraham in Christ, which the law given four hundred and thirty years afterwards could not

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1. ix. 9. x. 14-18. x. 15. lxvi. 4. 12. cix. 31. cxvii. 1. Deut. xxiv. 14, 15. Job xxvii. 13. &c. Prov. xiv. 31. xxxii. 22. 23. xlii. 10, 11. Is. xiv. 4. &c. 17-19. lviii. 6. 7. Jer. vii. 6. &c. Ez. xlii. 7. 12-14. Mic. ii. 1-3. iii. 2. 4. Jam. ii. 6. v. 1-6. m lxxvii. 20. ev. 26. &c. Ex. xix. 8. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. 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Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut. x. 10. 1. 1. p Joel ii. 13. Jonah iv. 2. Nah. i. 3. 26. &c. Ex. xix. 20. x. 21. xlii. 2-4. Num. xii. 7. Deut. xxxiv. 1. Neh. ix. 14. 1. lxiii. 11, 12. John v. 45-49. Acts vii. 35. &c. n lxxviii. 5. cxlvii. 19. o lxxvii. 5. 15. cxxx. 7. cxlv. 8. Ex. xxiv. 6, 7. Num. iv. 18. Deut.



## PSALM CIV.

The psalmist celebrates the glory of the divine perfections, as displayed in creation and providence, 1-32. He determines perpetually to meditate with delight on God and his works, and predicts the destruction of the wicked, 33-35.

**B**LESS the LORD, O my soul: <sup>1</sup>O LORD my God, <sup>2</sup>thou art very great: <sup>3</sup>thou art clothed with honour and majesty.

<sup>4</sup>Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

<sup>5</sup>Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: <sup>6</sup>who walketh upon the wings of the wind:

<sup>7</sup>Who maketh his angels spirits; <sup>8</sup>his ministers a flaming fire:

<sup>9</sup>Who laid the foundations of the earth, <sup>10</sup>that it should not be removed for ever.

A.M. 3168.

B.C. 636.

a See on 35. ciii.  
1, 2, 22.  
b vii. 1-3. Dan.  
ix. 4. Hab. i. 12.  
c xlv. 3. Jer.  
xxiii. 24. xxiii.  
17-19.  
d xciii. 1. Is. lix.  
17. Dan. vii. 9.  
e xcix. 1-4. xcvi.  
6.  
f Matt. xvii. 2.  
1 Tim. vi. 16.  
ix. 1. John i. 5.  
g ix. 1. 22. xlv.  
12. Zech. xii. 1.  
h Heb. i. 10-12.  
h xciii. 11. Am.  
ix. 6.  
i Is. xlix. 1. Rev.  
xxvi. 61. Matt.  
i. 7.  
k xciii. 10.  
xcix. 9, 2 Sam.  
xiii. 11. Nah.  
i. 3.  
l Acts xxiii. 8.  
Heb. i. 7. 14.  
m 2 Kings ii. 11.  
vi. 17. Ez. i. 13,  
14.  
n xxiv. 2. xxxiii. 9. cxxvi. 6. Job xxvi. 7.  
xxxviii. 4-7. o xciii. 1. xcvi. 10. Ec. i. 4. 2 Pet. iii. 10, 11. Rev. vi. 14. xx. 11.

p Gen. i. 2-10.  
vii. 19, 20. 2 Pet.  
iii. 5, 6.  
q Gen. viii. 1.  
Prov. viii. 28, 29.  
Mark iv. 39.  
r xciv. 3-7.  
r Or, The moun-  
tains ascend, the  
valleys descend.  
s Gen. viii. 5.  
t xciii. 7. Gen.  
ix. 11-15. Job  
xxvi. 10, xxxviii.  
10, 11. Is. liv. 9.  
Jer. v. 22.  
u Heb. Who send-  
eth. cvii. 35.  
v Deut. viii. 7.  
Is. xxxv. 7. xli.  
18.  
w Heb. walk.  
x xcvi. 16.  
y Job xxxix. 5-8.  
z Heb. break.  
2 16 17. 1. 11.  
lxxxix. 3. xcvi. 11.  
10. Matt. vi. 26.  
\* Heb. give a  
voice. xcvi. 9.  
a xcvi. 8. Deut. xi. 11. Job xxxviii. 25-28. 37. Jer. x. 13. xiv. 22. Matt. v. 45. Acts xiv. 17.  
b 3. Am. ix. 6. c lxxv. 9-13.

<sup>6</sup>Thou coveredst it with the deep as with a garment; the waters stood above the mountains.

<sup>7</sup>At thy rebuke they fled; at the voice of thy thunder they hasted away.

<sup>8</sup>They go up by the mountains; they go down by the valleys, unto the place which thou hast founded for them.

<sup>9</sup>Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

<sup>10</sup>He sendeth the springs into the valleys, which run among the hills.

<sup>11</sup>They give drink to every beast of the field; the wild asses quench their thirst.

<sup>12</sup>By them shall the fowls of the heaven have their habitation, which sing among the branches.

<sup>13</sup>He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

our character, we need not yield to discouragement at the consideration of our most atrocious and multiplied transgressions; seeing the mercies of God are still larger than they all: and when we trust in those mercies, he will put away our sins far from us, and bury them in the depths of the sea. Indeed we are yet weak and frail; our days are few, our temporal comforts are withering as the grass, and we shall soon be gone, and "our place know us no more:" but our heavenly Father knoweth our frame, and "remembereth that we are dust;" and he pitieth us under all our sorrows and trials. He will indeed thwart our wayward inclinations, and will not indulge us to our hurt; but he will support and comfort us under every cross, and he cannot want power to relieve his afflicted children. His mercy is from everlasting in its origin, and to everlasting in its blessed effects, and should be contrasted with all the fading glories of this world: and they, who belong to the Lord, have the fairest prospect of felicity for their children; and may entertain a cheerful hope, that he will make known his righteousness and salvation even to their remote posterity. But they are distinguished by their characters, as well as by their privileges: for they "join themselves to the Lord" according to his gracious covenant, and, whilst they trust in his mercy, they "remember his commandments to do them." (Notes, Is. iv. 1-3. lvi. 3-7.) Our glorious God and King hath prepared a mercy-seat for his throne in heaven, on which he ruleth over all. Let us then rejoice, that innumerable hosts of angels, who "excel in strength," are continually celebrating his praises. Their employment and happiness consist in doing his commandments, in hearkening to the voice of his word, in being his servants, and doing his pleasure. Such would have been our constant delight, if we had not been fallen creatures: such it is in a measure become, if we are "born of God;" and such it will be for ever in heaven to all who arrive there; nor can we be perfectly happy, till we can take unwearied pleasure in perfect obedience to the will of our God. Let us then copy the examples of these bright spirits; and cordially join our feeble hallelujahs to their exalted praises of God our Saviour: let us glorify him, with "all his works in all places of his dominion;" and rejoice in hope, that the earth, as well as the heavens, will at length be filled with those, who praise the Lord, and "do his commandments, hearkening unto the voice of his word."

## NOTES.

PSALM CIV. V. 1. The Septuagint ascribes this psalm to David: and as it opens with the same words, which both begin and close the preceding psalm, some expositors conjecture that it was written at the same time. (Notes, ciii. 1. 20-22.) The psalmist celebrates the mighty power and goodness of God, in the fabric of the world; as the hundred and third doth his benefits to himself, and the children of men. (Bp. Patrick.) The prophet sheweth that we need not to enter into the heavens to seek God; for all the order of nature, with the propriety and placing of the elements, are most lively mirrors to see his majesty in. He manifests himself in each of his works; and though he himself is invisible; yet his garments of glory and beauty are every where most clearly seen. (Notes, 2. xciii. 1. xcvi. 6. Is. lix. 16-19. Dan. vii. 9-12.)

V. 2. The formation of light was the beginning of the work of this visible creation, by which God discovered his glory in the beauty and excellency of his other works. (Notes, Gen. i. 3-5. 14-19. Job xxxviii. 19-21. Is. xlv. 7. 2 Cor. iv. 5, 6.) Knowledge, wisdom, purity, and felicity are denoted by the emblem of light; and with these the Lord is most gloriously adored. (Notes, xcvi. 11. Col. i. 9-14. 1 John i. 5-7.) 'Thou art kept from all mortal eyes by that inaccessible light, wherein thou dwellest above.' (Note, 1 Tim. vi. 14-16.) The writers of the New Testament expressly ascribe the work of creation to the Divine Saviour: and when, at his transfiguration, "his face did shine as the sun, and his raiment was white as the light;" he gave his disciples a glimpse of "that glory which he had with the Father before the world was." (Notes, Matt. xvii. 1-13. P. O. 1-13. John i. 5. Rev. i. 12-19.) 'The spacious heavens are the royal pavilion, which thy sovereign power has extended, like a canopy, for thy majesty in this great palace of the world.' (Bp. Patrick.) (Notes, cii. 25-28. Is. xl. 21-24. xcv. 12, 13.)

V. 3. JEHOVAH is here represented, as building the upper stories of his magnificent palace, in those waters above the firmament, whence the clouds are formed; upon which he comes riding as in a chariot, when by his thunder and lightning he appals or destroys the inhabitants of the earth: and he "walketh upon the wings of the wind," when storms and tempest execute his commands. (Notes, 2 Sam. xxii. 7-16. Is. xix. 1. Am. ix. 5, 6. Nah. i. 2-6. Matt. xxvi. 63-68. Rev. i. 7.)

V. 4. The old translation of this verse is strictly literal Which maketh the

spirits his messengers, and a flaming fire his ministers." The word rendered "spirits" may, however, be translated winds.—As the prophet here sheweth, that all visible powers are ready to serve God; so the apostle beholds in this glass, how the very angels also are obedient to his commandments.—'He sends his angels, (and what king is there that hath such noble ministers?) sometimes in vehement winds, and sometimes in lightning and thunder, whereby they execute his royal pleasure.' (Bp. Patrick.) 'Who maketh those glorious spirits of heaven his messengers; and causeth them to appear in the forms of fire; and maketh both the winds and the fire to execute those offices of revenge, or preservation, which he committeth to him.' (Bp. Hall.) The apostle's infallible exposition, however, seems to include the whole ministration of angels, and to confine the verse to that subject; whence we learn that the holy angels are swift as the wind in obeying the commands of the Lord; and as a flame of fire with love and zeal. (Note, Heb. i. 5-7.)

V. 5. The great Creator so formed the earth, and ordered every thing respecting it; as to provide effectually, that should preserve its relative situation in the universe, and its regular course, without deviation, perpetually, until the appointed time for its final dissolution. (Notes, xxiv. 1, 2. xciii. 1. xcvi. 10. Job xxxviii. 4-7. Rev. xx. 11-15.)

V. 6-9. In the beginning, the waters covered the whole chaotic mass; so that no mountains appeared above them: but, at the voice of the Creator, which was as thunder, they hasted away. "And the mountains ascend, and the valleys descend, to the place which thou hast established for them.... Thou hast set them," (the waters,) "a bound which they shall not pass; they shall not return to cover the earth." (8, 9.) This is the old version: it accords with the Septuagint, and is more clear than the present translation. 'Immediately the dry land was seen, part of which, by thy wonderful contrivance, O Lord, rose up in lofty hills; the rest sunk down in lowly valleys; where thou hast cut channels for the waters to run into the main ocean, the place thou hadst appointed for them: and there, though they restlessly toss and swell, yet they cannot get over the shores, wherein thou hast inclosed them, nor shall they ever recover their former liberty, or overflow the earth again.' (Bp. Patrick.)—Upon thy command the waters sunk down into one place, so as the hills, (thereupon appearing,) seemed to ascend, and the valleys to go down into their settled hollowness; thither, by thy divine appointment, did the waters gather themselves, and there abide.' (Bp. Hall.) (Notes, Gen. i. 2. 9, 10. Job xxxviii. 8-11. Prov. viii. 26-30. Jer. v. 20-25.)—Some suppose that the retreating of the waters after the deluge was meant; and the clauses, "the waters stood above the mountains," and "that they turn not again to cover the earth," favour the interpretation. Yet, the psalmist is speaking of creation; (and a single exception, the miracle of the deluge, if alluded to,) does not abrogate the general rule which is often spoken of. (Notes, Gen. vii. 11-23. viii. 1-3. 20-22. ix. 9-17. Is. liv. 6-10. Am. ix. 5, 6. Matt. viii. 23-27. 2 Pet. iii. 5-7.)

V. 10, 11. 'The waters of the sea are not only prevented from destroying the earth, but, by a wonderful machinery, are rendered the means of preserving every living thing which moveth thereon. Partly ascending from the great deep, through strata of the earth, partly exhaled in vapour from the surface of the ocean into the air, and from thence falling in rain, especially on the tops, and by the sides of mountains, they break forth in fresh springs, having left their salts behind them; they trickle through the valleys between the hills, receiving fresh supplies as they go; and, after watering by their innumerable windings immense tracts of country, they return to the place from whence they came. Thus every animal hath an opportunity of quenching that thirst, which must otherwise put a period to its existence. "The wild asses," are especially mentioned, because they live in remote and sandy deserts: yet, they are, by the God of nature, taught the way to the waters; inasmuch that the parched traveller findeth them to be the best guides in the world; and needeth only to follow the herds of them descending to the streams.' (Bp. Horne.) (Notes, 27-30. Gen. i. 9. Job xxxix. 5-8. Is. xli. 17-20. xliii. 14-21.)

V. 12. By the springs of waters, in the valleys, the birds delight to build their nests; and, concealed in the branches of the trees, to pour out their cheerful notes.—The music of birds was the first song of thanksgiving which was offered from the earth, before man was formed. All their sounds are different, but all harmonious; and, altogether, compose a choir which we cannot imitate. (Wesley.) (Marg. Ref.)

V. 13. 'As for the hills, which constantly enrich the lower grounds; he waters them from the regions above; whence dews distil, and showers of rain



14 He <sup>1</sup>causeth the grass to grow for the cattle, and <sup>2</sup>herb for the service of man; that <sup>3</sup>he may bring forth food out of the earth;

15 And <sup>1</sup>wine that maketh glad the heart of man, and <sup>2</sup>oil to <sup>3</sup>make his face to shine, and <sup>4</sup>bread which strengtheneth man's heart.

16 The <sup>1</sup>trees of the LORD are full of <sup>2</sup>sap; the cedars of Lebanon which he hath planted;

17 Where <sup>1</sup>the birds make their nests: <sup>2</sup>as for the stork, the fir-trees are her house.

18 The high hills are a refuge for <sup>1</sup>the wild goats, and the rocks for <sup>2</sup>the conies.

19 He appointeth <sup>1</sup>the moon for seasons: the sun knoweth his going down.

20 Thou <sup>1</sup>makest darkness, and it is night: wherein all the beasts <sup>2</sup>of the forest do creep forth.

21 <sup>1</sup>The young lions roar after their prey, and <sup>2</sup>seek their meat from God.

22 <sup>1</sup>The sun ariseth, they gather themselves together, and lay them down in their dens.

23 <sup>1</sup>Man goeth forth unto his work and to his labour until the evening.

24 O LORD, <sup>1</sup>how manifold are thy works! <sup>2</sup>In wisdom hast thou made them all: <sup>3</sup>the earth is full of thy riches.

1 Sam. xxiv. 2. Job xxxix. 1. o Deut. xiv. 7. Prov. xxx. 26. p viii. 3. cxxxix. 7-9. Gen. i. 14-18. Deut. iv. 19. Job xxxi. 26-28. xxxviii. 12. Jer. xxxi. 35. 10-12. Gen. i. 4, 5. viii. 22. Is. xlv. 7. Am. iv. 13. z Heb. thereof do trample on the forest. r xxxiv. 10. Job xxxviii. 39. Is. xxxi. 4. Ez. xii. 2. &c. Am. iii. 4. s xlviii. 9. Job xxxviii. 41. Joel i. 18, 20. ii. 22. t Job xxxix. 13-17. Nah. iii. 17. John iii. 20. u Gen. iii. 19. Judg. xix. 16. Ec. v. 12. Eph. iv. 28. v Thes. iii. 8-12. x viii. 3. xl. 5. cvii. 31. Neh. ix. 6. Job v. 9. xxxvi. 14. y cxxxvi. 5. Gen. i. 31. Prov. iii. 19, 20. viii. 22. &c. Jer. x. 12. Rom. xi. 33. Eph. i. 8. iii. 10. z xxiv. 1. 1. 10-12. lxx. 11. Gen. i. 11, 12, 24, 25. 1 Tim. vi. 17.

come pouring down.' (Bp. Patrick.) (Notes, 3. Am. ix. 5, 6.) Thus the whole earth is satisfied and enriched, by "the fruit" or effects of the Lord's most wonderful contrivance. (Note, lxx. 8-13.)

V. 14, 15. 'He describeth God's provident care over man, who doth not only provide necessary things for him, as herbs and other meat; but also things to rejoice and comfort him, as wine, and oil, or ointments.'—Under the word *herb*, all kinds of corn, pulse, and vegetable food are comprised; and likewise the produce of the vineyards and olive-yards. (Notes, Gen. i. 11, 12. Judg. ix. 8-15. Matt. xxvi. 29. Marg. Ref.) Bread and wine, and oil, and every thing necessary to man and beast, are produced from the soil, according to the purpose and power of God. He could have sent all down from the clouds, as he did the manna, had he seen good.

V. 16. The largest trees, and most flourishing, as the cedars of Lebanon, grow without man's care. They are, both on this account, and also by reason of their vast size, "the trees of the LORD," which "he hath planted;" yet by no means comparable to "the trees of righteousness, the planting of the LORD, that he might be glorified." (Notes, xci. 12-15. Is. lxi. 1-3.)

V. 17, 18. (Note, 12.) The kind and condescending attention of the omnipotent Creator, to the meanest of his creatures, as thus introduced along with his special regard to man, is very beautiful and affecting to a serious mind. (Marg. Ref. Note, Prov. xxx. 24-28.)

V. 19. The psalmist next celebrates the wisdom of God, in the motions and revolutions of the heavenly bodies. The moon divides time by months, and its changes divide the months also: the seasons of the year were anciently computed by moons, and the Jewish festivals were fixed in the same manner.—"The sun, or solar light, seemeth to know the exact time of its coming on, and going off, and filleth the course prescribed to it without the least deviation." (Bp. Horne.) (Notes, Gen. i. 14-19. Lev. xxiii. 4. Num. xxv. 11-15. Deut. iv. 19. Job xxviii. 12. Jer. xxxi. 35-37.)

V. 20-23. The bountiful and wise Creator hath so ordered it, that the beasts of prey naturally shun the light, and seldom leave their dens, till it is dark, and man is retired to his rest: so that there is no great danger from them, even in the regions where they most abound, except in the night-time. Then they range abroad, and, in their way, "seek their meat from God;" till the sun ariseth, and man returns to his work, and then they retire to their dens. (Notes, lxxvi. 13-17. Gen. i. 3-5. Is. xlv. 7. Marg. Ref.) Wicked men, who choose darkness, as best suited to the commission of their crimes, with secrecy and impunity, and who "hate the light," of God's word, "because their deeds are evil," resemble the savage beasts, in this and many other respects. (Notes, Job xxiv. 13-17. John iii. 19-21. Rom. xiii. 11-14. Eph. v. 8-14. 1 Thes. v. 1-3.) As do they also, who spend the night in revels and dissipation, and retire to rest when they ought to set about some useful employment: for thus they seem to renounce their kindred to the human species, and to be ambitious of a relation to the wild beasts of the forest. In nations, who sit in darkness for want of revelation, Satan seems to have permission to range and devour at pleasure, (Note, Ex. xxii. 18;) but when "the Sun of righteousness" ariseth, this roaring lion has his power diminished, and men are stirred up to "labour for the meat which endureth unto everlasting life."

V. 24. 'Transported with the survey, the psalmist breaks forth into an exclamation, (and what heart has not already anticipated him?) on the variety and magnificence, the harmony and proportion, of the works of God, in this visible, perishable world. What then are the miracles of grace and glory! What are those invisible and eternal things, "which God hath prepared for

A. M. 3463.

B. C. 541.

d cxlv. 15, 16. cxlvii. 8, 9. Gen. i. 11, 12, 23, 29. ii. 5. 1 Kings xlv. 5. Jer. xiv. 5, 6. Joel ii. 22. e Gen. ii. 9, 16. iii. 18. ix. 3. f cxxxvi. 25. Gen. iv. 12. Job xxxviii. 5. 1 Cor. iii. 7. g xlii. 5. Judg. ix. 13. Prov. xxxi. 6, 7. Ec. x. 19. Jer. xxxi. 12. Zech. ix. 15. 17. Mark xiv. 23. Eph. v. 18.

+ Heb. to make his face shine with oil, or more than oil. xxi. 10. Deut. xxviii. 40. Judg. ix. 9. Ec. ix. 7. 8. Cant. i. 2-4. Heb. i. 9. 1 John ii. 20, 27. h Ec. viii. 1. i cv. 16. Lev. xxvi. 26. Deut. viii. 3. Is. iii. 1. Ez. iv. 16. v. 16. xiv. 13. k xxix. 5. xxi. 12. Num. xxiv. 6. Ez. xxv. 23. l 112. Jer. xxii. 23. Ez. xxxi. 6. Dan. iv. 21. Ob. 4. Matt. xiii. 32. m Lev. xi. 19. Jer. vii. 7.

a xcv. 4, 5. Gen. i. 20-22, 28. Deut. xxxiii. 14. 16, 19. b Gen. iii. 1. Acts xxviii. 5. c cvii. 23. Gen. xlix. 13. d lxxv. 14. Job iii. 8. Marg. xli. 1, &c. Is. xxvii. 1. s Heb. formed. e Job xli. 5, 29. f cxxxvi. 6. cxxxvii. 25. cxlv. 15, 16. cxlvii. 9. Job xxxviii. 41. Luke xli. 24-28. g xxx. 7. Job xlii. 24. xxxiv. 29. Rom. viii. 20-22. h cxlvi. 4. Job xxxiv. 14, 15. Ec. xii. 7. Acts xvii. 25. i xc. 3. Gen. iii. 19. k xxxiii. 6. Marg. Job xxvi. 13. xxxiii. 4. Is. xlii. 15. Ez. xxxvii. 9. Eph. ii. 1, 4, 5. Tit. iii. 5. l Is. lxxv. 17. lxxv. 22. Rev. xxi. 5. m cii. 16. Rom. xi. 36. Gal. i. 5. Eph. iii. 21. 2 Tim. iv. 18. Heb. xlii. 21. 1 Pet. v. 11. 2 Pet. iii. 13. Rev. v. 12, 13. n Heb. be for ever. Luke xv. 6, 22-24. o lxxvii. 16. cxvii. 4, 5. cxviii. 7. Is. lxv. 6. Rev. xx. 11. p 1, 3. cxlv. 5. Is. lxv. 1, 2. cxlvi. 2. r 1, 2. lxiii. 5, 6. lxxvii. 12. cxix. 15, 16. 111. 127, 128, 167. cxxxix. 17, 18. Prov. xxiv. 14. s xxxiii. 11. Hab. iii. 18. Luke i. 47. Phil. iv. 4. t cxxxvi. 38. lxx. 13. lxxvii. 1, 2. lxxviii. 27. el. 8. Judg. v. 31. Prov. ii. 22. Rev. xix. 1, 2. u 1. ciii. 1, 2, 22.

25 So is <sup>1</sup>this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 <sup>1</sup>There go the ships; <sup>2</sup>there is that <sup>3</sup>leviathan, whom thou hast <sup>4</sup>made <sup>5</sup>to play therein.

27 These <sup>1</sup>wait all upon thee; <sup>2</sup>that thou mayest give them their meat in due season.

28 <sup>1</sup>That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou <sup>1</sup>hidest thy face, they are troubled; <sup>2</sup>thou takest away their breath, they die, and <sup>3</sup>return to their dust.

30 Thou <sup>1</sup>sendest forth thy spirit, they are created; and thou <sup>2</sup>renewest the face of the earth.

31 <sup>1</sup>The glory of the LORD shall <sup>2</sup>endure for ever: <sup>3</sup>the LORD shall rejoice in his works.

32 He <sup>1</sup>looketh on the earth, and it trembleth: <sup>2</sup>he toucheth the hills, and they smoke.

33 <sup>1</sup>I will sing unto the LORD as long as I live: I will sing praise to my God, while I have my being.

34 My <sup>1</sup>meditation of him shall be sweet: <sup>2</sup>I will be glad in the LORD.

35 Let <sup>1</sup>the sinners be consumed out of the earth, and let the wicked be no more. <sup>2</sup>Bless thou the LORD, O my soul. <sup>3</sup>Praise ye the LORD.

n Gen. i. 31. Ex. xxxi. 17. Is. lxii. 5. lxx. 18, 19. Jer. xxxii. 41. Zeph. iii. 17. o lxxvii. 16. cxvii. 4, 5. cxviii. 7. Is. lxv. 6. Rev. xx. 11. p 1, 3. cxlv. 5. Is. lxv. 1, 2. cxlvi. 2. r 1, 2. lxiii. 5, 6. lxxvii. 12. cxix. 15, 16. 111. 127, 128, 167. cxxxix. 17, 18. Prov. xxiv. 14. s xxxiii. 11. Hab. iii. 18. Luke i. 47. Phil. iv. 4. t cxxxvi. 38. lxx. 13. lxxvii. 1, 2. lxxviii. 27. el. 8. Judg. v. 31. Prov. ii. 22. Rev. xix. 1, 2. u 1. ciii. 1, 2, 22.

them that love him!" (Bp. Horne.) (Notes, viii. 3-9. cxxxix. 17, 18. Rom. xi. 33-36. 1 Cor. ii. 6-9. Eph. iii. 9-12.)

V. 25, 26. The word rendered "wide," signifies literally *spacious of both hands*, being dual. 'This great and spacious sea, also, which seems to embrace the earth in its arms, is no less full of thy wonderful works.' (Bp. Patrick.) —'There is not in all nature a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land; nor is the wisdom and power of the Creator less displayed, perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself. By means of navigation, Providence has opened a communication between the most distant parts of the globe; the largest solid bodies are wafted with incredible swiftness, upon one fluid, by the impulse of another, and seas join the countries which they appear to divide.' (Bp. Horne.) (Note, Gen. i. 9.)—'There the ships sail as swiftly as the fishes swim; fetching us the riches both of sea and land; and there that great leviathan finds room enough to tumble up and down, and sport himself, in his absolute dominion over all that the sea contains.' (Bp. Patrick.)—Many authors, and among the rest Bishop Patrick, in commenting on Job, suppose the leviathan to mean the crocodile; but the text before us, so fully decides the leviathan to be an inhabitant of the sea, that this respectable author paraphrases it, in direct opposition to his exposition of the Scripture before referred to! (Notes, lxxv. 13-17. Job xli. Is. xxvii. 1.) The word rendered "things creeping," is used concerning the fishes, in the history of the creation; and, as none of them, properly speaking, have legs and feet, and many of them, in great measure, lie and crawl at the bottom of the water; there is a propriety in considering them as a peculiar species of reptiles. (Gen. i. 20. Marg.)—Beasts. (25.) Or, "living creatures." (Rev. iv. 6-8.)

V. 27-30. The vast creation, forming one great family, maintained upon the riches and bounty of JEHOVAH, as the great householder, is a very striking idea; whilst, at his will, one generation of creatures perish, a new generation succeeds; and successive crops of vegetable productions renew, and cover the face of the earth. (Marg. Ref. Notes, Matt. vi. 25-32.)—The twenty-eighth verse may be literally rendered, "Thou wilt give them; they will gather: thou wilt open thine hand; they shall be satisfied with good." Indeed, the whole passage may be read in the future.—The Holy Spirit seems to be spoken of in Scripture, as the immediate agent in giving and preserving life, both natural, spiritual, and eternal. (Notes, xxxiii. 6. Gen. i. 2. Job xxxiii. 1-4.)

V. 31. The old version here is, "Glory be to the LORD for ever; let the LORD rejoice in his works." Our present translation is more literal: but the variation shews, that no certain rule has been adopted in rendering such passages; some being rendered in the future, as predictions, others as prayers, in the imperative, and that the context in general must determine in which sense we should understand them. (Notes, Gen. i. 31. Is. lxii. 1-5. Jer. xxxii. 39-41. Zeph. iii. 14-17. Luke xv. 3-7. 22-32. 2 Thes. i. 5-10. Marg. Ref.)

V. 32. 'At his presence the earth trembleth, and the mountains (as our fathers saw at mount Sinai,) are full of fire and smoke.' (Bp. Patrick.) It is probable, however, that earthquakes and volcanos, as terrific displays of the Creator's power, (in whatever way men account for them,) were also intended: and perhaps the last general conflagration. (Notes, 2, 3. Ex. xix. 16-20. Hab. iii. 3-5. Heb. xii. 18-21. 2 Pet. iii. 10-13. Marg. Ref.)

V. 33. While I have my being, or "Till I be no more," that is, on earth, or rather, "while I am yet;" so long as I exist. (Notes, cxlv. 1, 2. cxlvi. 2.)

V. 34. (Notes, i. 1-3. lxiii. 1-6. cxxxix. 17, 18. Phil. iv. 4.)



## PSALM CV.

An exhortation to praise God, to make known his works, to glory in him, and to seek his favour, 1-7. A brief history of God's goodness to his people, from the call of Abraham to the settlement of Israel in Canaan, 8-45.

**O** \*GIVE thanks unto the LORD; \*call upon his name: \*make known his deeds among the people.  
2 \*Sing unto him, sing psalms unto him: \*talk ye of all his wondrous works.

3 \*Glory ye in his holy name: \*let the heart of them rejoice that seek the LORD.

4 \*Seek the LORD and his strength: \*seek his face evermore.

5 \*Remember his marvellous works that he hath done: his wonders, and "the judgments of his mouth;

6 O \*ye seed of Abraham his servant, ye children of Jacob \*his chosen.

7 He is \*the LORD our God: \*his judgments are in all the earth.

8 \*He hath remembered his covenant for ever, the word which he commanded to \*a thousand generations.

Lam. iii. 25. Luke xi. 9, 10. h Am. v. 4-6. Zeph. ii. 2, 3. i Lxxviii. 61. exxxii. 8. 2 Chr. vi. 41. k xxvii. 8. l lxxvii. 11. ciii. 2. Deut. vii. 18, 19. viii. 2. xxxii. 7. Is. xlii. 18, 19. Luke xxii. 19. 1 Cor. xii. 24-26. m exix. 13. Rev. xvi. 7. xix. 2. n Ex. iii. 6. Is. xli. 8, 14. xiv. 1, 2. Rom. ix. 4, &c. o Deut. vii. 6-8. John xv. 16. 1 Pet. ii. 9. Gen. xvii. 7. Ex. xx. 2. Deut. xxvii. 17, 18. xxxix. 10-15. Josh. xiv. 15-24. q lxxviii. 10, 11. Is. xxvi. 9. Rev. xv. 4. r 42. xxi. 9. 1 Chr. xvii. 18. Neh. i. 5. Dan. ix. 4. Luke i. 72-74. s Deut. vii. 9.

V. 35. Let, &c. Or, "The sinners shall be consumed," &c. (Marg. Ref. Note, lxxviii. 1, 2.) The psalmist concludes as he began, "Bless thou the LORD, O my soul;" only calling on all that read and sing the psalm, and on all creatures, to join with him in praising the eternal and glorious God of heaven and earth. *Hallelujah.* (Notes, lxxviii. 4. ciii. 1, 2, 20-22.)

## PRACTICAL OBSERVATIONS.

Every object, which we behold or reflect on, may remind us to bless and praise the Lord, who is very great, and arrayed with majesty, glory, and excellency, infinitely surpassing our comprehension. "His eternal power and Godhead" are clearly seen, by the things which he hath made: his glory, like the sun, becomes visible by its own splendour; and they are without excuse, who do not love, and thank, and worship him. (Note, Rom. i. 18-22.) The heavens stretched forth as his curtain; the light as his magnificent garment; the clouds as his chambers, or his chariots; the winds and flames as his servants and messengers; and the holy angels, executing his commands with inconceivable zeal, alacrity, and promptitude, are so many demonstrations of his power and authority; and shew that all his creatures serve him, apostate spirits, and apostate man, alone excepted. The less we can comprehend of the manner, in which the Creator retains the earth in its course, and the seasons in their order; the more we should admire and adore his power, wisdom, and goodness: and whilst we consider the numerous and invaluable advantages, which we derive from the ocean, and from the wonderful process, by which the earth is watered from that great reservoir; we should remember to bless the Lord for his faithfulness to Noah and his posterity. We may likewise observe the wisdom, love, and power of God in the instinctive propensities of all animals: by which they are not only led to the means of their own preservation, and the continuance of each species, but are rendered subservient to our comfort and benefit. When we reflect on the provision which the bounteous Creator hath made for the wants of all his creatures, we should also notice the natural worship, so to speak, which they render unto him; whilst the feathered songsters warble his praise, and even the lions, roaring in the woods, "seek their meat from God." Yet man, forgetful and ungrateful man, is favoured with the largest measure of his kindness: to him he giveth all things richly to enjoy; not only bringing food out of the earth, but wine and oil for his exhilaration and pleasure. He hath put the animal tribes under his dominion; and those which render him no service, stand in awe of him, and are taught to retire to their dens, when the rising sun calls him to his work; and in general they only venture forth, when night hath drawn her sable curtain to favour his repose. Well then may we break forth in admiration, and say, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!" For the seas and the dry land, the air, and even the bowels of the earth, are abundantly replenished with useful treasures for the service of man. Yet let us remember that we are pensioners, and, in some sense, fellow-commoners, with the inferior creatures; which "all wait upon the LORD," who "giveth them their meat in due season;" which gather what he giveth, and are examples to us of contentment and moderation. Let us also recollect, that death, which sweeps away the innumerable multitudes of living creatures that people the earth, and makes room for successive generations, first entered by man's sin; and likewise that we are not sent into the world, as Leviathan into the great deep, "to play therein; either by living merely for amusement, or by preying upon our inferiors." We have much to do; we are sentenced to eat our bread in the sweat of our brow; and he who does nothing useful to society, lives upon the labour of others. We ought, therefore, to "work out our own salvation," to improve our talents, and to serve our generation, from the morning to the evening of our lives; and then the faithful servant will enter into rest, and the slothful will be called to a severe account. For man alone lives beyond death. When the Lord taketh away his breath, his soul enters on another state of existence; and his body shall at length be raised either to eternal glory or misery.—May the Lord then send forth his Spirit, and new-create our souls to holiness, and renew the face

A. M. 3468.

B. C. 536.

a exxxvi. 1-3. 1 Chr. xvi. 7-22. xxv. 3. xxxix. 13, 20. b Is. xlii. 4. Joel ii. 32. Acts ix. 14. Rom. x. 13. 1 Cor. i. 2. c lxxviii. 1. xvi. 3. xlv. 4-6. 11. 12. Num. xxiii. 23. Is. ii. 10. Dan. iii. 29. iv. 1-3. vi. 26, 27. d lxxvii. 6, 7. xvi. 1, 2. xxviii. 1, 5. Judg. v. 3. Is. xlii. 5, 6. xliii. 10-12. Eph. v. 19. Rev. xv. 3, 4.

e lxxvii. 12. lxxviii. 4-6. cxix. 27. Ex. xlii. 8, 9, 14. Deut. vi. 6-9. Luke xxiv. 14, &c. f lxxiv. 2. Is. xlv. 25. Jer. ix. 23. 24. 1 Cor. ii. 29. 31. Gal. vi. 14. g ix. 10. Prov. viii. 17. Is. xlv. 19. iv. 6, 7. lxxviii. 61. exxxii. 8. Is. xlii. 18, 19. Ex. iii. 6. Is. xli. 8, 14. p xxv. 7, 8. q lxxviii. 10, 11. Luke i. 72-74.

t Gen. xvii. 2. xxii. 16. xvi. 3. xxviii. 13. xxxv. 11. Neh. ix. 8. Acts vii. 8. Heb. vi. 17. u Gen. xvii. 7, 8. 2 Sam. xxiii. 5. Heb. xii. 20. x Gen. xii. 7. xli. 15. xv. 16. xxvi. 4. xxviii. 13. \* Heb. cord. lxxviii. 55. y Gen. xxiv. 30. Deut. vii. 7. xxvi. 5. Is. li. 2. Ez. xxxiii. 24, &c. z Gen. xvii. 8. xxii. 4. Acts vii. 5. Heb. xi. 9, 13. a Gen. xii. 14-17. xx. 1-7. xxvi. 14. &c. xxvi. 24-29. xxv. 5. Ex. vii. 16, 17. b Gen. xxvi. 11. Zech. ii. 8. c 1 Kings xix. 16. 1 John ii. 27. d Gen. xx. 7. xxvi. 30, 40. xliii. 19, 20. xlix. 8, &c. e Gen. xli. 25-32. xlii. 5, 6. 2 Kings viii. 1. Am. iii. 6. vii. 1-4. Hag. i. 10, 11. ii. 17. Matt. viii. 8, 9. Rev. vi. 8. f civ. 15. Gen. xlvii. 13, 19. Lev. xvi. 16. Acts vii. 1. g Gen. xlv. 5, 7, 8, 1, 20. h Gen. xxxvii. 27, 28, 36. xxxix. 1. xlv. 4. Acts vii. 9. i Gen. xxxix. 20. xl. 15. Acts xvi. 24. + Heb. his soul came into iron. cvii. 10. k xlv. 4. Gen. xli. 11-16. 25. Prov. xxi. 1. Dan. ii. 30. Acts vii. 10.

9 Which \*covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for "an everlasting covenant:

11 Saying, \*Unto thee will I give the land of Canaan, the \*lot of your inheritance:

12 When there were but \*a few men in number; yea, very few, \*and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 \*He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 \*Saying, \*Touch not \*mine anointed, and do \*my prophets no harm.

16 Moreover, \*he called for a famine upon the land: \*he brake the whole staff of bread.

17 \*He sent a man before them, even \*Joseph, who was sold for a servant:

18 \*Whose feet they hurt with fetters: \*he was laid in iron.

19 Until the time that \*his word came: the word of the LORD tried him.

of the earth by the conversion of sinners. His power is as terrible to the workers of iniquity, as beneficial to his people: and in every way "his glory shall endure for ever: the LORD shall rejoice in his works." If he look with a frown upon the earth, it will tremble; if he touch the hills in anger, they will smoke, and kindle into a flame; and at length "the day of the LORD will come...in which the elements shall melt with fervent heat; the earth also, and all the works that are therein, shall be burnt up;" doubtless then sinners, however numerous or powerful, shall perish without hope. But they, who trust in his mercy, and love his name, shall sing his praises as long as they have their being. And if meditation on the glories of creation be so sweet to the soul, what superior glories must appear to the enlightened mind, when contemplating the great work of redemption! There all the Divine perfections, with combined splendour, beam upon the soul, exciting astonishment, love, gratitude, and joy: there spiritual riches are discerned, far more unsearchable than those temporal treasures which supply the wants of the whole visible creation; and there alone can a sinner perceive ground of confidence, and joy in God. Whilst then we thankfully receive, and use moderately, and fear to abuse, the bounty of Providence; whilst we learn to trust in him who feeds the young lions, assured that he will not desert his children; let us fix our attention and choice on "that good part, which shall never be taken from us:" and not only let us shew our gratitude by fervent songs of praise, but by devoting ourselves to the service of our God, and imitating his liberality and mercy, as we have opportunity and ability.

## NOTES.

PSALM CV. V. 1, 2. (Note, 1 Chr. xvi. 7-9.) 'The first part of this psalm at least was made by David;—and it is most probable that he afterwards enlarged it, (for who else would adventure to do it?) that it might be a more complete commemoration of all the mercies of God towards their nation.' (Bp. Patrick).—Music and conversation are two things by which the mind of man receiveth much good, or a great deal of harm....They who do in reality love the Saviour, will always find themselves inclined to sing of him, and to talk of him.' (Bp. Horne.)

V. 3-7. (Notes, 1 Chr. xvi. 10-14. Marg. Ref.) V. 8-15. (Notes, 1 Chr. xvi. 15-22. Marg. Ref.) He hath remembered, &c. (8.) In Chronicles, the psalmist exhorts the people to be mindful of the covenant, which the Lord had made with their fathers; but here he teaches them to praise God for having always remembered it. (Notes, 42. Luke i. 67-75. Marg. Ref.)—Prophets. (15.) 'Meaning the old fathers to whom God shewed himself plainly, and who were settlers forth of his word.' (Note, Gen. xx. 7.)

V. 16. Famine is here figuratively spoken of, as the servant of God, which at his call promptly attends to fulfil his righteous will.—Bread is called the staff, or the support, of life: and the experience of seasons, in which corn is very scarce and dear, though short of absolute famine, give a very affecting and distressing exposition of the phrase. (Notes, Lev. xxvi. 25, 26. Is. iii. 1-9. Ez. iv. 9-17. xiv. 13-21.)

V. 17. The word translated "a man," is by some rendered an eminent man, Joseph was an eminent character, though envied by his brethren, and sold for a slave: he was a great deliverer, and one of the most illustrious types of the Saviour, in the whole Old Testament. "When God purposed to call for a famine in the land," he had sent an extraordinary man into Egypt, to make provision for Jacob's family. Joseph's brethren indeed "thought evil against him, but God meant it for good." (Notes, Gen. xxxvii. xlix. 22-26. 1. 20.)

V. 18. It seems by this, that Joseph was very severely used, when first imprisoned by Potiphar. (Notes, Gen. xxxix.)

V. 19-21. "Until his appointed time came; and the counsel of the LORD had tried him." (Old Ver.) The word which Joseph spoke, as from God, when he interpreted the dreams of the chief baker and chief butler, was reported to Pharaoh: and when Joseph had interpreted Pharaoh's extraordinary dream too; he was not only released, but likewise advanced to the highest dignity. (Notes, Gen. xl. xli. Prov. xxi. 1. Marg. Ref.) But till this time



20 The king <sup>1</sup>sent and loosed him, *even* the ruler of the people, and let him go free.

21 He <sup>2</sup>made him lord of his house, and ruler of all his <sup>3</sup>substance :

22 To bind his princes at his pleasure ; and <sup>4</sup>teach his senators wisdom.

23 <sup>5</sup>Israel also came into Egypt ; and <sup>6</sup>Jacob sojourned in <sup>7</sup>the land of Ham.

24 And <sup>8</sup>he increased his people greatly : and <sup>9</sup>made them stronger than their enemies.

25 <sup>10</sup>He turned their heart <sup>11</sup>to hate his people, to deal subtly with his servants.

26 He <sup>12</sup>sent Moses his servant, and <sup>13</sup>Aaron whom he had chosen.

27 <sup>14</sup>They shewed <sup>15</sup>this signs among them, and <sup>16</sup>wonders in the land of Ham.

28 He <sup>17</sup>sent darkness, and made it dark ; and <sup>18</sup>they rebelled not against his word.

29 He <sup>19</sup>turned their waters into blood, and slew their fish.

30 Their land <sup>20</sup>brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and <sup>21</sup>there came divers sorts of flies, <sup>22</sup>and lice in all their coasts.

32 He gave <sup>23</sup>them <sup>24</sup>hail for rain, and flaming fire in their land.

33 He <sup>25</sup>smote their vines also and their fig-trees ; and brake the trees of their coasts.

a 29. cv. 22. b Ex. x. 21-23. Joel ii. 2. 31. Luke xxiii. 44, 45. 2 Pet. ii. 4, 7. c xix. 7. Ez. ii. 4-8. d lxxviii. 44. Ex. vii. 20, 21. Is. i. 2. Ez. xxix. 4, 5. Rev. xvi. 3. e lxxviii. 45. Ex. vii. 13-14. f lxxviii. 45. Ex. viii. 21-24. Is. vii. 18. g Ex. viii. 16-18. h lxxviii. 47, 48. Ex. ix. 18-28. Rev. viii. 7. xi. 19. xvi. 21. i Rev. ix. 4.

arrived, Joseph continued in prison, according to "the word" or the counsel and decree, of God ; that he might be tried as gold is tried in the furnace. (Notes, lxxvi. 9-12. 1 Pet. i. 6, 7.)

V. 22. "That he should bind his princes to his will." (Old Ver.) The clause seems rather to denote the efficacious means used by Pharaoh, to secure the obedience of his princes to Joseph, than any severe measures used by Joseph himself, to punish the disobedient, or, in requiring submission to his high authority.—The Septuagint thus render the verse : "That he should instruct his princes even as himself ; and make his elders wise ; which well expresses the meaning. Perhaps the wise maxims which the elders or counsellors of Egypt, at this time, (a period far more ancient than that of any other authentic history of Egypt,) learned from Joseph, or rather from God by him, being delivered down to their successors, contributed to stamp the counsels of Egypt with that character of wisdom, for which they were celebrated in after ages. (Notes, Gen. xli. 37-44. 1 Kings iv. 30-34. Is. xix. 11-14. Acts vii. 22.)

V. 23-25. (Notes, Gen. xlii. -lxviii. Acts vii. 9-14.) At first the Egyptians were friends to Jacob's family, for Joseph's sake : but after the death of Joseph and his patron, and the succession of another king who knew not Joseph ; the Egyptians became enemies to Israel. Their rapid increase, from a single family to a powerful people, excited envy, jealousy, dread, and hatred ; which prompted both the king and his subjects to devise politic and detestable measures of diminishing their numbers and strength, and of retaining them in bondage. (Notes, Ex. i.) And as the events which had taken place, by the providential appointment of God, gave occasion to this change in the disposition of the Egyptians ; as he foresaw, and had predicted, that this would be the case ; and as he determined to leave them to themselves and the natural tendency of their depraved hearts, in such circumstances ; it is said, "he turned their hearts," &c. (Notes, Gen. xxi. 11-17. xli. 1-4. Ex. iii. 19, 20. iv. 21. viii. 18, 19. ix. 12. Ezra vi. 22. Ex. xiv. 9-11. Rom. ix. 15-21. 2 Thes. ii. 8-12.)

V. 26-28. They, &c. Moses and Aaron boldly executed their commission, in every particular. "They feared not the wrath of the king ; but endured as seeing Him that is invisible." (Note, Heb. xi. 23-37.) They were sent, like Ezekiel, to deliver the message of God to haughty rebels ; and were careful not to imitate their rebellion. (Notes, Ez. ii. 3-8.) Some, however, explain the clause of the Egyptians, reading it as an interrogation : "Did they not rebel against his word ? Did they not persist in rebelling, amidst all the plagues inflicted on them ?" (Notes, Ex. ii. -xv. Acts vii. 20-36.)

V. 29-36. (Notes, lxxviii. 42-51. Marg. Ref.)

V. 37, 38. (Marg. Ref. Notes, Ex. xii. 35-38. xiii. 17, 18. Is. lxxiii. 11-14.) "Among such a number of men, women, children, and cattle, nothing was weak and feeble, nothing unable to perform the journey. The order was that "not a hoof should be left behind ;" and he, who commanded, gave strength to obey." (Bp. Horne.)

V. 39-41. (Notes, lxxviii. 12-31. Ex. xiii. 21, 22. xvi. xvii. 1-7.)

V. 42. In this psalm the sacred writer records the goodness of God to Israel, without noticing Israel's ingratitude and rebellion ; which form in great measure the subject of the ensuing psalm. Yet he intimates, in this verse, that the Lord conferred all these benefits on them, entirely from regard to their ancestor "Abraham, his friend ;" "and to the word of his holiness," which he had spoken to Abraham. (Notes, 3-17. Gen. xii. 1-3. xv. 17-21.

M.A. 3469.

B.C. 535.

1 Gen. xli. 14. m Gen. xli. 15. 44. 55. xlv. 8. 26. + Heb. possession. n Gen. xli. 33, 38. 39. Is. xix. 11. o Gen. xlv. 9-11. xlv. 2-7. Josh. xxiv. 4. Acts vii. 15. p Gen. xlvii. 6-9. 28. q 27. lxxviii. 51. cvi. 22. Gen. x. 6. r Gen. xlii. 16. xli. 3. Ex. i. 7. Deut. xxvi. 5. Acts vii. 17, 18. Heb. xii. 12. s Ex. i. 9. xii. 37. t Gen. xlv. 13. Ex. ix. 16. x. 1. Deut. ii. 30. Rom. ix. 17-19. u Ex. i. 11-14. 12. 23. Acts vii. 19. v lxxviii. 20. Ex. iii. 10. iv. 12-14. vi. 11. 25, 27. Josh. xxiv. 5. Mic. vi. 4. Acts vii. 34, 35. y Ex. vii. 1. 12. 29-38. xxix. 5. &c. Lev. vii. 7. &c. Num. xvi. 5-11. 40. 47. 48. xvii. 5. 1 Sam. xii. 6. z lxxviii. 43-51. cxxxv. 8, 9. Ex. vii. 13-14. Neh. iv. 34. Neh. ix. 10, 11. Is. lxiii. 11, 12. Jer. xxxii. 20, 21. + Heb. words of his signs.

k lxxviii. 46. Ex. x. 12-15. l. 4-7. ii. 25. Rev. ix. 3-10. 1 lxxviii. 51. cxxxv. 8, cxxxvi. 10. Ex. iv. 23. xi. 4, 5. xii. 12, 29. 30. Heb. xli. 28. m Gen. xlix. 3. n Gen. xv. 14. Ex. iii. 22. xii. 35, 36. Acts xiii. 17. o Ex. x. 7. xii. 33. p Gen. xxxv. 5. Josh. ii. 9. q lxxviii. 14. Ex. xiii. 21. 22. xiv. 24. Num. ix. 15-22. Neh. ix. 12, 19. Is. iv. 5. 1 Cor. x. 1, 2. r lxxviii. 18, 26-28. Ex. xvi. 12. 13. Num. xi. 4-6. 31-33. s Ex. xvi. 14-35. Num. xi. 7-9. Deut. x. 17. 3. Josh. v. 12. Neh. ix. 20. t lxxviii. 23-25. John vi. 31-33. 48, 51. u lxxviii. 15, 16. 20. cxiv. 8. Ex. xvii. 6. Num. xxi. 11. Neh. ix. 15. Is. lxviii. 21. 1 Cor. x. 4. x See on 8-11. -Gen. xli. 7. xlii. 14-17. 24. Luke ii. 24. Luke i. 54, 55. 72, 73. y Ex. xxxii. 13. Deut. ix. 5, 27. Mic. vi. 20. z lxxviii. 32, 33. cvi. 8-12. Ex. xv. 13. Deut. xxi. 18. Is. lxiii. 11-14. Acts vii. 36. lxxiii. 17. a Is. xxxv. 10. ii. 10. iii. 14. iv. 12. Jer. xxxi. 11. b Heb. singing. cvi. 12. Ex. xv. 1, &c. b xlii. 2, 3. lxxviii. 55. lxxx. 6. cxxxv. 10-12. cxxxvi. 21. 22. Josh. xi. 23. xxiii. 4. xxiv. 8. 13. Neh. ix. 22-25. c Deut. vi. 10, 11. Josh. v. 11. d Deut. iv. 40. v. 33. vi. 1, 2. 21-23. Ez. xxxvi. 24-28. Eph. ii. 8-10. Tit. ii. 14. \* Heb. Hallelujah. cvi. 1. cl. 1. Marg. Rev. xix. 3, 4.

34 He spake, and <sup>26</sup>the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 <sup>27</sup>He smote also all the first-born in their land, <sup>28</sup>the chief of all their strength.

37 He <sup>29</sup>brought them forth also with silver and gold ; and *there was* not one feeble *person* among their tribes.

38 Egypt was <sup>30</sup>glad when they departed ; <sup>31</sup>for the fear of them fell upon them.

39 He <sup>32</sup>spread a cloud for a covering ; and fire to give light in the night.

40 *The people* <sup>33</sup>asked, and he brought quails, <sup>34</sup>and satisfied them with <sup>35</sup>the bread of heaven.

41 He <sup>36</sup>opened the rock, and the waters gushed out ; they ran in the dry places *like a river*.

42 For <sup>37</sup>he remembered his holy promise, <sup>38</sup>and Abraham his servant.

43 And <sup>39</sup>he brought forth his people <sup>40</sup>with joy, and his chosen with <sup>41</sup>gladness :

44 And <sup>42</sup>gave them the lands of the heathen : and <sup>43</sup>they inherited the labour of the people ;

45 <sup>44</sup>that they might observe his statutes, and keep his laws. <sup>45</sup>Praise ye the LORD.

xvii. 7, 8. xxvi. 2-5. xxviii. 13-15. Ex. iii. 15. Deut. vii. 7, 8. ix. 4, 5. Is. xli. 8, 9. Mic. vii. 18-20. Luke i. 46-55. 61-75.)

V. 43-45. (Marg. Ref. Note, xli. 1-3.) Many of the laws given to Israel were of such a nature, that they could not be obeyed in the wilderness, or at a distance from the sanctuary ; (Notes, Num. ix. 1-5. Deut. xii. 8, 9.) so that there was a special reason, why they must inhabit Canaan, in order to observe the statutes, and obey the laws, of God : but in general, all their religious advantages, and all the favours bestowed on them, were expressly vouchsafed, in order to separate them from other nations, and to render them the obedient worshippers of the true God. (Notes, Ez. xi. 17-20. xxxvi. 25-27. Luke i. 67-75. Tit. ii. 11-14. 1 Pet. i. 13-21.)—This psalm, like the preceding, and several which follow, concludes with the word Hallelu-jah. (Notes, lxxiii. 1. cvi. 1.)

#### PRACTICAL OBSERVATIONS.

Our meditations on the works of the Creator, and on his providential goodness, should lead us to consider his special love to his chosen people ; that we may have more enlarged views of his glory, and be more enlivened in admiring love and gratitude.—Whilst ungodly men, by their vain songs and corrupt conversation, inflame one another's passions ; Christians should edify each other, by singing the praises of God, and by "talking of all his wondrous works ;" and the New Testament furnishes us with more sublime and interesting subjects, than even the history of Israel's deliverance from Egypt, and settlement in the promised land. (Notes, Eph. v. 15-20. Col. iii. 16, 17.) Let believers then "glory in his holy name ;" let sinners seek his face ; and let us all remember the Redeemer's "marvellous works, his wonders, and the judgments of his mouth." The Lord hath indeed remembered his covenant with Abraham, in raising up his promised "seed, in whom all the families of the earth are to be blessed ;" and we Gentiles are in him become a chosen generation, to shew forth his praises : (Note, 1 Pet. ii. 9, 10.) Indeed, true Christians have been hitherto but few in number, compared with the population of the globe ; and strangers and pilgrims upon earth ; yet a far better inheritance than that of Canaan is insured to them, by the oath and covenant of God : and if we have the unction of the Holy Spirit, no kings or people can do us harm ; but our God will reprove the greatest of those who so much as attempt to injure us.—We greatly mistake, if we do not rank afflictions among our mercies : as they tend to prove the reality of our faith and love, to humble our pride, to wean us from the world, to quicken our prayers, to enlarge our experience of the Lord's faithfulness to his promises, to encourage our dependence, to bow our hearts into submission, and to soften them into compassion to our brethren. (Notes, Rom. v. 3-5. 2 Cor. i. 1-7. iv. 13-18. Heb. xii. 5-11. Jam. i. 2-4. 1 Pet. i. 6, 7. iv. 12-16.)—When the Lord calls, famines obey his word ; and by withholding bread he breaks "the staff of life," to punish the iniquities of guilty nations, and to exercise the faith and patience of his people. But he will assuredly provide for those, who trust in him : and he often previously makes arrangements, in order to supply those wants of which his servants had no foresight. Thus, in his foreknowledge of our lost estate, long before we had an existence, he appointed his beloved Son, whom Joseph typified, to be our Redeemer. In the fulness of time he appeared on earth in "the form of a servant ;" and though perfectly holy, he was accused of grievous crimes, treated with the utmost insult, crucified, and laid in the grave ; and by these sufferings he paid the ransom of our souls. At the appointed time the bands of death



## PSALM CVI.

The psalmist praises God, admires the happiness of his people, and prays to partake of it, 1-5. He recapitulates Israel's provocations: from their bondage in Egypt, to the time when they were settled in Canaan, and imitated the idolatries of the Canaanites, 6-40. He concludes with prayer and praise, 47, 48.

**"PRAISE ye the LORD: 'O give thanks unto the LORD; for he is good; for his mercy endureth for ever.**

**2 'Who can utter the mighty acts of the LORD? who can shew forth 'all his praise?**

**3 'Blessed are they that 'keep judgment, and he that 'doeth righteousness 'at all times.**

**4 'Remember me, O LORD, with the favour that thou bearest unto thy people: O 'visit me with thy salvation:**

**5 That 'I may see the good of thy chosen, that I may 'rejoice in the gladness of thy nation, that 'I may glory with thine inheritance.**

**6 We have 'sinned with our fathers, we have committed iniquity, we have done wickedly.**

**7 'Our fathers understood not thy wonders in Egypt; 'they remembered not 'the multitude of thy**

**works.**

were loosed, and by his resurrection he was fully justified from all which had been charged upon him: he was then exalted by the right hand of the Father, to the mediatorial throne; all the treasures of grace and salvation are entirely at his disposal; and perishing sinners come to him, and are relieved from his inexhaustible stores. But with this example in view, we can expect nothing else, than humiliation and hardship, before honour and usefulness on earth, and complete felicity in heaven. We should then prepare for the cross, and for the hatred of the world: we should submit to the will of our God, and wait his time, and commit our all to his disposal: and in the depth of our distress, the case of Joseph also may teach us to hope for speedy and important changes in our circumstances, even in this present world. Nor is it improper to observe, that Jesus hath power to bind kings and princes at his will; (*Notes*, ii. 10-12. cxlix. 7-9. *Rev.* vi. 12-17;) and that he alone can teach senators true wisdom.—As the believer commonly is most prosperous in his soul, when under the cross; so the church hath often flourished most in holiness, and increased in number, under oppression and persecution.—But the image and favour of God are sure to excite the enmity of wicked men; whose hearts will thus be turned to hate his servants, and to join force with subtlety to destroy them: and that, which ungodly counsellors think a wise political measure, often proves, on examination, to be a most detestable project of the devil against the church of Christ. Yet instruments shall be raised up for her good, suited to her emergencies: and multiplied plagues may be expected by obstinate persecutors, who persist in their rebellion under the gentler strokes of God's correcting rod. The whole creation is ready to rise up in arms against his enemies; and when he gives the word, every thing will concur to render them contemptible and miserable. He will fulfil his largest promises to his people, and make them a terror to those who hate them: and all the benefits conferred on Israel, as a nation, were only shadows of the "spiritual blessings with which he hath blessed us in Jesus Christ." Having redeemed us with his blood, enriched us from his treasures, restored our souls to health and holiness, and set us at liberty from Satan's bondage; he guides and guards us all the way; he satisfies our souls with the bread of heaven, and with the water of life from the rock of salvation, and will bring us safe to our incorruptible inheritance.—But let it never for a moment be forgotten, that the Lord, by all he doeth for us, intends to teach, incline, and enable us, to "observe his statutes, and keep his laws;" and to shew forth his praise, first here on earth, and then in heaven for ever; and that he "redeems" his servants "from all iniquity, and purifies them unto himself, a peculiar people, zealous of good works."

## NOTES.

**PSALM CVI. V. 1. Praise ye the LORD. Hallelujah.** (*Note* cv. 45.) 'There is little doubt... but this is the title of the psalm... whereby the author excites them to acknowledge God's bounty to their ungrateful forefathers.'—(*Bp. Patrick*).—Many commentators affix a very late date to this psalm; supposing it to have been written during the Babylonish captivity, or even so long after as the prosecution of Antiochus Epiphanes. (*Note*, 37, 38.) But the concluding verses, on which they ground that opinion, is found for substance in the psalm which was used when David removed the ark to mount Zion. (*Note*, 1 *Chr.* xvi. 35, 36.)—Indeed this seems to be an appendix to the preceding psalm: for as that celebrated the mercies of God to Israel (*Notes*, cv.) so this confesses and deprecates the rebellions of Israel against God.—'The prophet exhorteth the people to praise God for his past benefits, that hereby their minds may be strengthened against all present troubles and despair.' (*Notes*, cxxxvi. 1. *Ezra* iii. 11. *Jer.* xxxiii. 11.)

**V. 2.** 'When you glorify the LORD, exalt him as much as you can; for even yet he will far exceed: and when you exalt him, put forth your whole strength, and be not weary; for he can never go far enough.' (*Ecclesiasticus* xliii. 30.) (*Marg. Ref.* *Note*, Neh. ix. 5.)

**V. 3.** The Israelites had been put in possession of Canaan, by the immediate power of JEHOVAH, "that they might keep his statutes, and observe his

A. M. 2962.

B. C. 1042.

s Ex. xiv. 11, 12.

t cxliii. 11. Num.

xv. 13—16.

Deut. xxxii. 26.

27. Josh. vii. 9.

Jer. xiv. 7. 21.

Ez. xx. 9. 14.

22. 44. Dan. ix.

17—19.

u xxi. 6. Ex. ix.

16. xv. 6. Rom.

ix. 17.

x lxxvi. 6. lxxviii.

13. 52. 53. cxv.

3—7. cxxxvi.

13—16. Ex. xiv.

21. 22. 27—29.

Neh. ix. 11. 18.

xi. 14—16. Nah.

i. 4. Matt. viii.

26. y lxxviii. 19. 20.

Is. lxxiii. 11—14.

z Ex. xiv. 30. xv.

9. 10. Deut. xi.

4. Neh. ix. 11.

a cvii. 2. cxxxvi.

24. Ex. xv. 13.

Job vi. 22. 23.

Mic. vi. 4.

b lxxviii. 53. Ex.

xiv. 13. 27. 28.

xv. 5. 10. 19.

c Ex. xiv. 31.

xv. 1. &amp;c. Luke viii.

13. John viii. 30. 31.

d lxxviii. 11. Ex. xv.

24. xvi. 2. xvii. 2.

f lxxviii. 18. 30.

Num. xi. 4. 35. 36.

Deut. ix. 22. 1 *Cor.* x. 6.

z Heb. lusted a lust.

xev. 8. 9. Ex. xvii. 2.

Num. xiv. 22. 1 *Cor.* x. 9.

Heb. iii. 8—10.

h lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

lxxviii. 29—31. Num.

xi. 31—34. Is. x. 16. xxiv. 16.

mercies; but 'provoked him at the sea, even at the Red sea.

**8 Nevertheless 'he save them for his name's sake, 'that he might make his mighty power to be known.**

**9 He 'rebuked the Red sea also, and it was dried up: 'so he led them through the depths as through the wilderness.**

**10 And 'he saved them from the hand of him that hated them, and 'redeemed them from the hand of the enemy.**

**11 And 'the waters covered their enemies; there was not one of them left.**

**12 Then 'believed they his words; they sang his praise.**

**13 'They 'soon forgot his works; 'they waited not for his counsel:**

**14 'But 'lusted exceedingly in the wilderness, 'and tempted God in the desert.**

**15 And 'he gave them their request; but sent leanness into their soul.**

laws;" (*Note*, cv. 45:) and they would have been very happy, if they had thus "kept judgment, and done righteousness at all times;" that is, if they had persevered in attendance on the ordinances, and in obedience to the commandments, of God, (*Notes*, i. 1—3. xxxii. 1, 2. lxxxi. 13—16. cxix. 1—5. *Matt.* v. 1—12. *Luke* xi. 27, 28.) But though Israel, as a nation, had lost much of their prosperity by sin; yet every individual, who thus ordered his conduct, was and would be happy. No mere man indeed obeys God perfectly; yet every true believer makes this his constant aim, nor shall we ever be perfectly happy till we are perfectly obedient; that is, till fully delivered from sin and all its consequences. (*Marg. Ref.*)

**V. 4, 5.** The psalmist well understood the difference between the nation of Israel, and the true Israelites found among them. (*Notes*, lxxiii. 1. *John* i. 47—51. *Rom.* ii. 25—29. ix. 6, 9.) He was one of that nation, and shared all its external privileges: but his desire and prayer was, that he might be remembered with the favour or gracious forgiveness and acceptance, shewn to the true people of God, and visited with their salvation; and that he might see, and share the blessings, the joy, and the triumphs, on earth and in heaven, of those who are indeed "a chosen generation, a holy nation," and the Lord's highly valued inheritance. (*Note*, 1 *Pet.* ii. 9, 10.) Many expositors understand these verses merely of the temporal felicity promised to Israel when obedient: but that was only a shadow of the spiritual and eternal blessings, ensured to the elect of God; and scarcely any passage of the New Testament breathes out a more fervent longing after those spiritual blessings, than this does. (*Notes*, li. 12, 13. cxix. 41, 42. 81, 82. 123. 132. 166. *Gen.* xlix. 18. 1 *Sam.* ii. 1. *Is.* xlix. 5, 6. *Luke* ii. 25—32. iii. 4—6. 1 *Cor.* i. 26—31. *Phil.* iii. 1—7. *Marg. Ref.*)

**V. 6.** 'We are no better than our forefathers; but have offended after their example, by which we ought to have been amended. We are guilty of many iniquities against one another, and much impiety against thee.' (*Bp. Patrick*) (*Notes*, *Ezra* ix. 6, 7. *Dan.* ix. 7—10.)

**V. 7.** The Israelites in general did not so understand the miracles wrought for them in Egypt, as to expect deliverance from the love and power of God; nor were they suitably impressed or affected by what they had heard and seen, when pursued by the Egyptians to the banks of the Red sea: so that they soon provoked the Lord by their unbelief and distrustful murmurs. (*Notes*, Ez. xiv. 10—12. *Marg. Ref.*)

**V. 8.** 'He gave them a new deliverance, that the world might not imagine he wanted power to complete what he had begun to do for them.' (*Bp. Patrick.*) (*Notes*, *Ex.* xiv. 13—18. *Is.* lxiv. 1—3. *Ez.* xx. 7—9.)

**V. 9—11.** *Notes*, *Ex.* xiv. 19—31. xv. 1—20. *Is.* li. 9—11. *lxxiii.* 7—14. *Heb.* xi. 29.

**V. 12—14.** The faith of the Israelites was exactly the same, as is represented by "the seed sown upon stony ground," and widely different from that which springs up in a broken penitent heart. (*Note*, *Matt.* xiii. 20, 21.) They were surprised, gratified, and delighted, by their unexpected escape, and the destruction of their enemies: and they experienced a mighty flow of natural joy and gratitude, such as may be observed in children when they are humoured. (*Note*, *Ex.* xiv. 26—31.) But there was no humiliation for sin; no abiding apprehensions of the glorious perfections of JEHOVAH; no steady reliance on his power, wisdom, truth, and love; no submission to his will, or preparation for self-denying obedience: and therefore in time of temptation they fell away, having no root in themselves; and when their wishes were thwarted, they murmured, rebelled, forgot the works of God, would not wait for his counsel; but lusted exceedingly in the wilderness, and tempted God by their unbelief. (*Notes*, &c. *Ex.* xv. xvi. xvii. x. 1—2. (*Marg. Ref.*)

**V. 15.** Instead of being benefited by the abundance of the quails sent them, the Israelites surfeited through excess, and multitudes died by disease. (*Notes*, *Num.* xi. 4—35.)—They "knew not what they asked," or "what manner of spirit they were of:" and their sensual request was granted as a punishment. (*Notes*, lxxviii. 17—31. *Is.* x. 16—19. xxiv. 16. 3 *John* 1—4.)



16 They 'envied Moses also in the camp, and Aaron 'the saint of the LORD.

17 'The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And 'a fire was kindled in their company; the flame burned up the wicked.

19 They 'made a calf in Horeb, and worshipped the molten image.

20 Thus 'they changed their glory 'into the similitude of an ox that eateth grass.

21 They 'forgot 'God their Saviour, 'which had done great things in Egypt;

22 'Wondrous works in the land of Ham, and 'terrible things by the Red sea.

23 Therefore 'he said that he would destroy them, had not Moses 'his chosen 'stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, 'they despised 'the 'pleasant land, 'they believed not his word:

25 But 'murmured in their tents, and 'hearkened not unto the voice of the LORD.

26 'Therefore he 'lifted up his hand against them, to overthrow them in the wilderness:

27 To 'overthrow their seed also among the nations, and 'to scatter them in the lands.

28 They 'joined themselves also unto 'Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked him to anger 'with their inventions: and 'the plague brake in upon them.

30 Then 'stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And 'that was counted unto him for righteousness unto all generations for evermore.

Jer. iii. 19. Ez. xx. 6. c Num. xiv. 11. Deut. i. 32. Heb. iii. 12, 19. iv. 2, 6, 14. Jude 5. d Num. xiv. 1-4. 27. Deut. i. 26, 27. m xcv. 7-9. Num. xiv. 22. Heb. iii. 7, 8, 15. f xcv. 11. Num. xiv. 28-35. Deut. i. 34, 35. Heb. iii. 11. g Gen. xiv. 22, 23. Deut. xxxii. 40, 42. Ez. xx. 15. Rev. x. 5, 6. i Heb. make them full. h xlv. 11. Lev. xxvi. 33. Deut. iv. 25, 27. xxviii. 37, 64, 65. xxxii. 26, 27. Ez. xx. 23. i Num. xxv. 1-3. 5. xxi. 16. Deut. iv. 3. xxxii. 17. Josh. xxii. 17. Hos. ix. 10. Rev. ii. 14. k xcv. 4-8. Jer. x. 8-10. 1 Cor. x. 19, 20. 1 Sam. xxi. 8. Deut. xxxii. 16-21. Ez. vii. 29. Rom. i. 21-24. m Num. xxv. 9. 1 Cor. x. 8. n Num. xvi. 6-8, 14, 15. Deut. xiii. 9-11. 15-17. Josh. vii. 12. 1 Kings xviii. 40, 41. Jonah i. 12-15. o Num. xxv. 11-13. Deut. xxiv. 13. Mark xiv. 3-5.

V. 16-18. (Notes, Num. xii. xvi. Marg. Ref.)—Saint, &c. (16.) Or, "The holy priest of JEHOVAH; whom he had chosen and sanctified to himself, as the type of our great High priest. (Notes, Deut. xxxiii. 8.)

V. 19-23. (Notes, Ex. xxxii.—xxxiv.) 'All idolaters renounce God to be their glory, when instead of him they worship any creature. .... 'It is to be hoped, that we shall never see a time, when the miracles of our redemption shall be forgotten;—and when the people shall solicit their teachers, to fabricate a new philosophical deity for them to worship, instead of the God of their ancestors.' (Horne.)—The place, even Horeb, where the Israelites made and worshipped the calf, and all the preceding miracles of mercy to them, and judgment on their enemies, which they had witnessed, constituted so many highly aggravating circumstances of their base and ungrateful conduct. And by parity of reason, is not the idolatry of professed Christians, especially of such as have access to the oracles of God, proportionably more heinous and inexcusable, than that of poor benighted pagans? the idolatry of papists, than that of the Chinese?—Moses stood before God, in behalf of Israel, by fervent prayer: but when he stood before Israel, protesting against their wickedness, and executing judgment on the idolaters; he was equally employed for the good of the nation, and his exertions were equally efficacious in preventing their destruction. (Notes, 28-31. Ex. xxxii. 7-14. 25-35. Deut. ix. ix. 2-18. Neh. ix. 7-18. Ez. xvi. 20-22. xx. 11-18.)

V. 24-27. (Notes, Num. xiii. xiv.) 'He solemnly swears, that not one of that wicked generation should ever come into Canaan; 'but all perish in the wilderness.' (Bp. Patrick.) (Notes, xcv. 10, 11. Num. xxxii. 6-15. Deut. i. 22-36. Heb. iii. 7-19. iv. 1-11. Jude 5.)—The prophetic threatenings in the twenty-sixth of Leviticus, the twenty-eighth of Deuteronomy, and other parts of the books of Moses, which are fulfilling at this day, seem also to be referred to. (Marg. Ref. Note, Deut. iv. 26-28. xxviii. 65-67.)

V. 28-31. (Notes, Num. xxv.) The word rendered "executed judgment," means also, "prayed," and is so translated in the common prayer-book; but the conduct of Phinehas, as recorded by Moses, shews that the translation here used is proper. He interposed, (for this seems the precise meaning of the word in this connection,) not merely by prayer, but as a magistrate, by punishing two most daring and audacious criminals.—The Septuagint renders it, "He made atonement."—This act declared his lively faith, and for his faith's sake, was accepted. (Notes, 19-23. Num. xxxi. 14-18. Deut. iv. 3, 4. Josh. xxii. 17. Hos. ix. 9, 10. Rev. ii. 14-16.)—Sacrifices of the dead. (28.) (Notes, xcv. 4-8. Is. viii. 19. Jer. viii. 9, 10. 1 Cor. x. 18-22.) The word signifies

A.M. 2959.

B.C. 1045.

i Num. xvi. 3. &c. k Ex. xxviii. 36. Lev. xxi. 6-8. 10-12. Num. xvi. 7. l Num. xvi. 29-33. xxvi. 10. Deut. xl. 6. m Num. xvi. 35-40. Heb. xii. 29. n Ex. xxxiii. 4-5. Deut. ix. 12-16. 21. Neh. ix. 18. 1 Cor. x. 7. o xxxix. 17. Jer. ii. 22. Rom. i. 22, 23. p Ex. xx. 4, 5. Is. xl. 18-25. q Is. lxviii. 11. 12. 42-51. Deut. xxxii. 17, 18. Jer. ii. 32. r Is. xlii. 2. xlv. 21. xliii. 8. Hos. i. 7. Luke i. 47. Tit. i. 3. ii. 10. iii. 4-6. s lxxvii. 13, 14. xxxv. 9. Deut. iv. 34. vi. 22. vii. 18, 19. Neh. ix. 10, 11. t lxxviii. 51. cv. 23, 27-28. u Ex. xiv. 25-28. xv. 10. x Ex. xxxii. 10. l. 32. Deut. ix. 13, 14. 19. 25. x. 10. Ez. xx. 3, 13, 14. y cv. 6. Num. xvi. 5. Matt. 18. John xv. 16. 19. z Ex. xxxii. 14. Jer. v. 1. Ez. xlii. 5. xlii. 30. Jam. v. 16. a Gen. xxv. 34. Num. xiii. 32. xiv. 31. Matt. xxii. 5. Heb. xii. 16. \* Heb. land of desire. b Deut. viii. 7-9. xi. 11, 12. c Num. xiv. 11. Deut. i. 32. Heb. iii. 12, 19. iv. 2, 6, 14. Jude 5. d Num. xiv. 1-4. 27. Deut. i. 26, 27. m xcv. 7-9. Num. xiv. 22. Heb. iii. 7, 8, 15. f xcv. 11. Num. xiv. 28-35. Deut. i. 34, 35. Heb. iii. 11. g Gen. xiv. 22, 23. Deut. xxxii. 40, 42. Ez. xx. 15. Rev. x. 5, 6. i Heb. make them full. h xlv. 11. Lev. xxvi. 33. Deut. iv. 25, 27. xxviii. 37, 64, 65. xxxii. 26, 27. Ez. xx. 23. i Num. xxv. 1-3. 5. xxi. 16. Deut. iv. 3. xxxii. 17. Josh. xxii. 17. Hos. ix. 10. Rev. ii. 14. k xcv. 4-8. Jer. x. 8-10. 1 Cor. x. 19, 20. 1 Sam. xxi. 8. Deut. xxxii. 16-21. Ez. vii. 29. Rom. i. 21-24. m Num. xxv. 9. 1 Cor. x. 8. n Num. xvi. 6-8, 14, 15. Deut. xiii. 9-11. 15-17. Josh. vii. 12. 1 Kings xviii. 40, 41. Jonah i. 12-15. o Num. xxv. 11-13. Deut. xxiv. 13. Mark xiv. 3-5.

p lxxviii. 40. lxxxi. 7. Num. x. 2-6. 13. q Num. xii. 23, 24. xxvii. 13, 14. Deut. i. 37. iii. 26. iv. 21. r Num. xx. 10, 11. s xxxix. i. cxli. 5. Gen. xxx. 1. xxxv. 16-18. Job ii. 10. xxxviii. 2. xl. 4. 5. xlii. 7. 8. Jam. iii. 2. t Josh. xv. 63. xvi. 10. xvii. 12-16. xxii. 12, 13. Judg. i. 19. 27-35. Matt. xvii. 19-21. u Num. xxxiii. 52. 55. 56. Deut. vii. 12, 23, 24. x. 16. 17. 1 Sam. xv. 3, 22, 23. x Josh. xiv. 63. Judg. i. 27-36. y Is. ii. 6. i Cor. v. 6. xv. 33. z lxxviii. 56. Ex. xxxv. 15, 16. Judg. ii. 12. iii. 5-7. x. 6. 2 Kings xvii. 8. —11. 16, 17. 2 Chr. xxxiii. 2-9. Ez. xvi. 15. &c. xx. 28-32. a Ex. xlii. 33. Deut. viii. 16. Josh. xlii. 13. Judg. ii. 3. b Deut. xii. 30. 33. xlviii. 19. 2. c lxxviii. 56. Ex. xxxv. 15, 16. Judg. ii. 12. iii. 5-7. x. 6. 2 Kings xvii. 8. —11. 16, 17. 2 Chr. xxxiii. 2-9. Ez. xvi. 15. &c. xx. 28-32. d Ex. xlii. 33. Deut. viii. 16. Josh. xlii. 13. Judg. ii. 3. b Deut. xii. 30. 33. xlviii. 19. 2. c lxxviii. 56. Ex. xxxv. 15, 16. Judg. ii. 12. iii. 5-7. x. 6. 2 Kings xvii. 8. —11. 16, 17. 2 Chr. xxxiii. 2-9. Ez. xvi. 15. &c. xx. 28-32. e Lev. xvii. 7. Deut. xxxii. 17. 2 Cor. xi. 15. 2 Chr. xxi. 20. Rev. ix. 20. d Deut. xxi. 9. 2 Kings xxi. 16. xiv. 4. Jer. ii. 33. Is. i. 10. xxxv. 33. Is. i. 15. xxvi. 21. Ez. vii. 23. xlii. 3. f Is. xlii. 5, 6. lxx. 3. Ex. xx. 18, 30, 31, 43. g Ex. xxxix. 16. Lev. xvii. 7. xx. 5, 6. Num. xv. 39. Jer. iii. 1, 2. Ez. xvi. 15, &c. xlii. 3, &c. Hos. ix. 1. Rev. xvii. 1-6. h xx. 5. 1 lxxviii. 59-62. Judg. ii. 14. 20. iii. 8. k Lev. xx. 33. Deut. xxxii. 19. 2. l lxxviii. 59-62. Judg. ii. 14. 20. iii. 8. m Deut. xxxii. 30. Judg. ii. 14. iii. 8. 12. iv. 1, 2. vii. 1-6. x. 7. &c. Neh. ix. 27, &c. n Deut. xxxviii. 25, 29, 33, 48. o Judg. ii. 16-18. 1 Sam. xii. 11. Neh. ix. 27, 28. p 29. i. l. lxxxi. 12. q Or, impoverished, or weakened. Judg. v. 8. vi. 6. 1 Sam. xiii. 19-22. q Judg. ii. 19. vi. 6-10. x. 10-16. 1 Sam. vii. 8-12. 2 Kings xv. 26, 27. r cv. 8. Lev. xvi. 40-42. 2 Kings xlii. 23. Luke i. 71, 72. s xc. 13. cxxxv. 14. Ex. xxxiv. 14. Deut. xxxii. 36. Judg. ii. 18. 2 Sam. xxiv. 16. Hos. xi. 8. Am. vi. 3, 6. t li. i. lxxix. 16. Is. lxiii. 7. Lam. iii. 32. u 1 Kings viii. 60. Ezra ix. 9. Jer. xv. 11. xlii. 12.

32 They 'angered him also at the waters of strife, 'so that it went ill with 'Moses for their sakes:

33 Because they provoked his spirit, so that 'he spake unadvisedly with his lips.

34 They 'did not destroy the nations, 'concerning whom the LORD commanded them:

35 But 'were mingled among the heathen, 'and learned their works.

36 And 'they served their idols: 'which were a snare unto them.

37 Yea, 'they sacrificed their sons and their daughters unto 'devils,

38 And 'shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and 'the land was polluted with blood.

39 Thus were they 'defiled with their own works, and 'went a whoring with 'their own inventions.

40 Therefore was 'the wrath of the LORD kindled against his people, 'insomuch that he abhorred 'his own inheritance.

41 And 'he gave them into the hand of the heathen: and 'they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 'Many times did he deliver them; but they provoked him 'with their counsel; and were 'brought low for their iniquity.

44 Nevertheless, 'he regarded their affliction, when he heard their cry:

45 'And he remembered for them his covenant, and 'repented according to 'the multitude of his mercies.

46 'He made them also to be pitied of all those that carried them captives.

dead men; and the idols of the gentiles were generally warriors, kings, or lawgivers, whom they deified when dead, as the papists worship dead saints.

V. 32, 33. (Notes, Num. xx.) "The wrath of man" found admission, and that "worketh not the righteousness of God." Thou, blessed Jesus, art the only perfect pattern of patience and love! O grant to all, but above all, to the pastors of thy flock, a spirit not easy to be provoked, and lips not hasty to speak unadvisedly. (Horne.)—'If so notable a prophet of God escape not punishment, though others provoked him to sin, how much more shall they be subject to God's judgment, who cause God's children to sin!' (Notes, Num. xxvii. 12-17. Deut. i. 3-7. iii. 23-28. Marg. Ref.)

V. 34. God commissioned Israel to execute his righteous sentence of extermination on the Canaanites, who had filled up the measure of their crimes; and, while many in every age declaim against them for the supposed cruelty of their conduct in this respect, they are repeatedly in Scripture charged with guilt for sparing those whom God had doomed to death; and their crime was awfully punished by its consequences. (Notes, Num. xxxi. 2. 14-18. xxxii. 51-56. Deut. vii. 1-4. Josh. vi. 21. xxii. 12, 13. Judg. ii. 1-5.)

V. 35-38. (Notes, lxxviii. 56-60. 1 Kings xvii. 7-17. Jer. ii. 10-13. 33-37. Ez. xvi. 15-22. xx. 25, 26. xxiii. 39. Marg. Ref.)—Devils, (37.) (Note, Deut. xxxii. 17.)—No instance is recorded in which the Israelites were guilty of this most horrid crime, till long after the days of David; and this circumstance seems to favour the opinion, that the psalm was composed by some other person, during the captivity. The Israelites, however, in the days of the judges might imitate the idolaters among whom they lived, in this, as well as in their other abominations; though it is not expressly recorded. And no allusion is made in any part of the psalm to the rebellions and idolatries of the kings of Judah, or of Israel, to the golden calves worshipped by the latter, or to the profanations of the temple by the former; yet these are prominent subjects in the enumeration given by other inspired writers, of the crimes which provoked God to cast off Israel, and to punish Judah by the Babylonish captivity; and would scarcely have been passed over in entire silence, if the psalm had been written after those events.—Indeed, it would be wonderful, in that case, that nothing should be said, either about the temple, or Jerusalem, or any of the kings of Judah, good or bad.

V. 39. (Notes, Ex. xxxiv. 11-17. Lev. xvii. 3-7. xx. 2-6. Jer. iii. 1-3. Rev. xvii. 1-6.)

V. 40-45. The history contained in the book of Judges, and in the former part of the first book of Samuel, and especially those parts of it which are



47 \*Save us, O LORD our God, and \*gather us from among the heathen, \*to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. \*Praise ye the LORD.

10-12. a xli. 13. lxxii. 18, 19. lxxxix. 52. 1 Chr. xxix. 10. 1 Cor. xiv. 16. + Heb. Hallelujah. 1.

A.M. 3468.

B.C. 535.

## PSALM CVII.

Exhortations to praise God, for redemption from captivity, and guidance in perilous journeys to a safe habitation, 1-9; for deliverance from prison, 10-16; for recovery from sickness, 17-22; for preservation when in imminent danger of shipwreck, 23-31; and for the care of his providence over the affairs of men, 32-43.

**O** \*GIVE thanks unto the LORD, for he is \*good: \*for his mercy endureth for ever.

2 Let \*the redeemed of the LORD say so, whom he hath redeemed \*from the hand of the enemy;

Exxxv. 16. Deut. xlii. 1. xli. 22, 23. Luke i. 61. xxiv. 28. Gal. iii. 13. Tit. ii. 14. 1 Pet. i. 18, 19. e cvii. 10. Deut. vii. 8. Jer. xv. 21. xxxi. 11. Mic. iv. 10. Luke i. 74.

referred to in the margin, form a full comment on these verses. (Notes, Lev. xxvi. 11, 12. Deut. xxxii. 19, 20. Zech. xi. 7-9.)

V. 46. Had the several nations, into whose hands God successively sold Israel for their sins, determined on extirpating them, as they had the Canaanites, there was, in many instances, nothing sufficient to hinder them; but the Lord inclined the hearts of the conquerors to compassionate their slaves and captives, and thus the effects of their vehement resentment were prevented. The Israelites, being *pitied*, were only impoverished and enslaved, and not destroyed. (Notes, Ezra vi. 22. vii. 27, 28. Jer. xlii. 12.)

V. 47, 48. (Note, 1 Chr. xvi. 35, 36.)—If David did not write this psalm, but it was composed by some prophet during the captivity, the writer took this passage from David's psalm, and applied it to the state of the Jews in his own time.—Indeed, the words are very applicable to the present condition of the Jews; and will doubtless be used by them when the veil shall be taken from their hearts, and they shall turn to the Lord. (Notes, xli. 11-13. lxxii. 17-19. lxxxix. 52. Neh. ix. 5. Matt. v. 13.)—‘Let the great LORD of all the world, who has been so gracious to Israel as to choose them for his own peculiar people, be most heartily blessed and praised. Let all generations bless him, as long as the world shall last, and to eternity; and let all his people concur in these desires, and wish it may be so. Let them all praise the LORD, and desire that he may be praised.’ (Bp. Patrick.)—Triumph, &c. (47.) “Glory in thy praise.” (1 Chr. xvi. 35.) The original word is the same in both places.—This psalm also concludes with HALLELUJAH.

## PRACTICAL OBSERVATIONS.

V. 1-27. None of our sins or sufferings should prevent our ascribing glory and praise to the Lord, and thanking him for his undeserved and everlasting goodness and mercy. Indeed, the more unworthy we are, the more admirable is his kindness in continuing to us any of our comforts and hopes. “But who can utter the mighty acts of the LORD, or shew forth all his praise!” This as much exceeds our ability, as it does to fulfil the whole of his righteous law without defect or failure; yet they, who depend on the Redeemer's righteousness, will copy the example of his persevering obedience, and endeavour, both by word and deed, to shew forth his praises as they are able. These are indeed a happy people; for sin is the only cause of all the misery in the universe. How absurd, then, is it for men to amuse themselves with the notion of a religion, which they fancy will save and bless them, without rendering them obedient to the will of God!—Multitudes, indeed, abuse their outward privileges, and many professed Christians run into extravagant sentiments, and inconsistent practices; yet God hath a people in every age who enjoy his favour, and experience the power and comfort of his salvation; whom he hath chosen to himself, and to whom he will do good; who are holy and happy under his government and protection; and for whom gladness, and victory, and eternal glory are reserved. Let us pray earnestly and constantly to be thus remembered and distinguished, and to participate their privileges and felicity. We shall not be excluded from this favour, though “we have sinned with our fathers, and done very wickedly,” if, indeed, we are truly humbled for our iniquities.—But when man is left to himself, no miracles, mercies, warnings, or judgments, will, deeply and durably, influence his heart to trust and serve the Lord. We have, then, no right to charge our misery upon our father's sins, seeing we have copied, and, perhaps, exceeded them; rather, we should be humbled, to reflect how we arise, one generation after another, “an increase of sinful men, to provoke the LORD to anger;” so that, if he did not save us for his own name's sake, and to the praise of his glorious power and grace, we should all perish without remedy.—In reviewing our past lives, we shall often find that the *timing* of our rebellions has exceedingly aggravated the guilt of them. We have, perhaps, distrusted the LORD, after having just before experienced his merciful interpositions in our favour. When remarkable deliverances have excited a transient joy and gratitude, we have speedily forgotten all, and relapsed into murmurs and disobedience! Under distress of conscience, we have, perhaps, been ready to say to the LORD, ‘Save our souls, and deal with us in all other things as thou pleasest;’ yet, it may be, ere long we have grown impatient of poverty and hardship, have lusted after some worldly indulgence, and tempted instead of trusting Providence; and thus have we provoked God to send “leanness into our souls,” or to inflict severe corrections upon us, in order to bring us to a sense of our folly. We cannot but know that we have often given way to envy, ambition, and self-preference; and instead of sitting down quietly “in the lowest place” of his church, (which is far too good for such vile sinners,) and rejoicing in the gifts and usefulness of his saints and ministers, we have been secretly repining, or openly rivaling or censuring them. So that, even the believer will see abundant cause to say, “It is of the LORD's mercies that I am not consumed,” after the example of Korah and his company. Often have we, forgetful of the terrors of mount Sinai, and of the scene exhibited on mount Calvary, and of our marvellous deliverance from the hand of our enemy, been setting up idols in our hearts, and cleaving to some forbidden object; so that, if a greater than “Moses had not stood in the breach, to turn away the anger of the LORD;” we should have provoked him to destroy us. Even though we have not entirely disbelieved the word of God, or despised the heavenly inheritance, yet the feebleness of our desires, and the weakness of our faith, and our eagerness about worldly things, have frequently argued a very perverse, ungrateful, and carnal frame of spirit.

In short, we have put the patience of the Lord himself to trial, and no other could have borne with us; we have brought upon ourselves many rebukes and corrections; we have continual reason to join humiliation with our gratitude; and though the Lord has many a time delivered us, and renewed our comforts, yet we have again provoked him, and have been brought low for our iniquity. Still, however, mercy hath prevailed; he hath heard our prayers, remembered his covenant, and spared us for his name's sake.

V. 28-48. If the *real* Christian's review of his past conduct affords so much ground for humiliation, the case of *professed* Christians is still worse. A great part of the visible church has forgotten God our Saviour, and turned aside to the worship of molten images, saints, and angels; changing, like Israel, their “glory into the similitude” of their fellow-creatures. Vast multitudes seem desirous of discarding the God and Saviour of the Bible, and substituting in his place, a *philosophical deity*, not indeed the work of their own hands, but the creature of their own imaginations, and no more a just resemblance of JEHOVAH, than the golden calf was. Among those who do not adopt such sentiments, we find conformity to the world, in its vainest if not most criminal practices; the indulgence, instead of the mortification, of every carnal lust; nay, an imitation of the lewdness, excesses, extortions, oppressions, and cruelties of the heathen, even to the polluting of the lands where they live, with the blood of vast multitudes sacrificed to their avarice. And numbers train up their children in vanity and vice, and in contempt of every thing sacred; as if they meant that they should be devoted to Satan, and were determined to murder their precious souls. Whilst nations professing Christianity are, openly and generally, guilty of such enormities; no wonder that the wrath of the Lord is kindled against them; and if, after repeated deliverances, he brings them very low for their iniquities; except a general and deep repentance, and “works meet for repentance,” intervene, there can be no prospect but of increasing calamities and confusion. It would be well, if those, who fill up the important stations of legislators and magistrates, were inspired with the intrepid zeal of Phinehas, to execute judgment upon daring criminals: this would be “accounted to them for righteousness” by the Judge of the world, however it were blamed by the criminals, or their abettors. Every one of us, however, should imitate Moses, by “standing in the breach to turn away the wrath” of God from a guilty land; both by our earnest and persevering prayers, and by our zealous endeavours to promote reformation, and the revival of true religion, in our several circles. But it behoves us, in our zeal against sin, and sinners, to watch over our own passions and expressions; lest we speak unadvisedly with our lips, and it should go ill with us also for their sakes.—Our general duty is, however, the most pleasant and the safest; and when many are left in any church or nation, who attend to the duties of their several stations, there remains a hope that God will turn away his wrath, and not destroy them. Let us then beseech him to separate his church, and to distinguish his professed people, from the heathen, by his sanctifying grace; and to unite them in love, that they may “give thanks unto his holy name, and triumph in his praise.” Let us beseech him to bring again into his church the poor dispersed Jews: let us bless his name for our peculiar mercies, and desire that our God may be universally and everlastingly praised; and that all the people of the earth may say, “Amen; Hallelujah.”

## NOTES.

PSALM CVII. V. 1-7. It is probable that this psalm was composed by David, if he indeed were the author of the two preceding psalms: as those relate to the LORD's dealings with Israel; and this calls our attention to his providential care of mankind in general. But, whilst we primarily notice the *literal* sense; we shall also perceive, that the instances, which are selected are pictures, or similitudes, of the blessings pertaining to salvation.—There seems in these verses some reference to the deliverance of Israel out of Egypt, their wanderings in the desert, and their settlement in Canaan; yet they do not exactly, or exclusively, apply to these events. The Israelites were not gathered out of the lands, from the east, west, north, and south: but they were redeemed from the power of Pharaoh; and wandered in the wilderness, and hungered and thirsted, and were led far round, yet in a right way; (Notes, Deut. viii.) For a long time, they “found no city to dwell in,” (Note, Num. xiv. 27-30;) at length they were settled in a land, where cities were ready prepared for them, and where they were abundantly satisfied with every earthly blessing.—The case of travellers in those countries seems also referred to. A number of people, collected from all quarters, march together through the sandy deserts; where they are liable to be assaulted by freebooters, and are in danger of losing their way, or of perishing by hunger and thirst. But when they are in trouble, and call upon the LORD, he delivers them from their enemies and dangers, and guides them, in his providence, to the cities which they mean to inhabit.—The words likewise exactly describe the case of those, whom the LORD hath redeemed from the bondage of Satan, and collected from all parts of the earth; who pass through the world as a perilous and dreary wilderness; who are often ready to faint through troubles, fears, and temptations; who learn to call upon the LORD in every danger and difficulty, and are guarded, fed, and refreshed, till they at length arrive at that city, which the LORD hath prepared for their habitation; where their longing souls will be for ever satisfied with his goodness.—Perhaps the recovery of the Jews from their dispersions, was also predicted; as the conclusion of the foregoing psalm seems peculiarly applicable to their present condition (Note, cvi. 47, 48. Marg. Ref.)



3 And 'gathered them out of the lands, from the east, and from the west, from the north, and \*from the south.

4 They \*wandered in the wilderness in a solitary way: they found no city to dwell in.

5 <sup>b</sup> Hungry and thirsty, their soul fainted in them.

6 Then 'they cried unto the LORD in their trouble, and <sup>k</sup>he delivered them out of their distresses.

7 And 'he led them forth by the right way, \*that they might go to a city of habitation.

8 "Oh that *men* would \*praise the LORD for his goodness, and for 'his wonderful works to the children of men!

9 For 'he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such \*as sit in darkness and in the shadow of death, *being* 'bound in affliction and iron;

11 Because 'they rebelled against the words of God, and \*contemned the counsel of the Most High:

12 Therefore 'he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then \*they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He 'brought them out of darkness and the shadow of death, and <sup>b</sup> brake their bands in sunder.

15 Oh 'that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

p xl. 5. lxxviii. 4. xli. 4. Dan. iv. 2, 3. vi. 27. Jer. xxi. 14. 25. Matt. v. 6. Luke i. 53. Rev. vii. 16, 17. r Job iii. 5. Is. ix. 2. Matt. iv. 16. xlii. 13. Luke i. 79. s cv. 18. Ex. ii. 23, 24. 2 Chr. xxxiii. 11. Job xxxv. 8. Lam. i. 13. 14. 15. 16. 17. Rom. vi. 20, 21. t lxxviii. 6. lxx. 43. Is. lxiii. 10, 11. Lam. iii. 39-42. v. 15-17. u lxxviii. 24. 2 Chr. xlv. 16. lxxviii. 10. Prov. i. 25, 30, 31. Is. v. 19. Jer. xlv. 16. Luke vii. 30. xvi. 14. Rom. i. 28. x Ex. ii. 23. v. 18, 19. Judg. x. 16-18. xvi. 21, 30. Neh. ix. 37. Is. li. 19, 20, 23. lli. 5. Lam. v. 5, 6. Luke xv. 14-17. y xviii. 40, 41. cxlii. 4. 2 Kings vi. 26, 27, 33. Is. lxiii. 5. z 6. 19, 28. xviii. 6. cxvi. 3-5. Ex. iii. 7, 8. Judg. iv. 3. &c. vi. 6-10. x. 10, &c. 2 Chr. xxxiii. 12, 13, 18, 9. Jer. xxxi. 18-20. a 10. Job iii. 5. x. 21, 22. xv. 22, 30. xix. 8. xxxiii. 30. xlii. 10-12. Is. lxiii. 16. lxx. 9. lxi. 1-3. Eph. v. 8. 1 Pet. ii. 9. b cii. 20. cv. 19, 20. cxvi. 16. cxlv. 7. Job xxxvi. 8. Is. lxi. 1. Jer. lli. 31-34. Zech. ix. 11, 12. Acts v. 19, 25. xii. 7-10. xvi. 26. c 8, 21, 31. cxvi. 17-19.

V. 8, 9. "They shall acknowledge," (or, "Let them acknowledge,") to JEHOVAH, his mercy, and his wonders to the children of Adam, &c. The kindness and compassion of God to the sons of fallen Adam, in abundantly supplying their temporal wants, demands the return of admiring praise and thanksgiving: but his mercy, in providing for the spiritual wants of perishing sinners, and thus satisfying the longing soul, and filling the hungry soul with goodness, is most astonishing: and to eternity every one of the redeemed, with all his powers, will celebrate this goodness of the Lord, and his wonderful works to the sons of Adam. (Notes, xxxiv. 9, 10. xxxvi. 5-9. civ. 27-30. Luke i. 46-55.) Our translation is not strictly literal; yet it gives the evident sense of the passage; and it has a peculiar animation, as repeated after every instance of the Divine goodness and mercy. (Marg. Ref.)

V. 10-16. The psalmist next selected the case of *prisoners delivered from their confinement*. We are led to conceive of persons shut up in a dark and unwholesome dungeon, barricaded on ever side by gates of brass and bars of iron, and loaded with galling fetters; condemned to die, and hourly expecting to be led to execution. This they are supposed to have merited by their crimes; having both violated the laws of man, and rebelled against the word of God. In this deplorable condition, bowed down with pain and anguish of spirit, they are represented as praying to the Lord; and, by his power over the hearts and affairs of men, as marvelously set at liberty. Multitudes, through successive generations, have doubtless experienced such an unmerited and unexpected escape: and the deliverance of the Jews from their captivity in Babylon, must occur to the mind of the attentive reader, with many particular instances recorded in Scripture. (Notes, 2 Kings xxv. 27-30. 2 Chr. xxxiii. 11-19. Marg. Ref.)—But it is also a shadow of the sinner's deliverance from a far worse confinement. By rebellion against God, men are brought under the condemnation of his holy law; and Satan, by means of their lusts, hath obtained dominion over them, and holds them fast in the most miserable bondage. This the awakened sinner discovers, and becomes sensible of his guilt, misery, and danger: and, having struggled hard, but in vain, for deliverance, he finds there is no help for him but in the mercy and grace of God. For this he seeks by earnest prayer: and thus he receives liberty and peace. (Notes, Is. xlv. 1-6. lxx. 9-13. lli. 2, 3. lx. 1-3. Zech. ix. 11, 12. Luke iv. 16-22. Acts xxvi. 16-18.)—Let us revert to the poor prisoner before described: if a free pardon be sent him, his chains are soon knocked off; the gates and bars of iron and brass fly open; the jailor hath no longer power to detain him, the gloom, horror, and despair of the dungeon are exchanged for the cheerful light of the sun and the wholesome air; the company of malefactors, the presence of the keeper, the rattling of chains, the expectation of the executioner with the implements of death, and the squalid attire of a prison, are changed for his own house, the society and congratulations of his friends and relatives, and all the comforts of liberty. All this is in a measure the case with the true Christian in this world: but at the resurrection, when the gates of the

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f cvi. 47. Is. xi. 11-16. xliii. 6. 6. xlix. 12. Jer. xxxi. 14. xxxi. 8. 10. Ez. xxxvi. 24. xxxix. 27, 28. Rev. v. 9.

\* Heb. from the sea.

g 40. Gen. xxi. 14-16. Num. xiv. 33. Deut. viii. 15. Job xii. 24. Ez. xxxiv. 6. 12. Heb. xi. 38. Rev. xii. 6.

h Judg. xv. 18, 19. 1 Sam. xxx. 11. 12. Is. xlv. 15, 7. Jer. xiv. 19. Lam. ii. 19. Mark viii. 2, 3.

i 13. 19, 28. 1. 15. xci. 15. Is. xlii. 17, 18. Jer. xxxix. 12-14. Hos. v. 15. Heb. iv. 15, 16.

k 2 Cor. i. 8-10. xii. 8-10. 2 Tim. iii. 11. 1 lxxviii. 20. lxxviii. 52. cxviii. 16. Ezra viii. 21-23. Is. xxx. 21. xxxv. 8-10. xlviii. 17.

l xlv. 8-11. lxxviii. 13, 14. Jer. vi. 16. xxxi. 9. 2 Pet. ii. 15, 21. m 4. 36. Neh. xi. 3. Jer. xxxi. 24. 38-40. xxxviii. 10-13. Heb. xi. 9, 10. lvi. xii. 22. Rev. xxi. 2.

n 15. 21. 31. lxxviii. 13-16. Deut. v. 29. xxxiii. 29. Is. xlviii. 18.

o xxvi. 3. xcii. 1. 2. cxlviii. 1. Is. lxiii. 7. Is. lv. 1-3.

p xl. 5. lxxviii. 4. xli. 4. Dan. iv. 2, 3. vi. 27. Jer. xxi. 14. 25. Matt. v. 6. Luke i. 53. Rev. vii. 16, 17. r Job iii. 5. Is. ix. 2. Matt. iv. 16. xlii. 13. Luke i. 79.

s cv. 18. Ex. ii. 23, 24. 2 Chr. xxxiii. 11. Job xxxv. 8. Lam. i. 13. 14. 15. 16. 17. Rom. vi. 20, 21. t lxxviii. 6. lxx. 43. Is. lxiii. 10, 11. Lam. iii. 39-42. v. 15-17. u lxxviii. 24. 2 Chr. xlv. 16. lxxviii. 10. Prov. i. 25, 30, 31. Is. v. 19. Jer. xlv. 16. Luke vii. 30. xvi. 14. Rom. i. 28. x Ex. ii. 23. v. 18, 19. Judg. x. 16-18. xvi. 21, 30. Neh. ix. 37. Is. li. 19, 20, 23. lli. 5. Lam. v. 5, 6. Luke xv. 14-17. y xviii. 40, 41. cxlii. 4. 2 Kings vi. 26, 27, 33. Is. lxiii. 5. z 6. 19, 28. xviii. 6. cxvi. 3-5. Ex. iii. 7, 8. Judg. iv. 3. &c. vi. 6-10. x. 10, &c. 2 Chr. xxxiii. 12, 13, 18, 9. Jer. xxxi. 18-20. a 10. Job iii. 5. x. 21, 22. xv. 22, 30. xix. 8. xxxiii. 30. xlii. 10-12. Is. lxiii. 16. lxx. 9. lxi. 1-3. Eph. v. 8. 1 Pet. ii. 9. b cii. 20. cv. 19, 20. cxvi. 16. cxlv. 7. Job xxxvi. 8. Is. lxi. 1. Jer. lli. 31-34. Zech. ix. 11, 12. Acts v. 19, 25. xii. 7-10. xvi. 26. c 8, 21, 31. cxvi. 17-19.

d Judg. xvi. 3. Is. xlv. 1. 2. Mic. ii. 13.

e xiv. i. xcii. 6. Prov. i. 22. vii. 7. 22.

f xxxviii. 1-8. Num. xli. 33, 34. xii. 10-13. xxi. 5-9. Is. lvii. 17, 18. Jer. ii. 19.

g Job xxxiii. 19-22.

h ix. 13. lxxviii. 3. Is. xlviii. 10.

i 6. 13. 28. xxx. 8-12. xxxiv. 4. 6. lxxviii. 34. 35. cxvi. 4-8. Jer. xxxiii. 3.

k cxlviii. 15. 19. 2 Kings xx. 4. 5. Matt. viii. 8.

l xxx. 2, 3. cxli. 3, 4. cxlvii. 3. Num. xli. 8, 9. Job xxxiii. 23-26.

m xlix. 15. lvi. 13. Job xxxiii. 28-30.

n 8. 15. 31. 2 Chr. xxxii. 25. Luke xlviii. 18.

o 1. 14. cxvi. 12. 17. Lev. vii. 12. Heb. xlii. 15. 1 Pet. ii. 5, 9.

p ix. 11. lxxviii. 28. cv. 1. 2. cxlviii. 17. Is. xli. 4.

\* Heb. singing.

q xlviii. 7. Ez. xlviii. 26. Acts xxvii. 9. &c. Rev. xviii. 17.

r xcv. 5. civ. 24-27. Job xxxviii. 8-11. s xxxv. 7. cxlviii. 8. Jonah i. 4, &c. t xcii. 3, 4. Matt. vii. 24. John vi. 18. u xlii. 14. cxix. 23. Is. xlii. 7. Nah. ii. 10. x Job xii. 25. Is. xix. 14. xxix. 4, 19. y Acts xlviii. 15-20. z Heb. all their wisdom is swallowed up. Job xxxvii. 20. Is. xix. 3. Marg. z 6. 13. 19. Jonah i. 5, 6. 14. Matt. viii. 25. Acts xxvii. 23-25. a lxxv. 7. lxxix. 9. Jonah i. 15. Matt. viii. 26. Mark iv. 39-41. Luke viii. 23-25. b John vi. 21.

16 For 'he hath broken the gates of brass, and cut the bars of iron in sunder.

17 'Fools, 'because of their transgression, and because of their iniquities, are afflicted.

18 Their soul 'abhorreth all manner of meat; and <sup>b</sup>they draw near unto the gates of death.

19 Then 'they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 He \*sent his word and 'healed them, and \*delivered them from their destructions.

21 Oh 'that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 And let them \*sacrifice the sacrifices of thanksgiving, and 'declare his works with \*rejoicing.

23 They \*that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and 'his wonders in the deep.

25 For 'he commandeth, and 'raiseth the stormy wind, which 'lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; 'their soul is melted because of trouble.

27 They reel to and fro, and \*stagger like a drunken man, and 'are at their wit's end.

28 Then \*they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He \*maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so <sup>b</sup>he bringeth them unto their desired haven.

grave shall be thrown open, and sin and death shall be finally done with; his deliverance and his gratitude will together be perfected. (Note, 8, 9. Marg. Ref.)

V. 17-22. The next selected case is that of *recovery from sickness*, especially when it hath been the effect of licentiousness, or iniquity: for though all diseases spring from sin, yet some are more immediately the effect of men's personal transgressions. (Note, John v. 10-15.) The righteous providence of God hath connected several loathsome and dreadful diseases, with different kinds of excessive or forbidden gratifications: yet men rush forward without regard to consequences: thus, "fools, because of their transgressions, are afflicted." Loss of strength and appetite are attended with excessive pain, and death presents itself before their affrighted minds: then the most profane will sometimes cry unto the Lord; and though their prayer is often the mere instinctive voice of distress, and only means, "Torment me not; yet he frequently hears them, and unexpectedly restores their health and strength. (Notes, Job xxxiii. 19-30.)—Probably, Christ by his powerful word healed some of this description when he was on earth: and all his miracles were emblematic of his healing the worst diseases of our souls. We are as fallen creatures, prone to pride, ambition, envy, malice, covetousness, and sensual lusts: but most men exceedingly increase these fatal distempers by habits of indulgence. The convinced sinner knows that these maladies must terminate in hopeless misery, unless cured; and he finds by experience, that he can increase, but cannot remedy them: he even feels his carnal inclination recoil at those things, which should be the nourishment of his soul, and he often apprehends that his destruction is inevitable. But he cries unto the Lord in this emergency, and by his word and Spirit his soul is gradually restored to health and holiness.—The original is future, "He will save." &c. implying an encouragement to all, in every age and land, who feel their misery, to cry unto God for help: and a call on those who are helped to bless God, for his mercies, and to excite others to seek the same blessings. (Note 8, 9.)—Sacrifice, &c. (22.) (Marg. Ref.)

V. 23-30. The case of *mariners* is next selected. They transact their business upon the unstable and tempestuous ocean; and there witness scenes, and experience deliverances, of which others can scarcely form a conception. When, at the command of that God, whom the winds and waves obey, a storm ariseth; their situation becomes most tremendous, and it seems every moment as if the vessel must be swallowed up by the raging billows. In this perilous situation, the most courageous are often dismayed: they are tossed about by the violent motion of the vessel; as if they staggered through drunkenness; and, being baffled in all their efforts, "all their wisdom is swallowed up," and the most skilful and experienced are at a loss what further to do, to escape impending death. But when they call upon the Lord in their distress, they are often rescued, as from the very jaws of destruction, by the ceasing of the storm, or by some unexpected way of escape; and their terror is succeeded by pro-



31 'Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the water-springs into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

Zeph. ii. 9. 13. h 1 Kings xviii. 5. Jer. xiv. 3. Am. iv. 7. 8. i Gen. xlii. 10. 13. xli. 25. Deut. xxix. 25-28. Is. xxxiii. 13-15. \* Heb. saltness. Gen. xiv. 3. Ez. xlviii. 11. k exiv. 8. Num. xli. 16-18. 2 Kings iii. 16-20. Is. xxxv. 6. 7. xli. 17-19. xlv. 3-5. Ez. xlvii. 6-12. l exlvi. 7. Luke i. 33. m 7. Acts xviii. 26. n Is. xxxvii. 30. Jer. xlix. 5. xlii. 5. Ez. xxviii. 26. Am. ix. 13-15. o lxx. 9-13. Gen. xxvi. 12. Joel i. 10-12. Hag. i. 5. 6. 10. 11. li. 16-19. Zech. viii. 12. Acts xiv. 17. 1 Cor. iii. 7. 2 Cor. ix. 10.

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c 8. 15. 21. ciii. 2. cy. Hos. ii. 8. Jonah i. 16. ii. 9. Mic. vi. 4. 5. Rom. i. 20. 21. 2 Tim. ii. 2. Heb. xiii. 15.

d lxxi. 17. lxxii. 18. 19. lxxviii. 11. 14. cv. 2. Rev. xv. 3. e xviii. 46. xlv. 10. xcix. 5. 9. Ex. xv. 2. Is. xii. 4. xxv. 1.

f xxii. 22. 23. xl. 9. 10. cxi. 1. exix. 46. Acts iv. 8-12.

g 1 Kings xvii. 1. Is. xlii. 19-21. xix. 9-10. xxxiv. 9. 10. xlii. 15. xlv. 27. 1. 2. Ez. xxx. 12. Joel i. 4. 20. Nah. i. 4.

i Gen. xlii. 10. 13. xli. 25. Ez. xlviii. 11. k exiv. 8. Ez. xlvii. 6-12. l exlvi. 7. Luke i. 33. m 7. Acts xviii. 26. n Is. xxxvii. 30. Jer. xlix. 5. xlii. 5. Ez. xxviii. 26. Am. ix. 13-15. o lxx. 9-13. Gen. xxvi. 12. Joel i. 10-12. Hag. i. 5. 6. 10. 11. li. 16-19. Zech. viii. 12. Acts xiv. 17. 1 Cor. iii. 7. 2 Cor. ix. 10.

p exxviii. 1-6. Gen. i. 28. ix. 1. xii. 2. xvi. 16. 20. Ex. ii. 7. Deut. xxviii. 4. 11. xxx. 9. Jer. xxxv. 19. Ez. xxxiii. 26.

q exlv. 13. 14. Gen. xxx. 43. xxxi. 9. Ex. ix. 3-7. xli. 38. Deut. vii. 14. Prov. x. 22.

r xxx. 6. 7. Gen. xlv. 1. Ruth i. 20. 21. 1 Sam. ii. 5-7. 2 Kings iv. 8. viii. 3. Job i. 10. &c.

s Is. xli. 13. 14. ii. 23. 24. Judg. vi. 3-6. 2 Kings x. 32. xiii. 7. 22. xiv. 26. 2 Chr. xv. 3. 6. Jer. x. 21-26. Judg. i. 6. 7. iv. 21. 1 Sam. v. 9. vi. 4. 1 Kings xix. 19. 2 Kings ix. 35-37. Dan. iv. 33. v. 5. 6. 18-28. Acts xii. 23. Rev. xix. 18.

x 4. Job xii. 24. Jer. xlii. 15-18. t Or, void place. y exlii. 7. 8. Ruth iv. 14-17. 1 Sam. ii. 8. Esth. viii. 15-17. Job v. 11. viii. 7. xi. 15-19. xlii. 10-12. Jer. lii. 31-34. Jam. v. 11. z Or, after. 1 Kings xix. 19. 2 Kings ix. 35-37. Dan. iv. 33. v. 5. 6. 18-28. Acts xii. 23. Rev. xix. 18.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low, through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

33. 34. t Job xii. 21. Is. xliii. 8. 9. u lxxviii. 68. Ex. viii. 3. 17. 24. Josh. x. 21-26. Judg. i. 6. 7. iv. 21. 1 Sam. v. 9. vi. 4. 1 Kings xix. 19. 2 Kings ix. 35-37. Dan. iv. 33. v. 5. 6. 18-28. Acts xii. 23. Rev. xix. 18. x 4. Job xii. 24. Jer. xlii. 15-18. t Or, void place. y exlii. 7. 8. Ruth iv. 14-17. 1 Sam. ii. 8. Esth. viii. 15-17. Job v. 11. viii. 7. xi. 15-19. xlii. 10-12. Jer. lii. 31-34. Jam. v. 11. z Or, after. 1 Kings xix. 19. 2 Kings ix. 35-37. Dan. iv. 33. v. 5. 6. 18-28. Acts xii. 23. Rev. xix. 18.

portionable gladness, when they arrive safe at their destined harbour. (Notes, Jon. i. 4-16. Matt. viii. 24-27. Acts xxvii. 14-44.) This too may be a picture of those terrors and that distress of conscience, which many experience, when they first apply their minds to religion: and of those deep scenes of trouble and temptation, which some, far more than others, pass through, in their subsequent course: in which, like Job, they seem to be set up as marks, at which Satan is permitted to shoot all his fiery darts; and by every suggestion to fill them with hard thoughts of God, and desperate conclusions concerning themselves. These are, like the mariner, exposed to tempests unknown to others; and are sometimes almost at their wit's end: yet in answer to their cries, the Lord turns their storms into a calm, and causes their trials to terminate in gladness and praise. (Note, Job iii. 1. ix. 14-21. P. O. 14-35.)

V. 31, 32. 'Oh that they, who are thus unexpectedly preserved, would never forget to make their thankful acknowledgments to the Lord for his singular kindness; but every where proclaim what wonders he hath done for them!—Let them magnify his power and goodness in the great assemblies of the people, especially in his temple.—Let them praise him in the supreme court of the kingdom; that judges and governors may be excited to make Him their trust and confidence.' (Bp. Patrick.) (Notes, xxii. 22-24. xl. 9, 10. cxix. 46. cxxviii. 4. 5. Matt. x. 16-18.)

V. 33-43. The righteous Lord effects changes as he pleases, in the face of nature and the affairs of nations; drying up rivers, and turning well-watered fertile countries into barren deserts, for the wickedness of the inhabitants. Thus Canaan itself is now remarkable for its sterility. (Note, Deut. xxix. 20-25.)—On the contrary, other regions, which were barren and uncultivated, in the course of his providence become most fruitful and flourishing; where colonies of destitute persons build cities, cultivate the lands, and are blessed and increased exceedingly. (Note, 1-7.)—The casting of the Jews out of the church, and the preaching of the gospel to the Gentiles, answer to this picture. The well-watered and fruitful soil is become dry and barren: while the wilderness is filled with pools of water and wells of salvation. (Notes, Is. xlii. 13-16. xxx. 23-25. xxxii. 15-20. xxxv. 1. 2. 5-7. xli. 17-20. xlii. 14-21. xlv. 3-5. lv. 12, 13.) The gospel flourished for a time exceedingly amongst the Gentiles; but it has been brought low and minished, in different places, through oppression and persecution, and internal corruptions or divisions: yet contempt hath repeatedly been poured upon persecuting princes; and even upon such as, pretending friendship, have attempted to lord it over God's heritage; so that they have been bewildered and infatuated in their counsels, like men who have lost their way: (Notes, 2 Kings iii. 7-14. Is. xxiii. 8, 9.) whilst the poor and persecuted church of God has been revived from the dust, and again increased and prospered. This will be more eminently the case in future times, when the righteous will see it and rejoice, and all iniquity will be finally silenced. (Notes, Rom. ii. 4-6. iii. 19, 20.) In the mean while, the wise will notice these varied dispensations of providence, and will learn to walk in those ways, in which the lovingkindness of the Lord may be understood and experienced. (Notes, lxxv. 7-9. Hos. xiv. 9.)—A truly wise person will treasure up in his heart the contents of this most instructive and delightful psalm. By so doing, he will fully understand—the weakness and wretchedness of man, and the lovingkindness of God; who, not for our merits, but for his mercy's sake, dispelleth our ignorance, breaketh off our sins, healeth our infirmities, preserveth us in temptations, placeth us in the church, enricheth us with his grace, sheltereth us from persecution, blesseth us in time, and will crown us in eternity.' (Bp. Horne.)—Barrenness, (34.) Saltness, (Marg.) (Notes, Gen. xiv. 1-3. Deut. xxix. 20-25. Ez. xlviii. 11.)

#### PRACTICAL OBSERVATIONS.

V. 1-22. Wherever we turn our thoughts, we perceive the effects of the Lord's goodness and mercy, which should excite our grateful praises: but the redeemed alone will unfeignedly thank him even for providential benefits.—The bible instructs us, and faith will enable us, to perceive the hand of God in those events, which unbelief ascribes to chance, to second causes, or subordinate agents, (Note, Luke x. 30-37.) Whatever means or instruments are employed, the Lord is the great agent. We should therefore mark his operations in the ordinary occurrences of life, and render him thanks for every instance of his kindness to us and to our connections.—When we have been preserved or

delivered from hostile invasions, and the assaults of robbers and assassins; when we are brought safe home from long or perilous journeys; when provided for with things needful for our bodies, placed in convenient habitations, or enjoying domestic comforts; how pleasant and right is it, that we should "praise the Lord for his goodness, and for his wonderful works" to us, the sinful children of fallen Adam! But, alas! we are most apt to forget the hand of God, when every thing corresponds to our wishes: and therefore he brings us into trouble and danger, that we may feel our dependence, and call upon him for deliverance; and that, when our desires are granted, we may either render him our tribute of praise, or be left inexcusable in our neglect.—Sin is always to be considered as the source of all our troubles; which we might justly be left to struggle with, or to sink under, without help from that God, against whom we have rebelled, and whose counsel we have rejected. But there are many afflictions, which are the immediate consequences of men's crimes. Such are especially, in most instances, the horrors of a prison, and the prospect of an ignominious death. Yet, alas! how many are in this dreadful situation, brought down with anguish of heart, and having none to help them! And when such persons unexpectedly obtain liberty and all its comforts, how should they praise the Lord for his goodness to them! Yet it is but seldom that their sorrows and terrors are productive of genuine humiliation before God, and fervent prayer unto him: and therefore they commonly return to their former courses, and perish at last more inexcusable and unpitied.—Thus also infatuated multitudes entail upon themselves months and years of disease and pain, by moments of licentious indulgence: and if, in answer to their cries of distress, the Lord bring them back from the gates of death, surely they should praise him for his goodness, and sacrifice to him the sacrifices of thanksgiving, with fervency equal to their great unworthiness of such favour, and proportioned to the consequences of dying in such a manner! Yet whilst thousands are cured in our hospitals, and by various charities, as well as in other ways, of diseases contracted by licentiousness and excess; it is to be feared that, a very small number excepted, they generally manifest their ingratitude, by returning to their former excesses; and the event generally illustrates the benevolence as well as wisdom and piety, of fervently exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men? That they would offer the sacrifices of thanksgiving, and declare his works with rejoicing." (Note, Luke xvii. 11-19. P. O. 11-19.)

V. 23-43. The perils to which seamen are exposed, are not commonly the effect of their own transgressions, but as they "do their business in great waters," they see so much of the wonderful works of God; that their too general irreligion forms one of the most lamentable demonstrations of the depravity of the human heart. If we were strangers to these truths and facts, we should expect that they, who had once beheld the storm arise in obedience to the Creator's will, and had experienced the horrors of the tremendous scene, which baffles all description, with that dismay and astonishment which must be inseparable from the idea of being every moment liable to be swallowed up by the raging billows, without being able to do any thing to prevent it; who, in their extreme distress had cried unto the Lord for help, and had, in some marvellous manner, been unexpectedly preserved, and restored in peace to the desired haven; that they, I say, would certainly unite fervent gratitude with their overflowing gladness; and not only employ their tongues, but spend the remnant of their days to the glory of their great preserver, "Exalting him in the congregation of the people, and praising him in the assembly of the elders." This ought uniformly to be the case; but how evident is the general and awful reverse!—Indeed, the surprising changes which are continually taking place in the affairs of nations, families, and individuals, whilst some are cast down from the summit of prosperity, and others advanced from the depth of adversity, evince our absolute dependence upon God in every thing, and shew that neglect of him, or rebellion against him, are as unreasonable as they are wicked. (Note, cxlii. 7-9. 1 Sam. ii. 4-8.) The fertility and populousness of nations depend on his sovereign will: and he effects what changes he pleases, for the display of his justice, or his mercy. In his providence, a few poor hungry outcasts have sometimes migrated into a waste howling wilderness, and have there been enabled to build cities, and to cultivate the before barren desert; and so have become prosperous, and multiplied exceedingly; yet, after a time, perhaps, affluence has introduced luxury and impiety; and for their punishment they have been minished and brought low by oppression and public



## PSALM CVIII.

David earnestly praises God, 1-5. He fervently prays for help, and expects great success according to the promises of God to him, 6-13.

## \*A Song or Psalm of David.

**O** GOD, <sup>b</sup>my heart is fixed; <sup>c</sup>I will sing and give praise, even with <sup>d</sup>my glory.

2 <sup>a</sup>Awake, psaltery and harp; <sup>f</sup>I myself will awake early.

3 <sup>e</sup>I will <sup>e</sup>praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.

4 For <sup>g</sup>thy mercy is great above the heavens: and thy truth reacheth unto the <sup>h</sup>clouds.

5 <sup>i</sup>Be thou exalted, O God, above the heavens: and <sup>k</sup>thy glory above all the earth.

6 That <sup>l</sup>thy beloved may be delivered: <sup>m</sup>save with thy right hand, <sup>n</sup>and answer me.

7 God hath <sup>o</sup>spoken in his holiness; <sup>p</sup>I will rejoice; I will divide <sup>q</sup>Shechem, and mete out <sup>r</sup>the valley of Succoth.

8 <sup>s</sup>Gilead is mine; <sup>t</sup>Manasseh is mine; <sup>u</sup>Ephraim

1 <sup>v</sup>lx. 5-12. Deut. xxxiii. 12. 2 Sam. xii. 25. Matt. iii. 17. xvii. 5. Rom. i. 7. Eph. i. 6. Col. iii. 12. m xxxv. 1-3. liv. i. xlviii. 1. 2. xlv. 5-7. Ex. xv. 6. Is. li. 2-11. n 1 Kings xviii. 24. 26. 29. 36. 37. 2 Chr. xxxii. 20-22. Is. lxxv. 24. Jer. xxxiii. 3. o lxxix. 35. 36. Am. iv. 2. p xvi. 9-11. 2 Sam. vii. 20. &c. 1 Pet. i. 3. 8. 2 Pet. i. 3. 4. 1 John ii. 25. q Josh. xvii. 7. xx. 7. xlv. 1. r Gen. xxxiii. 17. Judg. viii. 5. 6. s Josh. xiii. 8-11. 2 Sam. ii. 8. 9. v. 5. t Deut. xxxiii. 17. 1 Sam. xxviii. 2.

calamities. He who set them up when afflicted and poor, pours contempt upon them when they are become powerful princes, and, perhaps, reduces them to their former abject state. The righteous, beholding these judgments of God, will rejoice in his just and gracious sovereignty; and thus, from time to time, iniquity receives a check, and infidelity stands confuted: and he that is truly wise, will observe these things, and will be encouraged in trusting and waiting for the lovingkindness of the Lord.—But the same persons will see still more of the wisdom, power, and love of God, in his dealings with his church of redeemed sinners, whom he hath gathered from the east, the west, the north, and the south, to be unto him a peculiar people. Having redeemed them from the power of the enemy, he guides them through this desolate wilderness to his holy habitation. Having caused them to hunger and thirst after righteousness, when they were ready to faint and perish, he supplied their wants from his abundant stores; having taught them to seek help from him, he will never leave them till he hath fully satisfied their longing souls with his goodness. From bondage, terror, and the borders of despair, he brings them forth to liberty, to confidence, and comfort. He heals their diseases, restores their strength and vigour, and even removes those troubles which they have brought upon themselves by their own folly. He preserves them through the storms of temptation and persecution; he speaks peace, and commands a calm, to their souls, when they are ready to give up all for lost. Whilst they are steering to the haven where they would be, they will be praising the Lord for his goodness, celebrating his wonderful works for them, “sacrificing the sacrifices of thanksgiving, declaring his works with gladness,” and “exalting him in the congregation of his people.” At length, their souls will arrive at their expected rest; and at the appointed season, the brazen gates and iron bars of death will be burst by the power of their redeeming God. But who can describe their joy and gratitude, when “mortality shall thus be swallowed up in life!”—Let us also remember to praise our God, for turning the wilderness which we Gentiles inhabited into a fruitful land, and opening for us the wells of salvation. (Note, Is. xii. 3.) Let us pray that the Jewish nation, which has been so long a barren desert, may again be watered with his grace, and bring forth the fruits of faith and holiness. Let all the Lord’s ministers and people cultivate their fields and vineyards, their own souls, and those of their families and congregations; that, being blessed exceedingly, the church may yield more abundantly “the fruits of increase.” Let us pray for the revival of religion in those places, where the church is diminished and brought low through oppression, or corrupted with superstition and error; and that God would convert, or pour contempt upon, all those princes or people who oppose the promulgation of his pure gospel, that they may lose their labour, and be baffled in all their devices; and that he would replenish the poor in spirit and afflicted, and increase every one of his people into families, like large flocks of sheep. Then shall the righteous behold and rejoice, and iniquity shall be disgraced and repressed; and the wise observer will more and more understand and admire “the lovingkindness of the Lord.”

## NOTES.

PSALM CVIII. V. 1-5. This psalm consists of the latter part of the fifty-seventh psalm, and the latter part of the sixtieth, with no material alteration. The fifty-seventh was composed when David fled from Saul in the cave; and begins with grievous complaints, which are here omitted. (Notes, lvii. Title, 1-6.) The sixtieth was written after David had for some time reigned over all Israel, and when he was engaged in war with the Syrians and others. (Notes, lx. Title, 1-4.) It also begins with complaints of the calamities to which Israel had been exposed; and these, too, are left out. So that this, as a psalm, is more in the strain of confidence, gratitude, and joyful hope, than either of those from which it is taken; and thus, more suited to a season of thanksgiving for past mercies, and prayer for further deliverance; and it is probable it was compiled for that purpose.—Even with my glory. (1.) ‘My tongue, because it chiefly setteth forth the glory of God.’ (xvi. P. O. Notes, xxx. 11, 12. Marg. Ref.)—(4.) ‘My thankfulness should be as boundless as thy mercy,

A. M. 2964.

B. C. 1040.

a lxviii. title.

b lvii. 7-11.

c xxx. 12. xxxiv. 1. c. 33.

d xxxviii. i. cxi. 1. 2. cxi. 1. 2.

e xxxv. 1. 2.

f lvii. 9. lxxi. 8.

g lv. 23. 24. cxi. 21.

h xxxiii. 2. lxx. 30.

i lxxii. 2. lxxii. 30.

j lxxii. 2. lxxii. 30.

k lvii. 8. cxi. 22.

l xxi. 22. 27.

m xxi. 10. cxi. 1.

n 2. cxi. 1. 2.

o 2. cxi. 1. 2.

p 2. cxi. 1. 2.

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cv 2. cxi. 1. 2.

cw 2. cxi. 1. 2.

cx 2. cxi. 1. 2.

u xxxii. 5. Gen. xlix. 10.

x lx. 8-10. 2 Sam. viii. 1. 2. John xlii. 8. 14.

y Ruth iv. 7. 8.

z 2 Sam. xxi. 15-22. Is. xiv. 22-32.

aa xx. 6-8. lx. title. Is. lxiii. 7-16. Jer. xlii. 1-4. Judg. v. 12.

ab lvii. 8. cxi. 22.

ac xxi. 22. 27.

ad xxi. 10. cxi. 1.

ae 2. cxi. 1. 2.

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dr 2. cxi. 1. 2.

ds 2. cxi. 1. 2.

dt 2. cxi. 1. 2.

also is the strength of mine head; <sup>a</sup>Judah is my law-giver:

9 <sup>b</sup>Moab is my wash-pot; over Edom will <sup>c</sup>I cast out my shoe; <sup>d</sup>over Philistia will I triumph.

10 Who will bring me into the strong city? <sup>e</sup>who will lead me into Edom?

11 <sup>f</sup>Wilt not thou, O God, <sup>g</sup>who hast cast us off? and wilt not thou, O God, <sup>h</sup>go forth with our hosts?

12 <sup>i</sup>Give us help from trouble: <sup>j</sup>for vain is the help of man.

13 <sup>k</sup>Through God we shall do valiantly: for he it is that shall <sup>l</sup>tread down our enemies.

## PSALM CIX.

David, as the type of Christ, complains of the slanders, deceit, and malice of his enemies, 1-5. He predicts the doom of Judas, by devoting one person, in particular, to destruction, 6-20. He complains of his sufferings, prays for relief, and determines to praise the Lord, 21-31.

## To the chief Musician, A Psalm of David.

**H** OLD not thy peace, <sup>a</sup>O God of my praise; 2 For <sup>b</sup>the mouth of the wicked and the mouth of <sup>c</sup>the deceitful <sup>d</sup>are opened against me: they have spoken against me <sup>e</sup>with a lying tongue.

3 <sup>f</sup>As the tongue of the wicked is open, <sup>g</sup>so is the mouth of the deceitful: <sup>h</sup>they have spoken against me <sup>i</sup>with a lying tongue.

4 <sup>j</sup>As the tongue of the wicked is open, <sup>k</sup>so is the mouth of the deceitful: <sup>l</sup>they have spoken against me <sup>m</sup>with a lying tongue.

5 <sup>n</sup>As the tongue of the wicked is open, <sup>o</sup>so is the mouth of the deceitful: <sup>p</sup>they have spoken against me <sup>q</sup>with a lying tongue.

6 <sup>r</sup>As the tongue of the wicked is open, <sup>s</sup>so is the mouth of the deceitful: <sup>t</sup>they have spoken against me <sup>u</sup>with a lying tongue.

7 <sup>v</sup>As the tongue of the wicked is open, <sup>w</sup>so is the mouth of the deceitful: <sup>x</sup>they have spoken against me <sup>y</sup>with a lying tongue.

8 <sup>z</sup>As the tongue of the wicked is open, <sup>aa</sup>so is the mouth of the deceitful: <sup>ab</sup>they have spoken against me <sup>ac</sup>with a lying tongue.

9 <sup>ad</sup>As the tongue of the wicked is open, <sup>ae</sup>so is the mouth of the deceitful: <sup>af</sup>they have spoken



3 They "compassed me about also with words of hatred; and fought against me without a cause.

4 "For my love they are my adversaries: "but I give myself unto prayer.

5 And "they have rewarded me evil for good, "and hatred for my love.

6 "Set thou a wicked man over him: "and let "Satan stand at his right hand.

7 When he shall be judged, let him "be condemned: "and let his prayer become sin.

8 "Let his days be few; and "let another take his "office.

9 Let "his children be fatherless, and his wife a widow.

10 Let "his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let "the extortioner catch all that he hath; and "let the stranger spoil his labour.

12 Let there be "none to extend mercy unto him: neither let there be any "to favour his fatherless children.

13 Let "his posterity be cut off; and in the generation following, let "their name be blotted out.

14 Let "the iniquity of his fathers be remembered with the LORD; and "let not the sin of his mother be "blotted out.

15 Let them be "before the LORD continually, that he may "cut off the memory of them from the earth.

Job xxiv. 8—12. xxx. 3—9. Is. xvi. 2. s Job v. 5. xviii. 9. xx. 18—20. t Deut. xxviii. 29. 33, 34, 50, 51. Judg. vi. 3—5. u Is. xxvii. 11. Luke vi. 38. Jan. ii. 13. z cxxxviii. 8, 9. Is. xlii. 18. Matt. xxvii. 25. Luke xi. 50, 51. y xxxviii. 28. 1 Sam. ii. 31—33. iii. 13. 2 Kings x. 10, 11. Job xviii. 19. Is. xiv. 20—22. Jer. xxii. 30. z Deut. ix. 14. xxv. 19. xxxix. 20. Prov. x. 7. a Ex xx. 5. Lev. xxvi. 39. 2 Sam. iii. 29. xxi. 1, 8, 9. Matt. xxiii. 31—33. b 2 Kings viii. 27. ix. 27. x. 13, 14. xl. 1. 2 Chr. xxiii. 3, 4. c Neh. iv. 5. Jer. xviii. 23. d ii. 9. xc. 8. Deut. xxxii. 34. Jer. ii. 22. Hos. vii. 2. Am. viii. 7. e 13. xxxiv. 15. Job xviii. 17. Is. lxx. 15.

V. 6—20. Whether David, when he wrote these verses, thought of Doeg; or Ahithophel, who being a traitor, more resembled Judas, as he also did in murdering himself; (Notes, 2 Sam. xvii. 23. Matt. xxvii. 3—5;) they are most certainly a prophetic denunciation of the doom which awaited the enemies of Christ, and Judas in particular: for the apostle has quoted one clause from the passage, with this remarkable introduction; "This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake concerning Judas," &c. (8. Notes, Acts i. 16—22.)—The historian gives the exact words from the Septuagint, which translates the whole as an imprecation. Indeed the first verb is the only one, which necessarily requires this construction, being literally rendered, "Set thou," &c. whereas all the other verbs are in the future, and may properly be rendered as prophecies. Yet the first verb, being imperative, with the quotation in the Acts from the Septuagint, seems to imply, that sentence was prophetically denounced against the criminal, or criminals, and not merely the event foretold. If David intended not only to predict, but to imprecate, the vengeance of God on apostate Ahithophel and his impenitent foes, as the first word seems to imply; it should be remembered, that "the Spirit of God spake by him;" taking occasion from his circumstances to predict, in this alarming manner, the miseries which would come on the enemies of the Messiah. But, unless we were under the same influence, the example is not suited for our imitation; and we ought by no means to adopt the words with reference to our own enemies: yet there can be no impropriety in reading, or singing, the psalm, as the sentence of our Judge on his implacable opposers and blasphemers, for a solemn warning to all who hear it; any more than in reading the latter part of the twenty-fifth chapter of St. Matthew, or the curses contained in the twenty-seventh, twenty-eighth, and twenty-ninth chapters of Deuteronomy. (Note, Deut. xxvii. 15.)—We may apply the whole passage to Judas, who ungratefully and basely sold Jesus to his enemies. He was left to become the servant to a most wicked and cruel master, when he hired himself to Caiaphas, as the head of the Sanhedrim, who treated his remorse of conscience with such contempt, as helped to hurry him into desperation: his tempter "Satan stood at his right hand" as his accuser, and urged him to suicide: he hath ever since been considered as a guilty wretch by almost every body: he was expressly condemned by the Lord Jesus himself; (Note, Matt. xxii. 22—24;) his prayers were mere form and hypocrisy, and not the language of true repentance and faith, so that they aggravated his guilt: his days were few, and another was chosen to succeed to his apostleship. (Note, Acts i. 20—26.) Probably, he left a widow and fatherless children, on whom infamy and distress were entailed, in the righteous providence of God, till the family was extinct; and thus the sins of his progenitors were visited upon him and his descendants, in a remarkable manner. By betraying Christ, he refused his blessing, and avowed that he would not follow him in doing good; and preferred a curse and mischief; and he, as it were, clothed himself with malevolence and treachery: the blessing of God would therefore be removed far from him; and his curse would cover and cleave to him as a garment, confine him as a girdle, enter into his bowels as

A. M. 2942.

B. C. 1062.

e xvii. 11. xxii. 12. lxxxviii. 17. 2 Sam. xvi. 7, 8. Hos. xii. 12. f xxxv. 7, 20, lix. 3, 4. lxxx. 4. 1 Sam. xix. 4, 5. xxvi. 18. 2 Sam. xv. 12. John xv. 24, 25. g xxxv. 7. 12. lxxxviii. 20. 2 Sam. xiii. 39. John. A. 32. 2 Cor. xii. 15. h lv. 16, 17. lxxx. 12, 13. 2 Sam. xv. 31. Dan. vi. 10. Luke xi. 11, 12. xxiii. 34. i xxxv. 12. Gen. xlv. 4. Prov. xvii. 13. k lv. 12—15. 2 Sam. xv. 12. 31. Mark xiv. 44, 45. Luke vi. 16. xxi. 47, 48. John xiii. 18. l Matt. xxvii. 4. m Zech. iii. 1. John xlii. 2, 27. n Or, an adversary. Matt. v. 25. S Heb. go out guilty, or wicked. Rom. iii. 19. Gal. iii. 10. o 2 Sam. xv. 7, 8. Prov. xv. 8. xxi. 27. xxviii. 9. Is. 15, 16. lxxvi. 3. Matt. xxiii. 14. o lv. 23. Matt. xxvi. 5. p Acts i. 16—26. q Or, charge. Ex xxii. 21. Jer. xvii. 21. Lam. v. 3. r xxxvii. 25. Gen. iv. 12—14. 2 Sam. iii. 29. 2 Kings v. 27. s Job v. 5. xviii. 9. xx. 18—20. t Deut. xxviii. 29. 33, 34, 50, 51. u Is. xlii. 18. Matt. xxvii. 25. Luke xi. 50, 51. y xxxviii. 28. 1 Sam. ii. 31—33. iii. 13. 2 Kings x. 10, 11. Job xviii. 19. Is. xiv. 20—22. Jer. xxii. 30. z Deut. ix. 14. xxv. 19. xxxix. 20. Prov. x. 7. a Ex xx. 5. Lev. xxvi. 39. 2 Sam. iii. 29. xxi. 1, 8, 9. Matt. xxiii. 31—33. b 2 Kings viii. 27. ix. 27. x. 13, 14. xl. 1. 2 Chr. xxiii. 3, 4. c Neh. iv. 5. Jer. xviii. 23. d ii. 9. xc. 8. Deut. xxxii. 34. Jer. ii. 22. Hos. vii. 2. Am. viii. 7. e 13. xxxiv. 15. Job xviii. 17. Is. lxx. 15.

f 2 Sam. xvii. 1. 2. Matt. v. 7. xviii. 33—35. Jam. ii. 13.

g x. 2, 14. Gen. xlii. 21. Job xix. 2. 3. 21. 22. Matt. xxvii. 35—46.

h xxxiv. 18. lxxx. 20—29. 2 Sam. xlii. 11. 12. Mark xli. 33—36. i lxx. 4, 5. lxx. 12, 13. Ez. xxxv. 6. Matt. vii. 2. 2 Thes. ii. 10. 11. Rev. xvi. 6. k lxxii. 6. Job xxxiv. 14. Col. iii. 8. 12. 1 Pet. v. 5.

l Num. v. 22, 27. Job xx. 12—16. 20—23. Matt. xxvi. 24. xxvii. 3—5. Acts i. 18, 25. m Heb. within him. m 18, 29. xxxv. 26. cxxxii. 18. n ii. 5, 6. 12. xxi. 27. xli. 14, 15. o cx. 1, 5, 6. 2 Sam. xvii. 23. xviii. 32. 1 Kings ii. 44. Luke xix. 27. xxi. 15, 16. p 1 Thes. ii. 15, 16.

q Matt. xi. 19. xii. 24. xxvi. 66, 67. Mark ix. 39. 1 Cor. xii. 13. p xxxi. 3. lxxx. 29. lxxxix. 9, 10. exliii. 11, 12. John xvii. 1. Phil. ii. 8—11. q xxxvii. 7—9. lxxii. 3. lxxxvi. 5, 15.

r xxi. 6. xl. 17. lxxxvi. i. cii. 17. —20. Matt. viii. 20. 2 Cor. vii. 9. s 16. lxxxviii. 15, 16. cii. 4. 2 Kings iv. 27. Job vi. 4. Is. liii. 3. Luke xxii. 44. John xli. 27. t cii. 11. cxlv. 4. 1 Chr. xxxix. 15. Job xiv. 2. Ec. vi. 12. viii. 13. Jam. iv. 14. u cii. 10. Ex. x. 13, 19. x xlii. 15. xxxv. 13, 14. lxxix. 10. Matt. iv. 4. 2 Cor. xi. 27. y xxxii. 3, 4. xxxviii. 5—8. cii. 4, 5. Job xix. 20. z xxxi. 11—13. xxxv. 15, 16. lxxx. 9—12, 19, 20. Rom. xv. 3. Heb. xii. 2. xlii. 13. a xlii. 6, 7. Job xvi. 4. Is. xxxvii. 22. Matt. xxvii. 39, 40. b xl. 12, 13. cxix. 96. Heb. v. 7. c lvii. 1. cxix. 13, 16. d lxxiv. 8, 9. cxvii. 4. Ex. viii. 12. Num. xvi. 28—30. 1 Sam. xvii. 46, 47. 1 Kings xviii. 36, 37. Acts ii. 32—35. iv. 16.

16 Because that "he remembered not to shew mercy, but "persecuted the poor and needy man, that he might even "slay the broken in heart.

17 As "he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As "he clothed himself with cursing like as with his garment; "so let it come "into his bowels like water, and like oil into his bones.

19 Let it be unto him "as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let "this be the reward of mine adversaries from the LORD, and of "them that speak evil against my soul.

21 But "do thou for me, O God the Lord, for thy name's sake: because "thy mercy is good, deliver thou me.

22 For I am poor and needy, and "my heart is wounded within me.

23 I am "gone like the shadow when it declineth: "I am tossed up and down as the locust.

24 My "knees are weak through fasting; and "my flesh faileth of fatness.

25 I became also "a reproach unto them: "when they looked upon me they shook their heads.

26 "Help me, O LORD my God: O "save me according to thy mercy:

27 That "they may know that this is thy hand; that thou, LORD, hast done it.

water, and insinuate into his bones as oil; that is, it would be his only and his everlasting portion. The verses may also be applied to the Jewish nation; who, having rejected and crucified Christ, were given up to be tyrannized over by one usurper after another, and to be infatuated by Satan in an unheard-of manner. Under the Divine condemnation, for their obstinate unbelief, their hypocritical religion only added to their guilt, by rendering them more proud, bigoted, and furious in persecuting the Christians. Their civil and ecclesiastical state expired within forty years from the death of Christ, and their peculiar privileges were transferred to the Gentile converts. At the destruction of Jerusalem, immense multitudes were slain; their widows and orphans were left to penury and misery; and their posterity have ever since been dispersed as vagabonds, and preyed upon by extortion and oppression, in almost every land: their name hath been, as it were, expunged from the records of the church; all the iniquities of the nation, from its origin, were visited on that and the succeeding generations; and the horrible imprecation, which the enraged persecutors of Christ uttered against themselves and their children, has been as awfully fulfilled. (Notes, Deut. xxviii. 15—68. xxix. 18—28. Matt. xxvii. 24, 25. 1 Thes. ii. 13—16.)—The whole may also be applied to all the enemies of Christ and his church, in every age and nation. (Marg. Ref.)—Slay, &c. (16.) (Note, lxxx. 20—28. Job vi. 14.)

V. 21. O God the Lord. Or, JEHOVAH my Lord.—According to thy name. As thou art named merciful, and gracious, and longsuffering; so shew thyself in effect. (Note, Ex. xxxiv. 5—7.)

V. 22—24. (16.) David, when driven from his palace and city, and out of Judah, and when compelled to depend on a few loyal subjects for sustenance, was at least as poor, as during his persecutions by Saul: and his heart was far more deeply "wounded within him," both in contrition and self-abasement, and by anguish of spirit. (Notes, 2 Sam. xv. 24—30. xvi. 1—15. xvii. 27—29.) Being advanced in years, he considered himself, as "a shadow that declineth," towards the sun-set; and not having a settled home, but wandering from place to place, according to the tidings brought him of the conspirators; he resembled the locust, which is driven by the wind to east or west, without being able to keep any settled course. (Notes, Ex. x. 12—19. Joel ii. 18—20.) And besides fasting, in humbling himself before God, and through sorrow of heart, he wanted often suitable provision; and thus he grew feeble and emaciated.—But the poverty and sorrow of the Saviour, "who had not where to lay his head," and all the events of his life, especially from his fasting in the wilderness, to the close of his sufferings on the cross, are most emphatically described. (Marg. Ref. Note, 2 Cor. viii. 6—9.)

V. 25. "I was also a reproach to them! They looked on me! they shook their heads." (Marg. Ref. Notes, xxii. 7, 8. xxxi. 10—13. xxxv. 15, 16. Matt. xxvii. 39—44.)

V. 26, 27. When God restored David to the throne in peace and honour, his hand was manifest in the surprising change, and his enemies were appalled and silenced: and when Christ was raised from the grave, and exalted to the



28 "Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

cxvi. 12-13, cxxxviii. 1, 4. Heb. ii. 12. xxi. 8. lxxviii. 23. cx. 5. cxxi. 5. lxxviii. 1, 12, 13. cxi. 12. m. x. 14. Ex. cxi. 22-24. Prov. xxii. 22, 23. Ec. v. 15. lvi. 17. Acts iv. 10-12. v. 30, 31. \* Hebs. the judges of his soul.

A.M. 5989.

B.C. 1015.

e 17. Num. xxi. 12. xxii. 20, 23. 2 Sam. xvi. 10. 11. 13. f 15. lxxv. 12-13. John. xvi. 22. Heb. xii. 2. g 17-19. vi. 10. xxxv. 6. cxxxviii. 13. cxi. 9. Jer. xx. 11. Dan. xii. 2. Mic. vi. 10.

h vii. 17. ix. 1. xxii. 23-25. lxxi. 22. 23. cxxii. 1-3. cxii. 24. 25. cxiii. 32. cxi. 1. 16. lxxviii. 5.

a viii. 1. Matt. xxii. 42-46. Mark vi. 35-37. Luke xx. 41-44. b Mark xvi. 19. Acts ii. 34-36. Eph. i. 20-22. Heb. xii. 2. 1 Pet. ii. 22.

c ii. 6-9. 1 Cor. xv. 25. Heb. i. 3. ix. 12. 13. d Ex. vii. 13. viii. 3. Mic. vi. 12. Matt. xxviii. 18. 20. Acts ii. 34-37. Rom. i. 18. 1 Cor. i. 25, 24. 2 Cor. x. 4, 5. 1 Thes. ii. 13. i. 12. e 15. ii. 3. Ex. xlviii. 1. 8. Mark. ix. 2. f ii. 8. xxi. 28. 29. xlv. 5, 6. g xxii. 27, 28. Judg. v. 2. Acts ii. 41. Rom. xi. 2-5. 1 Cor. viii. 1-3. 12. 13. Phil. ii. 13. Heb. xii. 21. h Acts i. 8. ii. 33. iv. 30-33. v. 20. 2 Cor. xxi. 4. 1 Cor. xii. 12. Eph. i. 4. 1 Thes. ii. 7. Tit. ii. 14. \* Or, more than the sun of the morning thou shalt have. Ec. i. 4. Acts iv. 4. xxi. 20. Rev. vii. 9.

PSALM CX.

A prophecy of the Messiah's kingdom, subjects, priesthood, triumphs, and sufferings, as connecting them, 1-7.

A Psalm of David.

THE LORD said unto my Lord, "Sit thou at my right hand, until I make thine enemies thy footstool." 2 The LORD shall send "the rod of thy strength out of Zion: rule thou in the midst of thine enemies." 3 "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth."

right hand of the majesty in the heavens, the power of God was displayed to the conviction of millions, in that and future ages, that the whole was his work. (Marg. Ref.)

V. 28-30. "They will curse, but thou wilt bless. They shall be ashamed; but thy servant shall rejoice. Mine adversaries shall be clothed with shame. They shall cover themselves with their own confusion as with a mantle. I will greatly, &c. The whole is future in the original: and the language of assured faith and hope, or of perfect foreknowledge, in the depth of distress, is more suited to the case, both of the type and antitype, as well as more animated, than that of supplication. (Notes, Ps. xxii. 22-24. xl. 14-16. lxxix. 29-32. Marg. Ref.)

V. 31. (Notes, cx. 5, 6. Prov. xxii. 22-23. 2 Tim. iv. 16-18.)

PRACTICAL OBSERVATIONS.

Our incarnate Redeemer willingly became poor, and submitted to pain and suffering, for our sakes, to atone for our sins, and effect our salvation: and when we consider, that the gifts which his hands bestow, were purchased by "his heart being wounded within him," by his "being wasted as a shadow, and driven about as a leucist" in the wind; and by "his knees being weak with fastings;" we should place the higher value on them, and express the more gratitude to him.—These wicked men, who spread slanders, and uttered blasphemies against him; who "compassed him about with words of hatred, and fought against him without a cause;" who were his adversaries because of his love to sinners, and rewarded him evil for good; did indeed fulfil the predictions of the Scriptures and the divine decrees: but as they were actuated by the most diabolical enmity to God and holiness, they exposed themselves to the most awful vengeance. (Notes, Acts ii. 22-24. iv. 23-28.) If then we in any measure bear the image and seek the honour of Christ, we must expect to be hated by persons of the same character, and must stand prepared to bear their malice, slanders, treachery, injustice, and ingratitude, with firmness, patience, and meekness; "considering him who endured the contradiction of sinners against himself," and "giving ourselves unto prayer." And if we duly estimate our obligations to the Redeemer, we shall not be reluctant to suffer for his sake, and according to his will; whether he be pleased to prove us by poverty, sickness, persecution, or self-denying labours.—In all our trials we should call upon the Lord, as "the God of our praise," in whom we glory, and whom we delight to worship; we should beg of him to deliver us "for his own name's sake," and according to his abundant mercy; and that his hand may appear and be glorified.—We need not regard the malicious imprecations of ungodly men: though they curse, he will bless those who trust in him, and they will rejoice when their enemies will be covered with confusion: for God will plead the cause of those who honour him by their animated praises; he will rebuke Satan, and every accuser, and "save them from those who would condemn their souls."—We must persevere in "blessing those who curse us," and in endeavouring to "overcome evil with good." Yet in the case of Judas and the unbelieving Jews, the enemies of Christ and his people may read their own doom, if they continue impenitent. No language can express the miseries which are coming upon them, where there will be no remedy, no help, no mercy; for what are all the temporal afflictions which can befall us, or our descendants, compared with the everlasting wrath of God? Indeed enmity against Christ is likely to entail infamy and misery upon a man's family through successive generations: and they who shew no mercy to the poor, especially to his needy and broken-hearted people, but treat them with insult and cruelty, must expect no mercy from God. Nay, when men reject the salvation of Christ, their very prayers are numbered among their sins. Satan will be permitted to tempt, to tyrannize over, to accuse, and to torment them, and their condemnation and ruin will be inevitable and sudden. In rejecting Christ, they refuse "the blessing, and it will be far from them;" the curse of the broken law is eventually their choice and their portion; all the blasphemous expressions which they employ against the truths and professors of the gospel, and all the imprecations which they liberally bestow on those who offend or differ from them, will rebound upon themselves, and enhance their condemnation and misery. This will be the reward of all the adversaries of Christ, and of all who revile and hate his people. Let sinners then take warning, and flee for refuge to the great Redeemer; let those, who have employed their tongues in cursing and profaneness, fear and tremble, lest their multiplied imprecations should come upon themselves: let all opposers of the gospel be persuaded to cease from their ruinous attempts; and let all the Lord's poor and afflicted people rejoice in him, and praise his holy name.

NOTES.

PSALM CX. V. 1. "David speaks of some person, much greater than himself, whom he calls his Lord; so that it can be no other but the LORD CHRIST, of whom he here prophesies: not, as he is wont to do elsewhere, with respect to himself, in the first place, as his type and figure, but in plain words, which

can belong to none but Christ alone: for no other king can be said to sit at God's right hand; nor was there any priest after the order of Melchizedek, that could be a type of him.—The Jews have taken a deal of pains to wrest this psalm to another sense: yet they are so divided in their opinions about it, (speaking inconsistent things, like drunken men, as St. Chrysostom's words are, or rather, says he, like men in the dark, running against one another,) that from thence alone we may be satisfied they are in the wrong, and have their eyes blinded." (Ep. Patrick.) "We are here informed of JEHOVAH's eternal and unchangeable decree, concerning the kingdom of the Messiah, its extension, power, and duration. That Messiah should, after his sufferings, be thus exalted, was determined in the Divine counsel and covenant, before the world began.—"O my Son Messiah, take now the throne prepared for thee from the foundation of the world.—Behold, all power is given to thee! Enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted unto thee, and sin and death have felt thy all-conquering arm." (Ep. Horne.) This interpretation is established by multiplied quotations from the psalm, in the New Testament, with the most express application of it to the kingdom of Christ.—David, speaking by the Holy Spirit, calls the promised Messiah his Lord, though he was to descend from him, according to the flesh; not only because he should hereafter be far superior to him and all the kings of the earth, but because he then existed in glory, as the eternal Son of God. (Notes, Matt. xxii. 41-46. Mark xiii. 35-37. Luke xx. 41-44. Acts ii. 31-36. 1 Cor. xv. 22-28. Heb. x. 11-13.)

V. 2. In the former verse the royal prophet reported the words of JEHOVAH to the Messiah; but here he addresses the Messiah as present. "The eternal Lord, who hath thus decreed to honour thee, O most mighty prince, will make Zion first of all to feel how powerful thy sceptre is, and thence extend thy empire over all the earth; where, I foretell, thou wilt prevail over all infidelity, idolatry, superstition, and impiety, which will set themselves against thy authority." (Ep. Patrick.) (Notes, Rev. xx. 1-8.)—Go on, victorious prince: plant the standard of the cross among the thickest ranks of the adversary; and, in opposition to both Jew and Gentile, tumultuously raging against thee, erect and establish thy church throughout the world." (Ep. Horne.) The gospel, "preached with the Holy Ghost sent down from heaven," is "the rod," or sceptre, of the Redeemer's strength, or authority. This was sent forth from Zion by the apostles and evangelists, who were the instruments of setting up his kingdom; (Notes, Is. ii. 2-5. Ez. xlvii. 1-10. Luke xxiv. 44-49;) by which he hath ever since reigned over an innumerable multitude of subjects, in the midst of the most furious and inveterate enemies; namely, evil spirits and wicked men, who in vain attempt to subvert his throne, or deprive him of his subjects. (Notes, Matt. xvi. 18. John x. 26-31. Rom. viii. 33-39.)

V. 3. "The people" of Christ are those given him by his Father, and gathered to him by the preachers of his word. "The day of his power," is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace; when the heart, and will, and affections turn from the world to God, and they make, as the first disciples did, a free and voluntary offering of themselves, and all they have, to the Redeemer. Then, they appear "in the beauties of holiness," adorned with humility, faith, hope, and love, and all the graces of the Spirit." (Ep. Horne.)—"More than the dew from the womb of the morning, is the dew of thy progeny."—Thus some translate the last clause; but perhaps the word rendered "thy youth" refers to the first publication of the gospel, the early days of the glorified Redeemer's kingdom; when converts, numerous as the drops of dew, which, by a bold metaphor, are said to be produced "from the womb of the morning," "gladly received the word," willingly yielded themselves to the Lord Jesus. The word rendered "willing," is literally voluntary offerings: it seems to imply, the most unreserved cheerfulness, in presenting the oblation: like that which David expresses. (Note, 1 Chr. xxix. 10-19.) The scene exhibited on the day of Pentecost, and just afterwards, when the haughty and selfish crucifiers of Christ, in that "day of his power," not only were made willing by divine grace to accept his salvation; but without the least reluctance, devoted their all, as a free-will offering to his service. (Notes, Acts ii. 37-47. iv. 32-37. 2 Cor. viii. 1-5.)

V. 4. "The oath of God was the great seal of heaven, to intimate the importance of the deed to which it was set, and "to shew the heirs of promise, the immutability of his counsel." Oblation, intercession, and benediction are the three branches of the sacerdotal office, which our great High Priest exerciseth for us." (Ep. Horne.)—The Redeemer's kingdom is inseparably connected with the performances of his priestly office; to which he was appointed by an irrevocable engagement of the Father, and in which he abides from age to age. In virtue of his atonement and intercession, he employs all his power and authority for the benefit of his redeemed people. But it should be carefully noted, that the two offices, of king and priest, were incompatible, according to the Mosaic law, at least after the appointment of David and his family to the kingdom: and the Jews must have known, if they had not been blinded







9 He 'sent redemption unto his people: 'he hath commanded his covenant for ever: 'holy and reverend is his name.

10 The 'fear of the LORD is the beginning of wisdom: 'a 'good understanding have all they that 'do his commandments: 'his praise endureth for ever.

## PSALM CXII.

The believer's character, privileges, and final felicity, 1-9. The anguish and despair of the wicked, 10.

\*PRAISE ye the LORD: 'Blessed is the man that feareth the LORD, that 'delighteth greatly in his commandments.

2 'His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 'Wealth and riches shall be in his house: 'and his righteousness endureth for ever.

4 'Unto the upright 'there ariseth light in the dark-

+ Heb. do them. John xiii. 17. Rev. xiii. 14. a Matt. xxv. 21, 23. John v. 44. xii. 43. Rom. ii. 7, 29. 1 Cor. iv. 5. 2 Cor. iv. 17. 1 Pet. i. 7. PSALM CXII. \* Heb. Hallelujah. exi. l. xlviii. 1. xlviii. 11-14. cl. 1. —Margins. a See on exi. 10. —cxv. 7-13. cxviii. l. cxlv. 19. Is. l. 10. Luke i. 30. b. i. 1, 2. xl. c. cxix. 16. 35. 47. 48. 70-72. 97. 143. Rom. vii. 22. viii. 7. c. xvi. 13. xxxvii. 26. cii. 28. Gen. xvii. 7. xlii. 17, 18. Prov. xx. 7. Jer. xxxiii. 33. Acts ii. 33. d Prov. ii. 10. xv. 6. Is. xxxiii. 6. Matt. vi. 33. 2 Cor. vi. 10. Phil. iv. 18, 19. 1 Tim. vi. 6-8. e 9. xxi. 3. 10. Is. xxxiii. 17. li. 8. Matt. xxiv. 22-24. f xxxvii. 6. xcvii. 11. Job xi. 17. Is. l. 10. Mic. vii. 8, 9. Mal. iv. 2. John xii. 46.

A. M. 3468.

B. C. 536.

c. cxix. 7, 8. Ex. xv. 13. Deut. xv. 15. Is. xlv. 6. xliii. 9. Luke i. 68. Eph. i. 7. 14. Tit. ii. 12. 1 Pet. i. 18-20. Rev. v. 9. u. 5. 2 Sam. xxiii. 5. 1 Chr. xli. 15. Is. lv. 3. Jer. xxxiii. 20, 21. Gal. iii. 15-17. Heb. xiii. 20.

l. xxxix. 7. xcix. 3, 5, 9. Ex. xv. 11. Deut. xxviii. 58. Is. vi. 3. Mal. i. 11. ii. 2. Luke i. 49. Rev. iv. 8. y Job xxviii. 28. Prov. i. 7. ix. 10. Ec. xii. 1. z Deut. iv. 6. 2 Tim. iii. 15 -17.

\* Or, good success. i. 3. Josh. i. 7. 8. Prov. i. 4.

g cxi. Luke vi. 36. 2 Cor. vii. 8, 9. Eph. iv. 32. v. 1, 2, 9. Col. iii. 12, 13.

h Tit. ii. 11, 12. 1 John ii. 29, iii. 7, 10.

i Prov. ii. 20. xii. 2. Luke xxi. 28. Acts xxi. 24. Rom. v. 7.

k xxxvii. 25, 26. Deut. xv. 7-10. Job xxxi. 16-20. Luke vi. 35.

l Prov. xvii. 18. xviii. 9. xlii. 26. 27. xxiv. 27, 30. xxxvii. 25-27. John vi. 12. Rom. xii. 11. Col. iv. 5.

\* Heb. judgment. Phil. i. 9.

m xv. 5. lxii. 2. 6. cxvii. 1. 2 Pet. i. 5-11.

n Neh. xii. 22, 31. Prov. x. 7. Matt. xxv. 34-40. Heb. vi. 10.

o Neh. xii. 22, 31. Prov. x. 7. Matt. xxv. 34-40. Heb. vi. 10.

p lvi. 7. cxviii. 6. Is. xxvi. 3, 4. Dan. iii. 16-18. Acts xx. 24. xxi. 13.

q lxii. 8. lxiv. 10. cxviii. 8, 9. John xiv. 1. Acts xxvii. 25. r xxvii. 14. xxxi. 24. Heb. xiii. 9.

s lx. 10. xci. 8. xcii. 11. cxviii. 7. t 2 Cor. ix. 9. u Deut. v. 11. Prov. xi. 24, 25. xix. 17. Ec. xi. 1, 2, 6. Is. xxxii. 8. lvi. 7. 10. Mark xiv. 7. Luke xi. 41. xii. 33. xlvii. 22. John xii. 28. Acts iv. 35. xx. 35. Rom. xii. 13. 2 Cor. vii. 9. ix. 10-15. 1 Tim. vi. 18. Heb. xii. 16. Jam. ii. 15, 16. 1 John iii. 16-18. z See on 3—Deut. xxiv. 13. Matt. vi. 4. Luke xii. 12-14. xvi. 9. Heb. vi. 10.

y lxxv. 10. xcii. 10. 1 Sam. ii. 1, 30. z Esth. vi. 11, 12. Is. lxxv. 13, 14. Luke xiii. 28. xvi. 23. a xxxvii. 12. Matt. xxii. 13. Rev. xvi. 10, 11. b lvi. 7, 8. c Prov. x. 28. xi. 7. Luke xvi. 24-26.

ness: 'he is gracious, and full of compassion, 'and righteous.

5 A 'good man 'sheweth favour and lendeth: 'he will guide his affairs with 'discretion.

6 'Surely he shall not be moved for ever: 'the righteous shall be in everlasting remembrance.

7 He 'shall not be afraid of evil tidings: 'his heart is fixed, 'trusting in the LORD.

8 'His heart is established, he shall not be afraid, 'until he see 'his desire upon his enemies.

9 'He hath 'dispersed; he hath given to the poor; 'his righteousness endureth for ever; 'his horn shall be exalted with honour.

10 The 'wicked shall see it, and be grieved; 'he shall gnash with his teeth, 'and melt away: 'the desire of the wicked shall perish.

## NOTES.

PSALM CXII. V. 1. This psalm is composed in the same manner as the foregoing; and, it should be remarked, that the Septuagint places the word "Hallelujah" as the title to this and similar psalms.—"It seems intended as a short commentary upon the last verse of the preceding psalm."—The wise man is happy; "the fear of the LORD is the beginning of wisdom." Where the true fear of God possesses the heart, the happy man will love God's commandments, greatly delight in obeying them, and only grieve that he "cannot do the things that he would." (Notes, i. 1-3. cxix. 1-5. John iv. 31-38. Rom. vii. 22-25. 1 John v. 1-3.)

V. 2, 3. It is probable that Lot thought of enriching his family, when he chose the fertile plains of wicked Sodom: "but Abraham" feared the LORD, and delighted greatly "in his commandments;" and his descendants were "mighty on earth;" and thus it will generally be, in every age, with the posterity of those who imitate the father of the faithful. (Notes, xxxvii. 25, 26. Prov. iii. 16. xv. 6. xx. 7. Matt. vi. 33, 34. 1 Cor. iii. 18-23. 2 Cor. vi. 3-10. 1 Tim. iv. 6-10. vi. 6-10.—cxl. 9, 10. Prov. xii. 3. Is. li. 4-8. Rom. v. 1, 2. viii. 33-39.)

V. 4. The upright believer is a follower, or imitator, of his God, especially in kindness, and compassion, and equity. (Marg. Ref.) He may, and will, have distress or affliction; but light, or comfort, will arise in the midst of it. (Notes, xxxiv. 15-19. xxxvii. 27-38. xcvii. 11. Rom. v. 3-5.)

V. 5. (Marg. Ref.) 'He gives to one, and lends to another, as occasion serves; and yet orders all his affairs so judiciously, that he doth not impair, but rather maintain, the good estate of his family.' (Bp. Patriek.)—This sentiment, which our translation establishes, is very beautiful and scriptural; yet the original words do not obviously convey it, but rather, that the upright man conducts all his concerns with "judgment," or equity. He is first just, then liberal. Each of the interpretations conveys its appropriate instruction. 'He who employeth his talents for the good of mankind, will be able to render a good account to his Lord who intrusteth them with him.' (Bp. Horne.)—Lendeth. (Notes, Deut. xv. 9. Prov. vi. 1-5. Luke vi. 27-38.)

V. 6. The man of whom the psalmist spake, possessed the "things which accompany salvation," and would therefore most surely be "kept by the power of God through faith," to the eternal enjoyment of it. (Notes, Heb. vi. 9, 10. 1 Pet. i. 3-5.) 'When his work is done, his body will go to its repose in the dust, but the memorial of his name and good deeds will be still fresh as the morning breeze, and fragrant as the flower.' (Bp. Horne.) (Notes, x. 7. Matt. xxvi. 6-13. 2 Pet. ii. 5-11. Marg. Ref.)—It is, however, in heaven alone, that all persons of this character will be remembered, and that for ever.

V. 7. Dismaying fear of outward calamities, or even of death and judgment, arises, either from entire unbelief, or from weakness of faith, and want of assured hope; and these are frequently the effect of a comparatively negligent and unfruitful conduct; but the character here described is strong in faith and hope, and very diligent and fruitful; and thus exempted from those terrors which distress others. (Notes, xi. 1-5. xxvii. 1-3. lvi. 3, 4. Prov. xviii. 10, 11. xxvii. 1. Is. xxvi. 3, 4. Matt. viii. 23-27.)

V. 8. Desire. (Note, xcii. 11.)

V. 9. (Notes, Prov. xi. 24, 25. Ec. xi. 1-6. Is. lviii. 5-12. 2 Cor. viii. 8-11. Marg. Ref.)

V. 10. The word rendered "grieved," is literally *enraged*; and it may be easily conceived, how persecutors, especially, will be filled with rage and madness, when they witness the final triumph, and exalted honour, and complete felicity, of the very persons whom they most implacably hate, connected with the entire and final disappointment of all their hopes, and the blackness of misery and despair. (Marg. Ref. Note, Matt. viii. 10-12.)

## PRACTICAL OBSERVATIONS.

The blessed Redeemer so delighted in the commandments of the Lord, that it was his meat to obey them perfectly, in the midst of temptation and sufferings. His true disciples, whom he owns as brethren, share his unsearchable

to tremble at his power, so his people ought to "serve him with reverence and godly fear." And, indeed, this "fear of the LORD is the beginning," or principal part, of true wisdom, and makes way for the attainment of all the rest. (Notes, cxii. 1. Gen. xxii. 12. Job xxviii. 28. Prov. i. 7. Ec. xii. 11-14.) 'Religion is the perfection of wisdom, practice the best instructor, and thanksgiving the sweetest recreation.' (Bp. Horne.)—"A good understanding is to them who practise these things." "His praise endureth for ever."—They who do these things will praise God for ever; or they will be honoured for ever. (Marg. Ref.)—Reverend. (9.) The same word is often rendered *terrible*, (xlvii. 2. lxxi. 3. 5. Neh. i. 5.) One, whom all have cause to fear and reverence with holy awe.

## PRACTICAL OBSERVATIONS.

Our exhortations should always be seconded by our example, if we would render them effectual.—In worshipping God, we should be careful to approve our hearts sincere before him, and to have our affections lively. We should also be avowed in our grateful praises, and present them in the select companies of upright believers, and in the great congregations which assemble for public worship; for this has a powerful tendency to make known his glory, and to animate and edify his people.—At the first glance, we perceive a majesty and greatness in all the works of God; and there is nothing mean or trivial to be any where discovered in them. If we have any taste for sublimity, grandeur, and beauty, we shall take peculiar pleasure in investigating the works of creation and providence; and in admiring the discoveries which are made of the Divine wisdom, power, and goodness, in every one of them, the minute as well as the immense. But without a relish for the spiritual excellency of true holiness, we shall find no satisfaction in looking into the greatest and most wonderful of all the works of God. Nor shall we deduce profitable conclusions from any of our investigations, or learn from them to love, trust, and serve the Lord, with joy and gratitude; and then, how incapable must we be of the employment and happiness of heaven! Indeed, the administration of his universal kingdom is honourable; "the ministration of condemnation is glorious, but the ministration of righteousness exceeds in glory." (Note, 2 Cor. iii. 7-11.) This is the fullest display of all his harmonious attributes, which JEHOVAH hath ever made; his everlasting righteousness here shines forth, connected with the exercise of boundless mercy; and being "gracious, and full of compassion," he hath here "made his wonderful works to be had in remembrance." (Notes, lxxxv. 10-12. Luke i. 10-14. Eph. ii. 4-10. iii. 9-12. 1 Pet. i. 10-12.) As the Israelites subsisted on the manna, so the great Redeemer has given his flesh for the life of the world; and whilst he sustains our souls in so wonderful a manner, he will not starve our bodies, or our families.—If the Lord, "being mindful of his covenant with Abraham," "shewed his people the power of his works, that he might give them the heritage of the heathen;" he will shew his true people, who are interested in the covenant of grace, greater things, that he may put them in possession of their heavenly inheritance. The works of his hands are all wrought in performance of his promises, or in executing his threatenings, "and are done in verity and judgment." As his holy law is established on an immutable basis, so all his commandments, issued forth for the salvation of his people, are sure, and stand fast for ever, being "done in truth and uprightness." Having sent his people a redemption of a nobler nature than that of Israel out of Egypt, he hath ratified his covenant with them for ever, by his irrevocable word. His name is holy and terrible; and as sinners tremble before him, so saints should stand in awe of his infinite majesty. The fear of him is "the beginning of wisdom." No man is wise who doth not fear the Lord, and no man acts wisely except as he is influenced by that fear; this will always lead us to repentance, to faith in Christ, and to watchful and conscientious obedience. They who act in this manner, are of a good understanding, however poor, unlearned, or despised they may be in the world; and as God will be praised and glorified in and by them for ever, so will they be honoured of him, and commended for their wisdom by their fellow-servants, for ever and ever.



## PSALM CXIII.

The servants of Jehovah are exhorted to praise his glorious majesty, his condescension, and kindness, in his kingdom of providence and grace, 1—9.

**P**RAISE ye the LORD. \*Praise, O ye servants of the LORD, praise the name of the LORD.

2 \*Blessed be the name of the LORD from this time forth, and for evermore.

3 From the rising of the sun unto the going down of the same, the LORD's name is to be praised.

4 The LORD is "high above all nations, and his glory above the heavens.

5 Who is "like unto the LORD our God, who dwelleth on high;

6 Who "humbleth himself to behold the things that are in heaven, and "in the earth!

7 He "raiseth up the poor "out of the dust, and lifteth "the needy out of the dunghill;

8 That "he may set him with princes, even with the princes of his people.

g xl. 4. Job iv. 18. xv. 15. Is. vi. 2. b cxxxviii. 6. Is. lvii. 15. lxvi. 2. i lxxv. 6. 7. cvii. 41. Job v. 11. 15. 16. Ez. xvii. 24. xpl. 26. 27. Luke i. 52. 53. Jam. ii. 5. k xxii. 15. Is. xxvii. 19. Dan. xii. 2. 3. Acts ii. 31—33. Eph. i. 20. 21. 1 Pet. iii. 21. 22. 1 Sam. ii. 7, 8. xxiv. 14. 2 Sam. vii. 8, 9. Job ii. 8. xxxvi. 6, 7. m lxviii. 13. Gen. xli. 41. Phil. ii. 8—11. Rev. v. 8, 10.

A.M. 3468.

B.C. 536.

\* Heb. Halleluljah cxli. 1. a xxxiii. 1, 2. ciii. 20, 21. cxxxiv. 1. cxxxv. 1—3. 20. cxlv. 10. Eph. v. 19, 20. Rev. xix. 5. b xli. 12. cxi. 48. 1 Chr. xvi. 26. xxix. 10—13. Dan. ii. 20. Eph. iii. 21. Rev. v. 13. c lxxii. 11, 17—19. lxxvii. 9. Is. xxiv. 16. xliii. 10—12. xlix. 12. lxx. 10. Hab. ii. 14. Mal. i. 11. Rom. xv. 9, 10. Rev. xi. 15.

d xxviii. 9. xix. 2. Is. xl. 15. 17. 22. e viii. 1. lvii. 10. 11. 1 Kings viii. 27. Is. lxvi. 1. f lxxxix. 6, 8. Ez. xv. 11. Deut. xxxiii. 26. Is. xl. 18. 26. xli. 5. Jer. x. 6. g Heb. exaltes himself to dwell.

n lxxviii. 6. Gen. xxi. 5—7. xxv. 21. xxx. 22. 23. 1 Sam. ii. 5. Is. liv. 1. Lxx. 13. 13—15. Gal. iv. 27.

1 Heb. dwell in an house.

PSALM CXIV. a Ex. xli. 42. xlii. 3. xx. 2. Deut. xvi. 1. c lxxxi. 5. Gen. xlii. 23. c Ex. vi. 7. xix. 5, 6. Job. 8. xxxix. 45, 46. Lev. x. 45. Dent. xxiii. 14. Ez. xxxvii. 26—28. 2 Cor. vi. 16. 17. Rev. xxi. 3. d lxxviii. 6. civ. 7. cv. 9. Ez. xiv. 21. xv. 8. Is. lxlii. 12. Hab. iii. 8, 15. e lxxv. 15. Josh. iii. 13—16. Hab. iii. 9. f xxxix. 6. lxxviii. 16. Ez. xxi. 18. xxi. 18. Judg. v. 4. 5. Jer. iv. 23, 24. Mic. i. 3, 4. Nah. i. 5. Hab. iii. 6. 2 Pet. iii. 7—11. Rev. xxi. 11. Is. lxv. 1—3. Jer. v. 0. lxxviii. 15, 16. cv. 41. Ez. xvii. 6. Num. xx. 11. Deut. viii. 15. Neh. ix. 15. 1 Cor. x. 4.

9 He "maketh the barren woman to "keep house, and to be a joyful mother of children. Praise ye the LORD.

## PSALM CXIV.

The powerful presence of God with Israel, when he brought them out of Egypt, and led them through the wilderness into Canaan, admired and adored, in exalted strains, 1—8.

**W**HEN "Israel went out of Egypt, the house of Jacob from "a people of strange language;

2 "Judah was his sanctuary, and Israel his dominion.

3 The "sea saw it, and fled; "Jordan was driven back.

4 The "mountains skipped like rams, and the little hills like lambs.

5 "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 "Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which "turned the rock into a standing water, the flint into a fountain of waters.

riches, and his everlasting righteousness; and, being blessed in him, according to the degree of their faith and grace, they bear his image, and tread in his steps. They are taught to fear the Lord, as well as to love and praise him; and they delight greatly in the law of God, though not able perfectly to obey it. Blessings are laid up for them and their posterity, and as much of this world's possessions as can be profitable to them. In their darkest hours, the light of hope and peace springs up within them, and seasonable relief turns their mourning into joy. From their Lord's example, they learn to be "gracious, and full of compassion," as well as just in all their dealings; they shew favour, and give or lend to the poor and needy, as occasion requires, and ability is afforded; and they are instructed to employ frugality and discretion in their affairs, as means of being enabled to liberality. But as they should not dissipate their substance in needless expense, nor bury their talent in a napkin, so they ought not to give it away at random; but to dispense their bounty, (as the husbandman does his seed,) in that measure and manner, which is likely to produce the most good to mankind. But, alas! it must be owned, that only some—nay, but few of those who contend zealously for the doctrines of the gospel, exhibit such a character as is here drawn; especially in imitating the Saviour's compassionate, self-denying, liberal love; and it is worthy of inquiry, whether the fears, and doubts, and complaints, of which we hear more, than of "the voice of joy and praise," and the language of unshaken confidence in God amidst dangers and alarms, do not arise from this source. The Lord deals with such persons as they do with the poor; he metes to them their own measure; and no wonder they have but little comfort, who do so little to make their brethren comfortable; and but little confidence, who are so deficient in the scriptural evidences of conversion. But they who shew their faith by their works, in the way and degree here described, most certainly have a "righteousness which endureth for ever," and they shall never be separated from the love of God their Saviour. Envy and detraction may for a time hide their true characters; but "they shall be had in everlasting remembrance." They need not, and ought not, to be "afraid of evil tidings;" and by stedfastly trusting in the Lord, they rise above terror, when they hear of wars, pestilences, earthquakes, or famines; and even at the approach of death, and in the day of judgment, they shall have confidence. Then they will behold their enemies confounded and condemned; the fruits and evidences of their faith and love will be produced before men and angels, and their horn shall be exalted with eternal honour. (Notes, Matt. xxv. 31—40.) But their felicity will increase the torment of the wicked, who shall "gnash with their teeth, and consume away; whilst all their desires and expectations shall close in eternal disappointment and despair. Lord, form us by thy grace to the character, that we may possess the felicity of thy redeemed people!

## NOTES.

PSALM CXIII. V. 1. We are informed by the Jewish writers, that this psalm and the five following, were sung at their feasts, especially after the celebration of the passover. (Note, Matt. xxvi. 30—35.)—'By this often repetition, he stirreth up our cold dulness to praise God.' (Marg. Ref.)

V. 2, 3. 'If God's glory shine through all the world, and therefore all ought to be praised; what great condemnation were it to his people, among whom it chiefly shineth, if they should not earnestly extol his name!' (Marg. Ref.)—It may be considered as a prophecy of the final prevalence of true religion; when all nations shall unite in the high praises of JEHOVAH, as God our Saviour. (Note, lxxii. 17—19.)

V. 4—6. (Notes, lxxxix. 6—12. xcvi. 8, 9. Ez. xv. 11. Is. xl. 18—26. lvii. 16, 17. Jer. x. 6—8. Mic. vii. 18—20.)

V. 7, 8. The advancement of Joseph, David, and others, from a low condition to the highest authority, seems alluded to; as illustrating the providential dispensations of God, and the methods of his grace. (Notes, lxxviii. 70—72. cv. 17—22. 1 Sam. ii. 2—10. Ez. xvii. 22—24. Luke i. 46—55. Rev. v. 8—10.)

V. 9. This verse may be thus rendered, perhaps more literally, "He maketh her who was barren in the family, to sit as a joyful mother of sons." The instances of Sarah, Rebekah, Rachel, the mother of Samson, Hannah, the

woman of Shunem, and Elizabeth, who were long barren, but were at length made joyful mothers, by the special blessing of God, are supposed to have been emblems of the calling of the Gentiles: when that vast proportion of the earth, which had so long been barren, produced multitudes of true converts, the sons and daughters of the church, and of the Lord Almighty who hath espoused her unto himself. (Marg. Ref. Notes, Is. liv. 1—5. Gal. iv. 21—31.)—The psalm begins and ends with "Hallelujah."

## PRACTICAL OBSERVATIONS.

The redeemed servants of the Lord may well sing his praises, when employed in his pleasant service, and enjoying the comfort of his presence and favour. His name shall be blessed from age to age, to the end of time and to eternity: and he will be praised, from the rising of the sun to the going down of the same. His unequalled and infinite majesty becomes the more glorious by his unspeakable condescension. (Notes, xi. 4, 5. cxxxviii. 6. 2 Cor. xiii. 6—9. Phil. ii. 5—11.) He is not only high above all nations, but his glory is above the very heavens in which he dwelleth. He humbleth himself in noticing the concerns, and in accepting the exalted adorations, of angels and archangels: How vast then must be his condescension, in attending to the interests, and in regarding the worship, of us mean polluted sinners on earth! How inconceivable his love in assuming our nature, and tabernacling among us, that he might ransom our guilty souls!—In his providence, the Lord sometimes raises men from the most abject to the most honourable stations in society; and it is well when they acquit themselves properly in their new dignities. But this is his constant method in his kingdom of grace. He takes us beggars, debtors, nay, rebels and traitors, from the dust, the dunghill, or the dungeon, to be his favourites, and his children; to be kings and priests unto him; and thus he numbers us with the princes of his chosen people. He giveth us all our comforts; which are generally the more welcome, when they have been long delayed, and were no longer expected. Nor should the hint be overlooked, that joyful mothers should cheerfully bear the confinement of tending on their beloved children.—But whilst we bless the Lord, for favouring the Gentile world with the joy of his salvation; let us pray, that those lands, which are yet barren, may, by the genial influence of his gospel, become fruitful, and produce numerous converts, who may join with us in praising the Lord for ever. (Notes, lxxvi. 6, 7.)

## NOTES.

PSALM CXIV. V. 1, 2. When God brought Israel out of Egypt, he manifested his presence among them, as "his sanctuary" in which he had chosen to reside; and he exercised "dominion" over them, in the most open and explicit manner, giving laws, inflicting punishments on the refractory, and protecting his loyal subjects against all enemies. (Marg. Ref. Note, John xx. 11—17.)—*Strange language.* (1.) (Note, lxxxi. 1—5.) The word occurs in no other place in Scripture: but the modern Jews use it.

V. 3—8. Few passages can any where be found, and probably none except in the oracles of God, which unite so much sublimity and simplicity, as these verses do. They are inexpressibly beautiful, and in the highest style of poetry; and need attention, more than explanation. The fifth verse is literally—'What to thee, O sea, that thou fleddest?' &c. (Notes, xxix. 3—11. lxxvii. 14—20. xcvi. 11—13. Is. lv. 12, 13. Nah. i. 2—6. Hab. iii. 8—10. Heb. xii. 18—21. Rev. vi. 12—17. xx. 11—15.) The deliverance of Israel, and the visible effects of omnipotence attending it, may be considered as a figure of the establishment of Christianity, and the fall of opposing powers before it; for which no adequate cause can be assigned, except "that it was of God, and men could not overturn it." (Marg. Ref. Note, Ez. xvii. 5, 6. Is. xliii. 14—21.) 'The composition of this short psalm is extremely beautiful. It commences with the simplicity of plain narration, (1.) but rises prodigiously as it proceeds. The inspired poet, describing the scene, is at once transported to the spot, sees what he relates, and demands the cause; (5.) when, suddenly overawed himself by the sense of the present Deity, he joins in calling upon the whole earth to tremble at the presence of the God of Jacob.' (7.)



PSALM CXV.

The psalmist calls on God to vindicate his own honour against the reproaches of idolaters, 1-3. He exposes the vanity of idols and the folly of idolaters, 4-8. He exhorts Israel to trust the Lord, who will not fail to bless his church, 9-18.

**N**OT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, trust thou in the LORD: he is their help and their shield.

h cxviii. 2-4. cxxxxv. 19, 20. Ex. xix. 5. i lxii. 8. cxxy. 1. cxxxv. 5. cxlvi. 5, 6. Eph. i. 12. k xxxiii. 20, 21. Deut. xxxiii. 29.

A. M. 3469.

B. C. 535.

a lxix. 22. lxxix. 9, 10. Josh. vii. 9. Is. xlviii. 11. Ez. xx. 14. xxxvi. 32. Dan. ix. 19. Eph. i. 6. Rev. iv. 10, 11. b lxi. 7. lxxxix. 1, 2. Mic. vii. 20. John i. 17. Rom. xv. 8, 9.

c xlii. 3, 10. lxxxix. 10. Ex. xxxii. 12. Num. xiv. 15, 16. Deut. xxxii. 26, 27. 2 Kings xix. 10-19. Joel ii. 17. d ii. 4. lxxvii. 4. exxiii. 1. Matt. vi. 9.

e cxxxv. 6. Is. xlvii. 10. Dan. iv. 35. Rom. ix. 19. Eph. i. 11.

f cxvii. 7. cxxxv. 15-17. Deut. iv. 28. Is. xl. 19, 20. xlii. 17. xli. 1. 2, 6, 7. Jer. x. 3, &c. Hos. viii. 6. Hab. ii. 18-20. Acts ix. 26, 35. 1 Cor. x. 19, 20.

g cxxxv. 18. Is. xlii. 9-20. Jer. li. 8. Jonah ii. 8. Hab. ii. 18, 19.

Jer. xvii. 7, 13.

i Ex. xxviii. 1. Num. xvi. 5, 40. xviii. 7.

m xxxiii. 38. exxiii. 4. cxlvii. 11. Prov. xiv. 26. xxx. 5. Acts x. 35. Rev. xix. 5.

n xxv. 7. cxxxv. 23. Gen. viii. 1. Ex. ii. 24, 25. Is. xlv. 14-16. Acts x. 4.

o lxvii. 7. Gen. xii. 2, 3. xxii. 17, 18. Acts iii. 26. Gal. iii. 14, 29. Eph. i. 3.

p cxli. 1. cxxxviii. 1, 4, 5. Mal. iii. 17, 18. Acts iii. 26. Luke i. 50. Acts xlii. 26. Col. iii. 11.

q Acts cxvii. 23. Rev. xi. 18. xix. 5. xx. 12.

\* Heb. xlviii.

r Gen. xlii. 16. 2 Sam. xxiv. 3. Is. ii. 2, 3. xxvii. 6. xlix. 20, &c. lvi. 8. lx. 4, &c. Jer. xxx. 19. xxxiii. 22. Hos. i. 10. Zech. viii. 20-23. Gen. x. 8. Rev. vii. 4, 9. s Gen. xvii. 7. Jer. xxxii. 39. Acts ii. 39. iii. 25. t Gen. xiv. 19. xxxii. 26-29. 1 Pet. iii. 9. u cxvi. 5. cxlvi. 5, 6. Gen. i. 1. x. lxxxix. 11. cxlvii. 4. Is. lxvi. 1. Lam. iii. 66. John xiv. 2. y Gen. i. 29-30. ix. 1-3. Deut. xxxii. 8. Jer. xxvii. 5, 6. z vi. 5. xxx. 9. lxxxviii. 10-12. Is. xxxviii. 18, 19. a xxxi. 17. 1 Sam. ii. 9. b cxlii. 2. cxlvii. 17-19. cxlv. 2, 21. Dan. ii. 20. Rev. v. 13.

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us: he will bless us: he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD, which made heaven and earth.

16 The heaven, even the heavens, are the LORD's; but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

V. 14-18. The increase of the church, by the conversion of the Gentiles, as well as the prosperity of Israel, is here predicted. (*Marg. Ref.*)—There is a peculiar animation in the concluding part of the psalm, when considered not so much as praise for benefits received, as the language of faith and hope in urgent difficulties. (*Notes*, vi. 5. xxx. 9, 10. Is. xxxviii. 17-20.)

PRACTICAL OBSERVATIONS.

We have so entirely forfeited all claim to the favour of God, and so evidently deserved his wrath; that, if blessings be conferred on us, the whole honour of them must be rendered to the Lord, who hath glorified all his perfections, and especially his "mercy and truth," in the salvation of his people; in pardoning, sanctifying, upholding, and comforting them from day to day; and in supplying all their wants, both temporal and spiritual. In like manner, when conscious unworthiness is ready to extinguish our hopes, we have a never-failing plea, in the same important truths; and we may intreat the Lord to save and bless us, for the glory of his mercy and truth, in Jesus Christ, when all our other arguments are silenced. For it can never consist with his honour, that his avowed enemies should finally triumph over those, who profess his truth and call upon his name; and thus be emboldened in impiety and infidelity.—Our God is upon his glorious throne, and "doeth as he pleaseth in the armies of heaven, and among the inhabitants of the earth;" and the temporary success of his enemies, and troubles of his people, will assuredly end in the greater good of the latter, and the deeper confusion of the former.—Whilst we reflect upon the stupidity of idolaters, with indignation and contempt; let us humbly recollect, that we are the same by nature, and remember to give God the glory of making us to differ.—They, who reject the gospel, to rely for salvation on themselves; and they who idolize worldly advantages, which cannot profit them in the hour of death, or in the day of judgment, are as fatally deceived as even the worshippers of idols.—But we are called Christians, and some of us sustain the office of ministers, (being the spiritual Israel, and the house of Aaron;) let us then remember to act consistently with our character and profession: let us not "lean to our own understanding," depend on our own righteousness and strength, trust in our own hearts, or rely on uncertain riches, and the friendship of the world; but let us trust in the Lord alone, for acceptance, assistance, sustenance, protection, comfort, usefulness, and everlasting happiness. "He hath ever been mindful of his servants, and will bless them; even every one of them, who fear him, both small and great." He will increase the number of his true ministers and people, and prosper them and their children; for they are indeed "the blessed of the Lord, who made heaven and earth." The heaven, which belongs to him, he reserves as the peculiar inheritance of his children; the earth he hath given indiscriminately to the children of men: and wretched will they be, who have no better portion; for indeed they are but stewards, who will shortly be called to give an account of their stewardship. (*Notes*, Luke xvi. 1-8. 19-31.) But grace is *our own*, and will never be taken from us. As to the rest, a little will bear the expenses of our pilgrimage; let us then be content, and thankful for our allowance, and moderate in the use of it. Let us communicate of our little to those that have less; and, if any have much intrusted to them, let them prove their interest in the true riches, by faithfully improving "the mammon of unrighteousness." (*Note*, Luke xvi. 9-13.) As death will terminate our opportunities of praising God on earth, let us now redeem the time, that we may glorify him with our lips, and in our lives. Then we shall shortly join the company before the throne, and assist them in blessing our God; and our bodies will be raised from the silent grave, to join in this delightful work to all eternity; whilst successive generations shall be occupied on earth, in celebrating the praises of our God, till time shall be no more. "Hallelujah, praise the Lord."

PRACTICAL OBSERVATIONS.

When the Lord comes for the salvation of his chosen people, he redeems them from the power of sin and Satan, and separates them from an ungodly world, and its maxims, customs, and language: he forms them to be his temple, and he becomes their King. From that time he has engaged to make them his peculiar care; he meets them in his ordinances; and causes the whole course of nature, and all the dispensations of his providence, to concur in doing them good. Having, as it were, divided the Red sea, to bring them out of bondage, at their conversion; he will surely divide Jordan, to open them a safe passage to their heavenly inheritance. All things, even death itself, are their's; and all nature shall sooner change its settled course, than one of his promises shall fail.—As the Son of God, the rock of ages, gave himself to death, to open a fountain to wash away their sins, and to supply them with the waters of life and consolation; whilst they are washing in that fountain and drinking of those waters, they cannot possibly think any thing too great to expect from his unfathomable love. But, if the inanimate creation is represented as trembling at the presence of the Creator, how should sinners fear before their just and holy Governor and Judge! His voice from mount Sinai may well alarm those, who have broken that holy law, and yet remain under the curse of it: and they who neglect the great salvation of the gospel, are liable to another and more terrible condemnation: but none will be so dreadfully punished, as they will, who injure the Lord's chosen people, and try to obstruct them in their pilgrimage. What will be their consternation, when the Judge shall appear, and all the creation shall melt, or vanish, at his presence! Let us now prepare to meet our God, that we may not be terrified, or "ashamed, but have confidence before him, at his coming."

NOTES.

PSALM CXV. V. 1, 2. 'The faithful, oppressed by idolatrous tyrants, desire God to help them.—Because he promised to deliver them, not for their sakes, but his own; they ground their prayers upon this promise.'—The verses are evidently a prayer for deliverance; though often quoted as a thanksgiving for benefits received; and they may properly be thus applied. God was intreated to help his people; not because they deserved it, or that they might be honoured; but that his name might be glorified, and the blasphemies of his enemies silenced, by the performance of his faithful and merciful engagements to his worshippers. (*Notes*, lxix. 10, 11. 21, 22. lxxxix. 8-13. Deut. xxxii. 26, 27. 1 Kings xix. 16-19. Joel ii. 15-17.) Perhaps the psalm was written during Sennacherib's invasion of Judah.

V. 3-7. (*Notes*, ii. 4-6. Is. xlvii. 10, 11. Dan. iv. 35-37. Matt. vi. 9. Eph. i. 9-12.) 'A beautiful contrast is here formed between the God of Israel, and the heathen idols. He made every thing; they are themselves made by men. He doeth whatsoever he pleaseth; they can do nothing. He seeth the distresses, heareth the prayers, accepteth the offerings, cometh to the assistance, and effecteth the salvation of his servants; they are blind, deaf, dumb, senseless, motionless, and impotent.' (*Bp. Horne*). (*Marg. Ref.*)

V. 8. The makers and worshippers of idols renounce their reason and understanding, and willingly become as stupid as the very objects of their worship: "Having eyes they see not, having ears they hear not," &c. (*Notes*, Is. xlv. 9-20. xlv. 20-22. xlv. 5-9. Jer. x. 3-16. Hab. ii. 1, 2.)

V. 9-13. The Israelites in general, and the priests in particular, (who were required to teach the people by example, as well as precept,) were exhorted to trust in the Lord; reminded how he had, in all ages, shewn himself the helper of such as thus relied on him; and assured that he would bless them. (*Notes*, cxviii. 1-4. cxxxv. 15-21.) (*Marg. Ref.*) The proselytes, also, from other nations, seem intended by those "who fear the LORD."



## PSALM CXVI.

The psalmist avows his gratitude to God, who had answered his prayers, and brought him out of deep distress; and resolves to worship and serve him all his days, 1-9. He records his temptation to unbelief, and his victory over it, 10, 11. He determines to perform his vows, and render thanks to God after the most public manner at the sanctuary, 12-19.

**I LOVE the LORD,** because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous: yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

2 Chr. xxxiii. 12, 13. Is. xxxviii. 15-20. xxxviii. 1-3. Jonah ii. 2. g vi. 4. xlii. 20. xxv. 17. xl. 12, 13. xlii. 4-6. cxlii. 6-9. Luke xviii. 13. cxlii. 42, 43. h lxxxvi. 5. 15. cxlii. 8. cxli. 4. cxv. 1. cxlv. 8. Ex. xlvii. 6, 7. Neh. ix. 17, 31. Dan. ix. 9. Rom. v. 20, 21. Eph. i. 16-8. ii. 4. 1 Tim. i. 14. Tit. ii. 7. i ix. 137. cxlv. 4-7. Ezr. ix. 15. Neh. ix. 33. Is. xiv. 21. Dan. ix. 7, 14. Rom. ix. 25, 26. 1 John i. 9. k xix. v. 15. 1 Cor. xiv. 33. Is. xxxv. 8. Matt. xiv. 19. 2 Cor. i. 12. x. 3. Col. iii. 22. 1 lxxxix. 9. cv. 43. cxlii. 6. m xxv. 11. Jer. vi. 16. xxx. 10. Matt. xi. 28, 29. Heb. iv. 30. n xlii. 6. cxix. 17. Hos. ii. 7. o lvi. 12. lxxxvi. 13. p Is. xxv. 8. xxxviii. 5. Rev. vii. 17. xxi. 4. q xxxvii. 24. cxv. 15.

## NOTES.

PSALM CXVI. V. 1. Various are the opinions of learned men, concerning the author of this psalm, and the time when it was composed; but perhaps David wrote it; not when persecuted by Saul, (for the sanctuary was not then at Jerusalem,) but either when delivered from Absalom's rebellion, or after some other sharp trial, between the removal of the ark to Zion and that event. (Notes, xxx. 6-8. xxxviii. 1-10. xli. 1-3.)—Several instances occur, in which the Chaldee dialect (so to speak) is used; which militates against this opinion, and seems to indicate a much later period.—The original of this verse is, "I love, because the LORD hath," &c. The object of the psalmist's love and gratitude is not mentioned at first, but may be collected from what follows. The abrupt opening was expressive of a full heart. Some render the clause, "I am satisfied," or "I am well pleased;" but it seems rather more in the manner of Peter's earnest declaration, "Lord, thou knowest all things, thou knowest that I love thee." (Note, John xxi. 15-17.)

V. 2. 'In so readily granting my desires, he encourages and engages me, to the last breath of my life, to expect deliverance from him.' (Bp. Patrick.) (Notes, xl. 1-5. lv. 17, 18. Marg. Ref.)

V. 3. The inward anguish of the psalmist's mind was equal to his outward sufferings. He seemed to feel at once the agonies of death, and that sense of wrath and remorse of conscience which have in them something of the pains of hell. It is by no means natural to interpret both the expressions of the fear or pain of death; or of death, and the grave, in which no pains are felt; (Notes, xvi. 8-11;) when so obvious an interpretation offers itself, and one so suited to the feelings of every one, who, in great pain of body, and remorse of conscience, has been alarmed with the dread of immediate death. (Notes, xviii. 4, 5. xxxii. 3-5. xl. 11, 12. lxxxvi. 13. 2 Sam. xxxii. 5, 6.)

V. 4. The expressive brevity of the prayer here mentioned, is well worth noticing. (Marg. Ref. Notes, cxlii. 4-6. Luke xviii. 9-14. cxlii. 42.)

V. 5. "A just God and a Saviour;" righteous in shewing mercy to the guilty, as well as faithful to his promises. (Marg. Ref. Notes, Is. xiv. 20-22. Rom. iii. 20-26.)

V. 6. The simple are they, who feel themselves liable to be imposed on by designing foes; who are destitute of wisdom and power to deliver themselves; but who renounce all other dependence, to rely wholly on God, and "in simplicity and godly sincerity," to wait on him to save them. (Marg. Ref.)

V. 7. To know, trust, love, and delight in God is the "rest" of rational creatures. (Notes, xc. 1, 2.) This is forsaken through sin; and hence arises the restlessness of mankind; but the believer has returned to God, through the Saviour, and found, in some measure, "a rest to his soul," which is the earnest and foretaste of heavenly felicity. (Notes, xcv. 10, 11. Jer. vi. 16, 17. Matt. xi. 28-30. Heb. iv. 1-11.) Yet this is imperfect, and often interrupted, especially by sin; and, when chastenings bring the wanderer from God to a due sense of his sin and folly, conscious guilt at first often increases the agitation of his mind; till recollection of the Lord's former kindness, and the consolations which he vouchsafed, and the hope of recovering them, encourage and allure him to return by repentance, faith, and prayer; and this purpose is strengthened by every token and taste of returning peace and comfort. This seems to have been the psalmist's experience. (Notes, 1-6. xlii. 5, 6. cxix. 17. Hos. ii. 6, 7.)

V. 8, 9. Rescued by special grace from death and ruin, comforted from distressing sorrow, and recovered and upheld after grievous falls, the psalmist determined to walk, as in the sight of God "in the land of the living." (Marg. Ref.) The original word is plural, *lands*: so that the land of Canaan cannot exclusively be intended; but rather the psalmist meant to say, that he would walk before God, while he lived here; and expected at last to enjoy his presence in heaven, and serve him for ever and ever. (Notes, xxiii. 5, 6. xxvii. 13. lvi. 13. lxxxii. 23-28. cxlvi. 2.)

A. M. 3489.

B. C. 515.

a xviii. 1. cxix. 132. Mark xii. 38. John xxi. 17. 1 John iv. 19. v. 2, 3.

b xviii. 6. xxxi. 22, 23. xxxiv. 3. 4. xl. 1, 2. lxxvi. 19, 20. lxxix. 33. 31. Gen. xxxv. 3. 1 Sam. i. 26. 27. John xvi. 24.

c lv. 16, 17. lxxxvi. 6, 7. lxxxviii. 1, 2. cxlvi. 1, 2. cxlvii. 10. Luke xviii. 1. Phil. iv. 6. Col. iv. 2.

\* Heb. in my days. d xviii. 4-6. lxxxviii. 6, 7. Jonah ii. 2, 3. Mark xiv. 32. 36. Luke xxii. 44. Heb. v. 7.

+ Heb. found me. e xxxii. 3, 4. xxxviii. 6. Is. liii. 3, 4.

f xlii. 1-3. xxx. 7, 8. 15. cxviii. 5. cxix. 1, 2. xxv. 17. xl. 12, 13. xlii. 4-6. cxlii. 8. cxli. 4. cxv. 1. cxlv. 8. Ex. xlvii. 6, 7. Neh. ix. 17, 31. Dan. ix. 9. Rom. v. 20, 21. Eph. i. 16-8. ii. 4. 1 Tim. i. 14. Tit. ii. 7. i ix. 137. cxlv. 4-7. Ezr. ix. 15. Neh. ix. 33. Is. xiv. 21. Dan. ix. 7, 14. Rom. ix. 25, 26. 1 John i. 9. k xix. v. 15. 1 Cor. xiv. 33. Is. xxxv. 8. Matt. xiv. 19. 2 Cor. i. 12. x. 3. Col. iii. 22. 1 lxxxix. 9. cv. 43. cxlii. 6. m xxv. 11. Jer. vi. 16. xxx. 10. Matt. xi. 28, 29. Heb. iv. 30. n xlii. 6. cxix. 17. Hos. ii. 7. o lvi. 12. lxxxvi. 13.

r lxi. 7. Gen. xvii. 1. 1 Kings ii. 4. vii. 25. ix. 4. Luke i. 6, 7.

s xxvii. 13. Is. liii. 8. 2 Cor. iv. 13. Heb. xi. 1. u Num. xiv. 8-9. Prov. xxi. 28. 2 Pet. i. 16-21. x. 3.

y xxxi. 22. 1 Sam. xxvii. 1. 2 Kings iv. 16. 28. Jer. ix. 4, 5. Rom. i. 16. Nah. i. 12-14. cxlii. 2. Is. vi. 5-8. Rom. xii. 1. 1 Cor. vi. 20. 2 Cor. v. 14, 15.

b 17. Luke xxii. 17. 18. 20. 1 Cor. x. 16. 20. xl. 25. —27. c 2. cv. 1. Is. xii. 4.

d 18. xlii. 25. lvi. 12. lxxvi. 13-15. Rom. i. 16. Nah. i. 15. Matt. v. 33. e xxxvii. 32. 33. lxxii. 14. 1 Sam. xli. 29. Job v. 26. Luke xvi. 22. Rev. i. 18. xii. 13. f lxxxvi. 16. cxlii. 12. John xii. 26. Acts xxvii. 23. Jam. i. 1. g lxxxvi. 16. cxlii. 12. John xii. 26. Acts xxvii. 23. Jam. i. 1. h cxlii. 14-16. Lev. vii. 12. Heb. xiii. 15. k 13. Acts ii. 42. 14. xlii. 25. lxxxvi. 11. m cxvi. 8. c. 4. cxviii. 19, 20. cxlii. 3, 4. cxlxv. 2. 2 Chr. vi. 6.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 Precious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people:

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

V. 10, 11. "I believed, and therefore I spoke," that is, "I called on God under my distresses," in expectation of help from him alone. But "I was so discouraged and afflicted, that in the hurry of my mind, I could place no reliance on any man, but thought even those deceivers, in whom before I had the greatest confidence." Some expositors, supposing that David wrote the psalm during the life of Saul, or very soon after his death; conclude, that he referred to Samuel especially, who had anointed him to the kingdom, as if he had deceived him with vain hopes. Or, if a later date be assigned, (Note, 1,) it may be thought that he intended Nathan, by whom he had been assured that Solomon should succeed him. (Notes, 2 Sam. vii. 12-16. xii. 24, 25.) He may, however, most naturally be supposed to refer to Ahithophel's treachery, Absalom's rebellion, and the revolt of Israel; which so astonished and afflicted him, that he was ready to suspect every one about him; though the event proved, that he had many faithful zealous friends. His faith in God's mercy and truth, amidst his fears and suspicions concerning men, remained unshaken and gained the victory. (Note, 2 Cor. iv. 13-18.)—The literal rendering is, "I believed, and therefore I will speak;" but the apostle quotes the passage, from the Septuagint, as relating to the past.

V. 12. Some render this verse thus; "What shall I render unto the LORD? All his benefits overcome me!" "I am so overwhelmed with his abundant goodness, that I am lost in wonder, and know not how to express my gratitude." (Marg. Ref.)

V. 13. "I will call all my friends together, to rejoice with me; and taking the cup, which we call the cup of deliverance, (because when blessed and set apart, we are thus wont to commemorate the blessings we have received,) I will magnify the power, goodness, and faithfulness of God my Saviour before all the company; and then give it to them, that they may praise his name together with me." (Bp. Patrick.) It seems to have been customary among the Jews thus to take the cup of deliverance, when celebrating their solemn feasts, as well as when offering sacrifices of thanksgivings for peculiar mercies: and it is thought that our Saviour, complying with this custom at his last passover, thence took occasion to institute the Lord's supper; which hath ever since been to Christians "the cup of salvation," and a memorial of his immeasurable love, in giving himself to death for their sins; an outward sign of their receiving, by faith, him as their salvation; and a grateful acknowledgment of the inestimable benefits of which they partake through his atoning sacrifice. (Notes, Matt. xxvi. 26-29. Luke xxii. 14-20. 1 Cor. x. 15-17. xi. 17-34.)

V. 14. (Notes, 17-19. xxii. 25. lxxvi. 13-15. lxxxvi. 11, 12.)

V. 15. The Lord accounts the death of his saints a very important event. He will not allow their enemies to cut them off before his appointed time. The circumstances of their death are regulated by infinite wisdom and love, for their final benefit: that solemn event often proves a precious opportunity to the survivors, and tends greatly to the honour of God; and it always issues in their complete felicity. (Notes, lxxii. 14. Luke xvi. 22, 23. Acts xviii. 9-11. xxiii. 11. xxvii. 20-26.) The word rendered "saints," may either mean those who obtain mercy from God, or such as have been taught by him to shew mercy. (Note, xxx. 4.) Our Lord seems to have had it in view, when he said, "Blessed are the merciful, for they shall obtain mercy." (Note, Matt. v. 7.)

V. 16. (Note, lxxxvi. 16.) "I confess before thee, that I am thy servant," &c. Thou hast loosed my bonds." "The recent deliverance, which I have experienced, lays me under new, and stronger, obligations than ever, to serve thee, with all the power and influence which I possess, and I thus avow my purpose of so doing." (Marg. Ref.)

V. 17-19. "Calling on the name of the LORD," sometimes means, celebrating his praises, and acknowledging his mercies, as well as prayer and supplication. (Notes, 1 Chr. xvi. 8, 9. Is. xii. 4-6.) The psalmist, when calling



## PSALM CXVII.

A prophetic call to all nations to praise God for his mercy and truth, 1, 2.

**O** PRAISE the LORD, all ye nations: <sup>b</sup>praise him, all ye people.  
 2 For <sup>c</sup>his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

## PSALM CXVIII.

The psalmist exhorts all orders of men in Israel to praise God, 1-4. He shews by his own experience how good it is to trust in the Lord, 5-18. In blessing him for deliverance and advancement, and calling on the people to join in his triumphant praises, he predicts the coming and the kingdom of the Messiah, 19-29.

**O** GIVE thanks unto the LORD: for <sup>c</sup>he is good: because his mercy *endureth* for ever.  
 2 Let <sup>b</sup>Israel now say, that his mercy *endureth* for ever.

A. M. 3468.

B. C. 536.

a lxvi. 1, 4. lxvii. 3. lxxxvi. 9. Is. xxiv. 15, 16. xlii. 10-12. Rom. xv. 11. Rev. xv. 4.  
 b cxlviii. 11-14. cl. 6. Rev. v. 9. vii. 9, 10.

c lxxxv. 10. lxxxvi. 1, c. 4. 5. Mic. vi. 20. Luke i. 54, 55. Rom. xv. 8, 9.

PS. CXVIII.

a 29. cvi. 1. cvii. 1. cxxxvi. 1. 1 Chr. xvi. 8. 34. Jer. xxxiii. 11.

b cxv. 9-11. cxxxv. 19, 20. cxlv. 10. cxlvii. 19, 20. Gal. vi. 15. Heb. xiii. 15. 1 Pet. ii. 9, 10.

c cxxxiv. 1-3. 1 Pet. v. 5. Rev. i. 6. iv. 7-11. v. 8-10. d xxii. 23. Rev. xix. 5.

e cxviii. 6. xl. 1-8. lxxxvii. 2. cvii. 13. 19. cxvi. 3. 4. cxx. 1. cxxx. 1, 2. Gen. xxxii. 7, 9-11. 1 Sam. xxx. 6-8. Mark xiv. 34-36.

\* Heb. out of distress. cxxx. 1. f cxviii. 19. xxxi. 8.

g cxvii. 1-3. cxviii. 1. lvi. 4, 9. 11. cxlvi. 5. Jer. xx. 11. Mic. vii. 8-10. Rom. viii. 31. Heb. xiii. 6.

† Heb. for me. h liv. 4. lv. 18.

i Chr. xii. 18.

3 Let <sup>c</sup>the house of Aaron now say, that his mercy *endureth* for ever.

4 Let <sup>c</sup>them now that fear the LORD say, that his mercy *endureth* for ever.

5 I <sup>c</sup>called upon the LORD <sup>c</sup>in distress: the LORD answered me, and <sup>c</sup>set me in a large place.

6 <sup>c</sup>The LORD is <sup>c</sup>on my side; I will not fear: what can man do unto me?

7 The LORD <sup>c</sup>taketh my part with them that help me: <sup>c</sup>therefore shall I see <sup>c</sup>my desire upon them that hate me.

8 It is <sup>c</sup>better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD <sup>c</sup>than to put confidence in princes.

i liv. 7. lix. 10. cxli. 11. cxlii. 8. k xl. 4. lxii. 8, 9. Jer. xvii. 5-7. Mic. vii. 5-7. l cxlvi. 3-5. Is. xxx. 2, 3. 15-17. xxxi. 1, 8. xxxv. 6, 7. Ez. xxix. 7.

on God for deliverance during his distress, had solemnly vowed to make the most public acknowledgments of his goodness, when his prayer should be answered. And now, he brought his thank-offerings to the sanctuary, and there in the presence of all Israel blessed and praised the Lord: calling on all the congregation, to join him in this reasonable service. (Notes, 13, 14. cxviii. 19-24.)

## PRACTICAL OBSERVATIONS.

V. 1-9. We should not only be satisfied, and *delighted*, when "the LORD hath heard our voice and our supplications;" but should love him "on that account, as well as for his own essential excellences, and all his innumerable benefits. But we are never so greatly affected with his condescension and kindness, as when he hath relieved us out of extreme distress. The poor sinner when awakened to a sense of his state and character, recollects that he must shortly die, and fears lest he should sink under the righteous and everlasting wrath of God; then "the sorrows of death and the pains of hell get hold of him, and he finds trouble and sorrow." But let such persons, without delay, "call upon the LORD," and say, "O LORD, I beseech thee, deliver my soul:" and they will find him most gracious, and true to his promise, and will learn how his perfect justice harmonizes with his abounding mercy: for he is as ready to teach the simple, and uphold the feeble, and defend the poor, who trust in him; as he is to pardon the guilty, and sanctify the unholy: and, having raised them up from this low estate, they will learn to love him and "call upon him as long as they live." His ways are not as our's are: he pardons criminals, and relieves the indigent, that they may be encouraged to come again and again; and may learn to love prayer; because "he delights in the prayer of the upright." Let then those "who labour, and are heavy laden, come to him that they may find rest to their souls." Let believers keep close to their rest; and if they be at all drawn from it, let them make haste to return, remembering how "bountifully the LORD hath dealt with them." Having "delivered our souls from death, our eyes from tears, and our feet from falling," we should deem ourselves bound "to walk before him," and as in his presence. But when we shall enter our heavenly rest, our deliverance from sin and sorrow will be complete; our tears will be finally wiped away, and our feet will no more slip; but we shall behold the glory, and walk in the presence, of God, in the land of the living, with inconceivable delight. (Notes, Is. xxx. 6-8. Rev. vii. 13-17. xxi. 22-27.)

V. 10-19. When we are discomfited by temptations; we had in general better keep silence if possible, for we are apt to speak unadvisedly: and our conviction of man's deceitfulness may sometimes lead us, before we are aware, to impeach the Divine veracity, and to treat even those "liars," who would encourage us from the promise of God. But true faith will at length prevail in every conflict; and, being humbled for our distrust of his sacred word, we shall experience his faithfulness.—What shall the redeemed sinner, when his heart is full of joy and gratitude; or what shall any of us, who have been delivered from urgent trouble and distress, "render unto the LORD for all his benefits towards us?" We cannot in any way, profit him, or offer him any thing which he hath not first given unto us; and our best is unworthy of his acceptance: yet we ought to devote ourselves and all we have to his service and glory. (Note, 1 Chr. xxix. 10-19.)—Whilst we enjoy the comfort of his salvation in our secret communion with him; we should also make an open profession of our faith and love, and avow our dependence on him and obligations to him, by taking "the cup of salvation," and remembering the bleeding love of our divine Saviour, in that ordinance which he hath instituted for that purpose: thus joining ourselves to him and to his people, and with them calling upon his name, that we may be enabled by his grace to walk consistently with our profession. Thus every sinner, who hath found peace and deliverance through the blood of Christ, should "pay his vows in the presence of all his people." Thus every true son of the church, whose bonds have been loosed, and who is become the servant of God, should frequently offer the sacrifice of thanksgiving, as well as join in other parts of his solemn worship. (Note, xl. 1-5.) And every believer, when he hath received any recent mercy should express his gratitude, by this memorial of that precious blood-shedding which hath purchased all our mercies; and should avow his purpose, by devoting his future life to the service of the God of his salvation. Such are the true saints of God, in whose lives and deaths he will be glorified: no enemy or event can deduct from their appointed period on earth; much less shall any destroy their souls. But when the measure of their trials and services is accomplished, their God and Saviour will remove them, in the best manner, to that new Jerusalem, where they will pay their vows with all the redeemed, and offer eternal sacrifices of exalted praise and thanksgiving, "to him who

loved them, and washed them from their sins in his precious blood;" and their bodies also shall at length be raised incorruptible, to join the sacred worship, and share that glorious felicity. Let us then "give diligence to make our calling and election sure;" let us trust the Lord in the path of duty; let us fear no danger, and decline no difficulty, in his service; and let us learn to consider the day of our death, as the period of our labours and conflicts, and our entrance into rest, into glory, and felicity.

## NOTES.

PSALM CXVII. V. 1. 'This psalm, like the hundred and tenth, seems to be altogether prophetic of the joy that all the world would conceive, at the coming of the Messiah to give salvation, first to the Jews, and then to all other nations, according to his faithful promise.—St. Paul applies the first words of it to this business; and some of the Hebrews justify the application.' (Bp. Patrick.) (Note, Rom. xv. 8-13.)

V. 2. "For the merciful kindness of the LORD towards us hath prevailed," (or hath been confirmed,) "to us, and his truth for ever. Hallelujah." God promised to Abraham, that in Christ his seed, all nations should be blessed: he confirmed that promise, when he sent the Saviour, raised him from the dead, exalted him at his right hand, and called the Gentiles into the church: but a still more literal and extensive accomplishment of it will take place at the millennium. (Notes, xxii. 27, 28. Jer. xvi. 19-21. Dan. ii. 34, 35, 44, 45. Rev. xi. 15. xx. 1-6.)

## PRACTICAL OBSERVATIONS.

We are the very persons, whom the Holy Spirit here addresses, and calls to join our hallelujahs with those of his ancient people: and "therefore we ought to give the more earnest heed to the things which we have heard." The very circumstance of our being the professed worshippers of the true God, by means of the gospel of Christ, that "seed of Abraham, in whom all nations shall be blessed," (Notes, Gen. xii. 1-3. xlix. 10,) is a sufficient demonstration, that the Scriptures are divinely inspired; that the mercy of God hath prevailed; and that he is ever mindful of his promise, and faithful to it even to a thousand generations.—But let us take care, that none of us "receive this gift of God in vain: let us seek the fulfilment to us, personally, of those promises which ensure the believer's eternal salvation: and, while we make it our business to glorify our God, in word and deed; let us still pray, that all the nations of the earth may "shew forth his praises, for having called them out of darkness into the marvellous light" of his blessed gospel.

## NOTES.

PSALM CXVIII. V. 1-4 (Note, cxxxvi. 1. Marg. Ref.) David is thought to have composed this psalm, after his advancement to the throne, and his victories over his enemies round about: and probably it was sung by the priests, Levites, and congregation of Israel, with David at the head of them, as they marched up to the tabernacle to render public thanks for these benefits.—David, rejected of Saul and the people, in the appointed time obtained the kingdom. Under his person in all this was Christ lively set forth.—Because God by creating David king, shewed his mercy towards his afflicted church; the prophet doth not only thank God himself, but exhorteth all the people to do the same. (Notes, cxv. 9-14.)

V. 5. 'We are here taught, that the more troubles oppress us, the more ought we to be instant in prayer.'—"The LORD heard," (or answered,) "me by enlargement." When the Israelites, being straitened by the Canaanites, were enabled to drive them away and possess their inheritance; the LORD heard them, as he did Jabez; and "enlarged their coast." (Note, 1 Chr. iv. 9, 10. P. O.)—David brought out of the cave, and made king over all Israel; Christ freed from the grave, and made "head over all things to his church;" the slave of sin made free, and become the servant of God; and the believer "delivered from the bondage of corruption into the glorious liberty of the children of God," are instances illustrative of the psalmist's meaning, to which many others might be added. (Notes, xxxi. 7, 8. 2 Sam. xxii. 20.)

V. 6. "JEHOVAH for me;" or "to me," a protector. (Notes, 7. xxvii. 1-3. xli. 1-3. 7. lvi. 3, 4. Is. viii. 9-15. Rom. viii. 28-32.)

V. 7. "JEHOVAH to me, with my helpers." (Note, 6.) Though they be few, or feeble, he is almighty. (Notes, 2 Kings vi. 15-17. 2 Chr. xxxii. 7, 8.) See, &c. The Septuagint renders this very properly, "I shall look on all mine enemies." 'I shall meet them with boldness, look them in the face without fear; and witness either their submission or destruction.' (Notes, liv. 7. lix. 10. cxii. 11.)

V. 8, 9. Some render these verses, "It is better for a man to betake himself to the LORD, than to trust in men," &c. even princes.—The unfaithfulness, changeableness, weakness, and mortal nature of men, however distinguished,



10 "All nations compassed me about: but in the name of the LORD will I <sup>destroy</sup> them.

11 They <sup>compassed</sup> me about; yea, they compassed me about: but in the name of the LORD I will <sup>destroy</sup> them.

12 They compassed me about <sup>like</sup> bees; they are quenched as the fire of thorns: for <sup>in</sup> the name of the LORD I will <sup>destroy</sup> them.

13 "Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD <sup>is</sup> my strength and song, and is become my salvation.

15 The <sup>voice</sup> of rejoicing and salvation <sup>is</sup> in the tabernacles of the righteous; <sup>the</sup> right hand of the LORD doeth valiantly.

16 The <sup>right</sup> hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not <sup>die</sup>, but live, and <sup>declare</sup> the works of the LORD.

18 The LORD hath <sup>chastened</sup> me sore: but he hath not given me over unto death.

19 <sup>Open</sup> to me the gates of righteousness; <sup>I</sup> will go in to them, and I will praise the LORD:

20 This <sup>gate</sup> of the LORD, into which the righteous shall enter.

21 I <sup>will</sup> praise thee: for thou hast heard me, and art become my salvation.

22 <sup>The</sup> stone <sup>which</sup> the builders refused, is become the head-stone of the corner.

23 This is <sup>the</sup> LORD's doing; <sup>it</sup> is marvellous in our eyes.

24 This is <sup>the</sup> day <sup>which</sup> the LORD hath made; <sup>we</sup> will rejoice and be glad in it.

25 <sup>Save</sup> now, I beseech thee, O LORD: O LORD, I beseech thee, <sup>send</sup> now prosperity.

26 <sup>Blessed</sup> <sup>be</sup> he that cometh in the name of the LORD: <sup>we</sup> have blessed you out of the house of the LORD.

27 <sup>God</sup> is the LORD, which hath <sup>shewed</sup> us light: <sup>bind</sup> the sacrifice with cords, <sup>even</sup> unto <sup>the</sup> horns of the altar.

28 Thou art <sup>my</sup> God, and I will praise thee: <sup>thou</sup> art my God, I will exalt thee.

29 O <sup>give</sup> thanks unto the LORD; <sup>for</sup> he is good: <sup>for</sup> his mercy <sup>endureth</sup> for ever.

render all reliance on them vain and insecure: and the Lord's jealousy for his own honour induces him to punish those who are guilty of this idolatrous confidence, and to encourage such as betake themselves to him in danger and distress. (Notes, lxii. 8—10. cxlvi. 3—6. Is. ii. 22. xxxi. 1—5. Jer. xvii. 5—8.)

V. 10—12. The nations bordering on Canaan confederated against David, and compassed him about, like swarms of bees, as if they would sting him to death. But, depending on the assistance of the Lord, and going forth to battle in his name, he gained repeated and decisive victories over them; so that their rage terminated, like the fire kindled among thorns; which is vehement, and makes a great blaze and noise, and consumes the thorns, and then is extinguished without much effect. (Notes, xx. 1—8. lxxxiii. 13—18. Deut. i. 44. 2 Sam. v. 17—24. viii. 1—14. x. 8. 18. xii. 5—16.) Every victory David gained, was an earnest of further success; and he trusted that, by the help of the Lord, he should be able to destroy all his enemies.—Thus the Redeemer, personally, and in his church, hath been opposed by all the nations of the earth; but destruction from the Lord is the inevitable consequence of persisting in that opposition, however numerous and formidable the opponents may appear. (Notes, ii. xxi. 8—12. xii. 16—21. xiv. 3—5. lxix. 22—28. cx. 5, 6. Rev. xix. 11—21.)

V. 13. Perhaps Saul was meant, as that enemy who had thrust sore at David that he might fall. (Marg. Ref.)—When Satan tempted Christ, and afterwards, when he prevailed to have him crucified, and assailed him with all his power in that hour of darkness: he thrust sore at the church, to destroy her at once in the person of her representative. (Notes, Gen. iii. 14, 15. Matt. iv. 1—11. P. O. xxvi. 36—39. P. O. 36—46. Luke xii. 47—53. Heb. ii. 16—18. iv. 14—16. v. 7—10.) The believer has often occasion to use the words with application to his own experience.

V. 14. "In that he was delivered, it came not of himself, or of the power of man, but only of God's favour: therefore he will praise him." (Notes, Ex. xv. 2. Is. xii. 2.)—The name JAH, used in the texts referred to, which is here exactly copied, occurs many times in this psalm. (Note, lxviii. 4.)

V. 15, 16. David's deliverance from Saul, and his exaltation to the throne, were typical of Christ's resurrection and ascension: (Note, ii. 1—6:) and on the Lord's day, when his resurrection is especially commemorated, the dwellings of true believers, all over the earth, resound with the voice of joyful and thankful praises; because "the right hand of the LORD hath done valiantly, and is exalted." (Notes, 19—24. Ex. xv. 3—6. Acts ii. 33—36.)—But rejoicing belongs to the righteous at all times: it becomes them, and them alone. (Notes, xxxiii. 1. xlvii. 11, 12. Phil. iv. 4—6.)

V. 17, 18. The triumph of David over his persecutors was an earnest of further mercies and continued protection; that he might "declare the works of the LORD." He had been sharply chastened and tried; but he "was not given over to death;" but preserved to be a highly honoured instrument of glorifying God; and promoting Israel's prosperity.—Christ, having suffered unknown agonies, when "the chastisement of our peace was upon him;" was not "given over unto death," but rose from the dead, and said to his servant John, "I am He, that liveth and was dead; and behold I am alive for evermore; and have the keys of death and of hell." (Notes, xxii. 22. 24. Is. liii. 4—6. 9—12. Acts ii. 22—24. Rom. xiv. 7—9. Rev. i. 12—20.) By his gospel he declares the works of the LORD throughout the earth; and "because he liveth," all his true disciples "shall live also." (Notes, John xiv. 18—20. Col. iii. 1—4.)

V. 19—24. David, preserved from death, triumphant over his enemies, and now going up to the temple to offer his thank-offerings, attended by the thousands of Israel, seems here to call upon the porters and other Levites, to open the gates of the sanctuary for his admission. These are called "the gates of righteousness;" because of the characters of those who offered acceptable

A. M. 2962.

B. C. 1042.

m 2 Sam. v. viii.  
x. Zech. xii. 3.  
xiv. 1—3. Rev.  
xix. 19—21. xx.  
8, 9.  
q Heb. cut them  
off.  
n xxii. 12—16.  
lxxxviii. 17.  
1 Sam. xxiii. 26.  
1 Chr. xix. 10.  
o Dent. i. 44.  
p lxxxiii. 14, 15.  
Ec. vii. 6. Is.  
xxvii. 4. Nah. i.  
10.  
q viii. 9. xx. 1, 5.  
1 Sam. xvii. 45.  
1 Chr. xiv. 10,  
11.  
14—16.  
2 Chr. xiv. 11,  
12. xvi. 17—19.  
xx. 17—22.  
xxxii. 7, 8.  
§ Heb. cut down.  
§ xxviii. 17, 18. lvi.  
1—3. 1 Sam. xx.  
3. xxv.  
2 Sam. xvii. 1.  
—3. Matt. iv. 1.  
—11. Heb. ii.  
14.  
s xxviii. 1, 2. Ex.  
xv. 2. Is. xii. 2.  
xiv. 17, 22—25.  
Matt. i. 21—23.  
t xx. 11, 12.  
xxxii. 11, xxxiii.  
1. cxix. 54, 111.  
Deut. xii. 12.  
Is. ii. 11. lxxv. 13.  
Acts ii. 46, 47.  
1. Is. ii. 9, 10.  
Rom. vii. 9—7.  
2 Sam.  
xii. 10. xlii. xvii.  
Job v. 17, 18. xxxiii. 16—30.  
Prov. iii. 11, 12. Jonah ii. 6. 1 Cor. xi. 32. 2 Cor.  
i. 9—11. Heb. xii. 10, 11. b Is. xxvi. 2. c ix. 13, 14. lxxvi. 13—15. xcv. 2. c. 4. cxvi. 18, 19.  
Is. xxxviii. 20, 22.

d xxiv. 3, 4, 7.  
9. Is. xxvi. 2.  
xxv. 8—10.  
Rev. xxi. 24—  
27. xxii. 14, 15.  
e xxii. 23, 24.  
lxix. 33, 34.  
cxvi. 1.  
f 14. Ex. xv. 2.  
Is. xii. 2. xlix.  
8.  
g Matt. xxi. 42.  
Mark xii. 10.  
11. Luke xx.  
17. Acts iv. 11.  
Eph. ii. 20—22.  
1 Pet. ii. 4—8.  
h Zech. iv. 7.  
i Heb. From the  
LORD. Acts ii.  
32—36. iii. 14.  
15. v. 31. 39.  
Eph. i. 19—22.  
j Job v. 9. Acts  
iv. 13. xiii. 41.  
k Zech. iii. 9.  
Matt. xxviii. 1.  
—8. John xx.  
19, 20. Acts xx.  
7. Rev. i. 10.  
l lxxxiv. 10.  
1 Kings viii. 66.  
2 Chr. xx. 26—  
28. Neh. viii. 10.  
Is. lxviii. 13.  
Mark xi. 9, 10.  
Luke xxi. 38. John xii. 13. p xxviii. 3. Num. vi. 23—26. q 1 Kings  
xviii. 21, 39.  
r xviii. 28, xxxvii. 6. Esth. viii. 16. Is. lx. 2. lx. 1. Mic. vii. 9. Mal. iv. 2.  
John vii. 12. 1 Pet. ii. 9. s li. 18, 19. 1 Kings viii. 63, 64. 1 Chr. xxix. 21. Heb. xiii. 13.  
t Ex. xxviii. 2. xxxviii. 2. u cxlv. 1. cxlvi. 2. Ex. xv. 2. Is. xii. 2. xxv. 1. 9. x l. cxlii. 17.  
Ezra ii. 11. Is. lxiii. 7.

20 This <sup>gate</sup> of the LORD, into which the righteous shall enter.

21 I <sup>will</sup> praise thee: for thou hast heard me, and art become my salvation.

22 <sup>The</sup> stone <sup>which</sup> the builders refused, is become the head-stone of the corner.

23 This is <sup>the</sup> LORD's doing; <sup>it</sup> is marvellous in our eyes.

24 This is <sup>the</sup> day <sup>which</sup> the LORD hath made; <sup>we</sup> will rejoice and be glad in it.

25 <sup>Save</sup> now, I beseech thee, O LORD: O LORD, I beseech thee, <sup>send</sup> now prosperity.

26 <sup>Blessed</sup> <sup>be</sup> he that cometh in the name of the LORD: <sup>we</sup> have blessed you out of the house of the LORD.

27 <sup>God</sup> is the LORD, which hath <sup>shewed</sup> us light: <sup>bind</sup> the sacrifice with cords, <sup>even</sup> unto <sup>the</sup> horns of the altar.

28 Thou art <sup>my</sup> God, and I will praise thee: <sup>thou</sup> art my God, I will exalt thee.

29 O <sup>give</sup> thanks unto the LORD; <sup>for</sup> he is good: <sup>for</sup> his mercy <sup>endureth</sup> for ever.

m xx. 9. xxii. 21. lxix. 1. 13. n xc. 17. o Matt. xxi. 9. xlii. 39.  
p xxviii. 3. Num. vi. 23—26. q 1 Kings  
xviii. 21, 39.  
r xviii. 28, xxxvii. 6. Esth. viii. 16. Is. lx. 2. lx. 1. Mic. vii. 9. Mal. iv. 2.  
John vii. 12. 1 Pet. ii. 9. s li. 18, 19. 1 Kings viii. 63, 64. 1 Chr. xxix. 21. Heb. xiii. 13.  
t Ex. xxviii. 2. xxxviii. 2. u cxlv. 1. cxlvi. 2. Ex. xv. 2. Is. xii. 2. xxv. 1. 9. x l. cxlii. 17.  
Ezra ii. 11. Is. lxiii. 7.

worship in the courts of God, and because of the nature of the services there performed. They who were within seem to have sung responsive, "This is the gate of the LORD, into which the righteous shall enter:" and the whole company, perhaps in parts, sang the following verses. (Note, 14.) David's advancement to the throne, notwithstanding the opposition which had long been made to it, was referred to; but the whole passage is evidently a prediction of Christ.

When he arose from the grave, he ascended into heaven, as the forerunner of all his redeemed people; and he demanded the opening of those gates of righteousness, that he and they might enter in, and praise the Lord. (Notes, xxiv. 7—10. P. O.) The ministering angels may be considered, as opening the gates of heaven, into which the righteous alone can enter; and then the whole church in chorus, celebrates the praises of God, for having heard their prayers, and "become their salvation." The Redeemer doubtless is also that "stone, which the "builders rejected," and would have thrown aside as worthless among the rubbish; but which, by the mighty power of God, and to the astonishment of the apostles and disciples, became the chief corner-stone, supporting the whole spiritual temple, and uniting, the several parts of it into one building, "an habitation of God through the Spirit." (Notes, Matt. xxi. 40—44. Luke xx. 9—18. Acts iv. 5—12. Eph. ii. 19—22. 1 Pet. ii. 7, 8.)—And as the chief priests, scribes, and Pharisees of old refused this foundation-stone of the church; so, many of the wise and learned, and professedly religious, of every age and nation, ever since, have rejected it, and numbers of them have long endeavoured to substitute some other in its place. But by the marvellous interposition of the Lord, their attempts have been frustrated, and proved ruinous to themselves and their adherents alone.—The day of thanksgiving also, which David and Israel celebrated, was but a shadow of that blessed day which saw the Redeemer risen from the dead; that was indeed "the day, which the LORD had made," for his people to rejoice in; and it hath ever since been commemorated every week in the Christian church, and in most parts hath had a more solemn annual commemoration. (Notes 15, 16. John xx. 19—23. Acts xx. 7—12. 1 Cor. xvi. 1. 2. Rev. i. 9—11.) The twenty-second and twenty-third verses are quoted six times in the New Testament, and expressly applied to Christ; nay, many of the Jewish rabbis acknowledge this to be a prediction of the Messiah.

V. 25, 26. The word rendered, "Save now," is "Hosanna;" which seems equivalent to our modern congratulatory prayer on the accession of a monarch to the throne, "God save the king."—It is evident that the Jews had this passage in mind, when they said before Christ, at his entrance into Jerusalem, "Hosanna to the Son of David; blessed is he that cometh in the name of the LORD, Hosanna in the highest." They meant to welcome him as the promised Messiah; but they totally misunderstood the nature of his kingdom and salvation. (Notes, Matt. xxi. 8—11. Mark xii. 1—11. Luke xix. 28—40.) And our Lord himself also referred to this prophecy, when he said to the priests and rulers, "Ye shall not see me henceforth; till ye shall say, Blessed is he that cometh in the name of the LORD." (Note, Matt. xxiii. 37—39. P. O. 34—39.)—The priests from the sanctuary seem to have answered David and his company, in the latter clause, "We have blessed you out of the house of the LORD."

V. 27—29. The whole congregation, having now met in the courts of the sanctuary, joined in solemn sacrifices and ardent prayers; which were typical of the joy and praise of the church, on earth and in heaven, on account of the Redeemer's exaltation. (Marg. Ref. Note, cxxxvi. 1.)

#### PRACTICAL OBSERVATIONS.

V. 1—18. Whether the believer reviews his past experience, or traces back his comforts to the everlasting goodness and mercy of God; or whether he looks forward, and anticipates, in lively hope, those future blessings which are secured



## PSALM CXIX.

Contains a miscellaneous collection of wise maxims, pious ejaculations, holy purposes, gracious experiences, &c. which cannot with ease and simplicity be arranged under any particular heads: there frequently being little connection between one sentence and another; and the whole being, as Mr. Henry remarks, 'rather a chest of gold rings, than a chain of gold links.'

## ALEPH.

**B**LESSED are the undefiled in the way, who walk in the law of the LORD.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

xiv. 9. Luke i. 6. 1 Thes. iv. 1. 2. c 22. 146. xxv. 10. cv. 45. Deut. vi. 17. 1 Kings ii. 3. Ez xxxvi. 27. John xiv. 23. d 10. Deut. iv. 29. 2 Chr. xxxi. 21. Jer. xxix. 13. e 1 John iii. 9. v. 18.

A. M. 3560.

B. C. 414.

a i. 1-3. xxxii. 1. 2. cxi. 1. cxxviii. 1. Matt. v. 3-12. Luke xi. 28. John xiii. 17. Jam. i. 25. Rev. xii. 14.

\* Or, perfect, or sincere. 2 Kings xx. 3. 2 Chr. xxxi. 20. 21.

Job i. 1.8. John i. 47. Acts xxiv. 16. 2 Cor. i. 12. Tit. i. 11. 12. b Ez. xl. 50. Hos. b 1 Kings ii. 3. e 1 John

f Deut. iv. 1. 9. v. 29-33. vi. 17. xii. 32. xxviii. 1. &c. xxx. 16. Josh. i. 7. Jer. vii. 23. Matt. xxviii. 20. John xv. 15. 21. Phil. iv. 8. 9. 1 John v. 3.

g 32. 35. 44. 45. 131. 159. 173. 11. 10. Jer. xxxi. 33. Rom. vii. 22-24. 2 Thes. iii. 5. Heb. xli. 21.

h 31. 80. Job xxii. 26. Dan. xii. 2. 3. 1 John ii. 28. iii. 20. 21. i 128. John xv. 14. Jam. ii. 10. 11. k 171. ix. 1. lxxxvi. 12. 13. i Chr. xxix. 13-17. l 12. 18. 19. 27. 33. 34. 61. 73. 124. xxv. 4. 5. 8. 10. exlii. 10. Is. xlviii. 17. John vi. 45. + Heb. judgments of thy righteousness. 138. m 16. 106. 115. Josh. xxiv. 15. n 116. 117. 176. xxxviii. 21. 22. 11. 11. Phil. iv. 13.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

to him by the promises of the new covenant; he will be sure to find abundant cause for joy and praise: he will desire to animate others in their several stations, to unite in this delightful work; and this always was, and always will be, the substance of the redeemed sinner's grateful song, "The LORD is good, because his mercy endureth for ever." No poor sinner, in deep distress, ever yet called earnestly upon him, who was not afterwards enabled to say, "The LORD answered me, with enlargement" of heart, hopes, and prospects; and every answer to our prayers is an evidence that he is on our side; and then we need not "fear what man can do unto us." Whether few or many help us, if he take part with them, they who hate us will be treated as enemies. If, indeed, we allow, (and who can doubt it?) that it is far better to trust in the LORD, than to put confidence even in princes; we should take care to act consistently with our judgment: we should not pay court to the rich and powerful, as if they could make us happy or miserable; but, without any undue compliances, we should conscientiously do our duty to them and to all men, and trust in the LORD alone to accept and bless us. We may indeed be compassed with enemies, and be disquieted by their malice; but, "in the name of the LORD" we shall be delivered from them, and victorious over them all, and their rage will only effect their own destruction. Even if Satan thrust sore at us, that we may fall into sin or misery; yet, trusting in our almighty friend, we may make head against him and his legions; for "the LORD is the strength and song" of every believer, "and is become his salvation." As we need not dread the rage, so we should not envy the carnal, vain, and vanishing mirth of the ungodly. For the voice of rational rejoicing, and of salvation, is in the tabernacles of the righteous; whilst they enjoy the love, are safe under the protection of the powerful and valiant right hand, and are employed in praising the name, of the LORD. With peace of conscience, and "joy in the Holy Ghost," and liberty to "cast all their cares upon him, who careth for them;" they possess a lively hope of an incorruptible inheritance; their bodies indeed must drop into the grave; yet, they shall not die eternally; but live, and declare the works of the "LORD;" and though he chasten them for their good, repeatedly and sharply, yet he will not "give them over unto death" eternal, nor leave their bodies in the grave for ever; but will bring them forth, immortal, and incorruptible; that "death may be swallowed up of victory."

V. 19-29. Renewed mercies and deliverances send believers, again and again, to the courts of the LORD, that they may enter in and praise his name; and at last, delivered from death and every evil, they will enter the gates of heaven to praise him for evermore.—He hath generally chosen and honoured those, whom man despised; he hath done good to his people by some, of whom it was said, "How shall these men save us?" And none are more apt to mistake and mislead others, in these matters, than they who by prescription are deemed, and deem themselves, "builders" in Zion.—We should not then be discouraged, by contempt and neglect, from "occupying with our talent, till the LORD come;" but attend to our proper work, whatever acceptance it may meet with from man, and desire no more than to be approved by God. "Every good gift is from him," and the glory of every good work belongs to him; and when beneficial changes are brought about, which "are marvellous in our eyes," we should acknowledge it to be his doing.—Gracious deliverances give occasion to days of joy and gladness; such are days, "which the LORD hath made," and we should remember to rejoice in a holy manner; for carnal wealth and sensual indulgence, when we are rejoicing in the goodness of God, are like offering his corn and wine to Baal. (Note, Hos. ii. 8. 9.) Our thanksgivings on earth must always be accompanied with prayers for further mercies, and the continuance of our prosperity; our hallelujahs with hosannas.—We should ever pray for those, who "come in the name of the LORD," and who evidently, in their proper station, act by his authority and for his glory: and the blessings of his servants, out of his sanctuary, should be highly valued by the greatest of princes, as highly conducive to their prosperity.—All our success should animate us to abound in spiritual sacrifices to the LORD, who giveth us light and comfort. If he is our God, our portion, and salvation, the object of our cordial worship, and the lord of our choice, we shall render him willing obedience, and exalt him as we are able: and thus we shall here begin, and for ever continue, to give thanks to him, who is "good, and whose mercy endureth for ever." In all these things our Redeemer is the grand pattern and exemplar of his people. Delivered from great distress, which he endured in our behalf; placed upon a glorious throne, according to his confidence in his heavenly Father, and in answer to his fervent prayers; having overcome every enemy, which compassed him about, or "thrust sore at him, that he might fall," and ever living to declare "the works of the LORD;" he hath opened the gates of righteousness to all his people; he hath become our way of access to his Father's presence, and the foundation of our hopes, and of our souls; and he hath shewn us the way to conquer, by patience, faith, and prayer. Contemned by the builders, he is become the foundation and corner-stone of the whole church: and his resurrection, ascension, and exaltation were marvellous in the eyes of numbers, who acknowledged and rejoiced in them as the LORD's doing. When he left the grave, a glorious day commenced, which knows no night: our "Sun of right-

eousness" arose, to set no more; and our weekly commemoration of that great event, on the LORD's day, is the earnest of our celebrating an eternal sabbath in heaven to his glory, and, if duly employed, a most blessed preparation for it. Let us then welcome the return of this "day, which the LORD hath made, and be glad and rejoice in it;" let us beseech him to send prosperity to the preaching of his gospel, and by it to save the souls of men: let us welcome those, who come as ambassadors in the name of Christ; as an evidence, that we welcome him to our hearts, and shall welcome him when he comes to judgment: and let us join our prayers for those who belong to the Redeemer, and every act of love to them, with our spiritual sacrifices of praise to him, our LORD, our God, our Saviour, and our portion.

## NOTES.

PSALM CXIX. V. 1. It is generally allowed that David composed this most instructive psalm; and it is most probable, that he committed to writing, in a detached manner, the several reflections, maxims, and ejaculations, contained in it, as they occurred to his mind, amidst the varied scenes of his eventful life; and that, towards the close of it, he collected them in order, for the benefit of his people, and that of the church in every age.—The psalm consists of twenty-two sections, (each containing eight verses;) according to the number of the letters in the Hebrew alphabet: and every verse in each section, in the original, begins with that letter which stands as the title of it. It may be supposed that this arrangement was formed, principally, to assist the memory of the reader.—The psalm may be considered in a special manner as the touchstone of genuine experience: and as far as any man's views, desires, purposes, and affections, coincide with those of the psalmist, he may be sure that they come from the influence of the sanctifying Spirit, but no further. The reader's thoughts, indeed, will frequently be led to the Saviour himself; because he was perfectly what believers are in a measure: and their conformity to him is the evidence of their interest in his divine righteousness.—The word of God, under different terms, according to the several parts of which it is composed, is mentioned in almost every verse. Sometimes, indeed, the connection will lead the attentive reader to think more of one part than of others; but in general, "the oracles of God," as then extant, are intended; and it is probable, that the word was commonly selected, which best suited the metrical arrangement. Six, or seven distinct words, are used in the first section of eight verses, viz., law, testimonies, precepts, statutes, commandments, judgments, and ways. Most or all of these terms have been already explained; but in some instances, it will be necessary again to consider them, along with the context. (Notes, xix. 7-11. xxv. 10. xciii. 5. Ez. xxi. 1. Deut. vi. 1. xxxii. 3. 4. Neh. ix. 13. 14.)—As the pardoning mercy of God in Christ is the only source of a sinner's happiness; so the actual enjoyment of that happiness is inseparably connected with devoted obedience, and in great measure consists in it. (Notes, i. 1-4. xxxii. 1, 2. lxxxiv. 4. 5. xciv. 12-14. cvi. 3. Matt. v. 1-12. Rev. xxii. 14. 15.)—The word rendered "undefiled," means perfect, or upright, and marks the sound character, the true believer, who sincerely embraces the salvation of God, and conscientiously walks according to his commandments, in his habitual conduct. (Note, Job i. 1.)

V. 2, 3. The "testimonies" of God are the declarations of his truth and will, however attested; whether by express declarations, or by instituted ordinances, as pledges of his love to his upright worshippers: and they who credit his word, and attend on his ordinances, and thus seek him with an undivided heart, are happy, and shall be happy. (Notes, 129. Is. viii. 20. 1 John v. 9-13.) "Assuredly they practise no iniquity; they walk in his ways;" which "are pleasantness and peace." (Note, Prov. iii. 16, 17.)

V. 4. What then doth God command us, but diligently to do those very things, in which true happiness is to be found? What doth he forbid us, but to make ourselves and others miserable? (Marg. Ref.)

V. 5. 'David acknowledgeth his imperfection, desiring God to reform it, that his life might be conformable to God's word.' (Notes, xix. 7-14. Rom. vii. 13-25.)—'The faithful soul, enraptured with the contemplation of that blessedness, which is the consequence of serving God, but conscious, at the same time, of an inability to attain to it, sighs after the refreshing and strengthening influence of divine grace.—She groans earnestly within herself, and at length breathes forth a wish, that the Spirit of truth and love would fix and establish her in a holy course of thinking, speaking, and acting on all occasions; and would prevent her from turning aside out of it, to the right hand or to the left.' (Bp. Horne.)—The sudden transition, from the preceding reflections to this fervent ejaculation, is very beautiful.

V. 6. 'All the commandments have the same author, and the same sanction. He who thinketh to atone for one, by the observation of another, is a hypocrite, and, unless he repent, will be brought to shame, if not before men here, yet before men and angels hereafter.' (Bp. Horne.)—'Notwithstanding manifold imperfections, that man will never be thus put to shame, who unreservedly has respect to all God's commandments, as the rule of his conduct, and humbly repents of every deviation from them.' (Notes, 31. 128. Jam. ii. 8-13. 1 John ii. 26-29. iii. 18-24.)



## BETH.

9 Wherewithal shall a young man cleanse his way?

by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee:

O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

Hos. x. 2. Zeph. i. 5, 6. Matt. vi. 24. Col. iii. 22. 1 John ii. 15. r 21. 118. 133. 176. xliii. 3. xxv. 5. cxliii. 8—10. Prov. ii. 13. xli. 16. Is. xxxv. 6. Ez. xxxiv. 6. 2 Pet. ii. 15—22. s 97. xxxvii. 31. xli. 8. Job xxii. 12. Prov. ii. 1, 10, 11. Is. li. 7. Jer. xv. 16. Luke ii. 19. 51. Col. iii. 16. t xli. 13. u 1 Tim. i. 11. vi. 15. s 28. 27. 35. 64. 66. 68. 71. 72. 108. 124. 125. 135. xxv. 4. 5. lxxxvii. 11. cxliii. 10. Luke xxiv. 45. John xiv. 26. 1 John ii. 27. y 46. 172. xxvii. 11. xxviii. 30. xl. 9. 10. lxxi. 15—18. cxviii. 17. Matt. x. 27. xli. 34. 35. Acts iv. 20. z 47. 72. 77. 111. 127. 162. xix. 9. 10. cxli. 1. Job xlii. 12. Jer. xv. 16. Matt. xlii. 44. Acts ii. 41—47. a 23. 48. 78. 97. 131. 143. i. 2. Jam. i. 25. b 6. 117.

A.M. 2987.

B.C. 1017.

o xxv. 7. xxxiv. 11. Job i. 5. xlii. 26. Prov. i. 4. 10. iv. i. 10—17. v. 7. &c. vi. 20. &c. vii. 7. &c. Ec. xi. 9. 10. xli. 1. Luke xv. 13. &c. 2 Tim. ii. 22. Tit. ii. 4—6.

p 11. 97—105. i. 1—3. xix. 7—11. lxxviii. 4—8. Deut. vi. 6—9. xvii. 18—20. Josh. i. 7. John xiv. 3. 2 Tim. iii. 15—17. Jam. i. 21—25.

q 2. 34. 58. 69. lxxviii. 37. 1 Sam. vii. 3. 2 Chr. xv. 15. Jer. xli. 10.

r 21. 118. 133. 176. xliii. 3.

s 97. xxxvii. 31.

t xli. 13.

u 1 Tim. i. 11. vi. 15.

y 46. 172. xxvii. 11. xxviii. 30. xl. 9. 10. lxxi. 15—18.

z 47. 72. 77. 111. 127. 162. xix. 9. 10. cxli. 1.

a 23. 48. 78. 97. 131. 143. i. 2. Jam. i. 25.

b 6. 117.

c 14. 24. 36. 47. 70. 77. 92. xl. 8. Rom. vii. 22. Heb. x. 16, 17.

d 11. 83. 93. 109. 141. 176. Prov. iii. 1. Jam. i. 23. 24.

e 65. 124. 132. xlii. 6. cxvi. 7.

f John i. 16. 2 Cor. ix. 7—11.

g Rom. viii. 2—4.

h Eph. ii. 4, 5, 16. 1 Cor. i. 12. 1 John ii. 29. v. 3, 4.

i Heb. Revel. i. 18. xlii. 10—12.

j lxxviii. 3.

k xxxv. 5. Matt. xlii. 13. xvi. 17.

l John ix. 39.

m Acts xxviii. 16.

n 2 Cor. iii. 14—18.

o iv. 4—6. Eph. i. 17. 18. Rev. iii. 18.

p 96. Hos. viii. 12. 2 Cor. iii. 13. Heb. viii. 5. x. 1. h xxxix. 12.

q 40. 131. 174. xli. i. lxxvii. 2. Prov. xlii. 12. Cant. v. 8.

r lxxviii. 11. Job xl. 11. 12. Is. ii. 11. 12. x. 12. Ez. xxviii. 2—10. Dan. iv. 37. v. 22—24. Mal. iv. 1.

s Luke xiv. 11. xviii. 14. Jam. iv. 6. 1 Pet. v. 5. n 10. 118. Deut. xxviii. 15—26. xxviii. 15. xxx. 19.

t Neh. ix. 16. 29. Is. xlii. 24. xliii. 28. Jer. xiv. 9—11. 16. 28. 29. Gal. iii. 13. o 39. 42. xxxix. 8.

u xlii. 13. lxxviii. 11. 19. 20. cxliii. 3. 4. 1 Sam. xxv. 10. 39. 2 Sam. xvi. 7. 8. Job xvi. 20. xix. 2. Heb. xlii. 13.

v p xxxvii. 3. 6. 1 Pet. ii. 20. iii. 16. 17. iv. 14—16.

16 I will delight myself in thy statutes: I will not forget thy word.

## GIMEL.

17 Deal bountifully with thy servant, that I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

Hos. x. 2. Zeph. i. 5, 6. Matt. vi. 24. Col. iii. 22. 1 John ii. 15. r 21. 118. 133. 176. xliii. 3. xxv. 5. cxliii. 8—10. Prov. ii. 13. xli. 16. Is. xxxv. 6. Ez. xxxiv. 6. 2 Pet. ii. 15—22. s 97. xxxvii. 31. xli. 8. Job xxii. 12. Prov. ii. 1, 10, 11. Is. li. 7. Jer. xv. 16. Luke ii. 19. 51. Col. iii. 16. t xli. 13. u 1 Tim. i. 11. vi. 15. s 28. 27. 35. 64. 66. 68. 71. 72. 108. 124. 125. 135. xxv. 4. 5. lxxxvii. 11. cxliii. 10. Luke xxiv. 45. John xiv. 26. 1 John ii. 27. y 46. 172. xxvii. 11. xxviii. 30. xl. 9. 10. lxxi. 15—18. cxviii. 17. Matt. x. 27. xli. 34. 35. Acts iv. 20. z 47. 72. 77. 111. 127. 162. xix. 9. 10. cxli. 1. Job xlii. 12. Jer. xv. 16. Matt. xlii. 44. Acts ii. 41—47. a 23. 48. 78. 97. 131. 143. i. 2. Jam. i. 25. b 6. 117.

V. 7. 'The Scriptures contain an account of God's righteous judgments; or his decrees and determinations concerning us, with a history of cases and precedents, entered upon record for our admonition. By these we are to form our opinion and regulate our conduct; and when we shall have so learned these, as to walk according to them, we shall praise God with an upright heart.' (Bp. Horne.) (Note, 171. Marg. Ref.)

V. 8. 'He refuseth not to be tried with temptations; but he feareth to faint, if God succour not his infirmity in time.' (Notes, 106. 115—117. 176. li. 10—13. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

V. 1—8. It is the will of God that we should wisely seek our own happiness: our self-love indeed should be properly directed and subordinated, but it cannot, and ought not, to be extirpated.—Experience, as well as the sacred Scriptures, testifies, that "blessed are the undefiled in the way, who walk in the law of the Lord." Had sin never existed, misery had been unknown; and now that the way of pardon and reconciliation has been opened by the Lord Jesus Christ, we re-ascend to felicity, in proportion as we are renewed to holiness; and it is our highest privilege on earth to commune with God, and bear his image; to attend on his ordinances, rely on his promises, and, avoiding all iniquity, to "walk in his ways." Believers are indeed not exposed to the condemning sentence of the law: yet the Lord "hath commanded them to keep his precepts diligently;" and their obligations to obedience are increased in proportion to the mercies which they have received. This grateful obedience also corresponds to the dispositions of their hearts. The genuine disciple could not rely on the righteousness of Christ for justification; did he not see that excellency and beauty in it, which make him long to transcribe it in his own conduct, and to have his soul cast into the very mould of it. (Note, lxxxv. 10—13.) His heart consents to every precept of the holy law, that it is good; he would not have one of them repealed, mitigated, or altered, (Notes, 128. Rom. vii. 12.) he only grieves that he no more comes up to this perfect standard, and, with many a sigh, he says to the Lord, "Oh that my ways were directed to keep thy statutes!" He knows that if a man only respects some of the commandments, and expects by one instance of obedience to purchase an indulgence for disobedience in another, his hypocrisy will be detected by his partiality; and that if he be not made ashamed in this world, everlasting contempt will be his portion. (Note, Dan. xii. 2, 3.) Therefore he desires to "have respect unto all God's commandments." And as he could have no confidence before the mercy-seat now, so he could not hope to stand with confidence before the judgment-seat at last, if he allowed himself to despise or violate one of them. This man therefore will not only pray to be directed and enabled to obey, as far as he knows the will of God; but to be taught it, in all those things, which have hitherto been concealed from him: and he is disposed "with uprightness of heart," to praise the Lord for every new discovery which he makes in his righteous judgments. His desire and purpose are to keep the statutes of God, and his dependence is upon him, to enable him, and comfort him in so doing. The Lord may indeed, and often will, leave such a servant to feel his own weakness, when struggling with difficulties and temptations; yet he will hear his prayer, when he earnestly entreats him that he would not utterly forsake him. (Note, 2 Cor. xii. 7—10.)

## NOTES.

V. 9. Many maxims and rules have been laid down, for regulating the manners, and forming the principles, of young persons: but a constant attention to their conduct, and an habitual comparison of their opinions, words, tempers, affections, and actions, with the sacred Scriptures, so as to aim daily at nearer and nearer conformity, is of itself sufficient; and without this all else is totally inadequate. We may suppose that David made this inquiry for his own use, in the dangerous and important season of youth; and then published it in his old age for the benefit of others. (Notes, xxxiv. 11—14. Ec. xi. 9, 10. xii. 1. 1 Tim. iv. 16. 2 Tim. ii. 20—22. iii. 14—17.)—He, who became man for our salvation, passed through this state of youth undefiled, that he might, as it were, reclaim, and consecrate it anew to God. Let every young man frequently meditate on this circumstance.' (Bp. Horne.)

V. 10. (Notes, 2, 3. 34. lxxviii. 36, 37. 2 Chr. xv. 12—15. Jer. iii. 6—11. xxxix. 11—14.) Oh let, &c. "Do not cause me to wander," &c.—The psalmist was conscious that God might justly reject his imperfect services; and that both the will and power of obeying, as well as pardon and acceptance, were to

be sought from his free mercy and grace. (Marg. Ref. Notes, 36. cxli. 3, 4. cxliii. 8—12. Phil. ii. 12, 13.)

V. 11. David treasured up the truths, promises, precepts, and instructions of the sacred oracles, in his memory; and endeavoured to form his judgment, to direct his conscience, and to regulate his affections according to them; and having thus lodged them in his heart, they were securely hidden from every enemy, nor could he be robbed of them. Thus he used the Scriptures as his antidote against the contagion of sin and temptation. (Marg. Ref. Note, Col. iii. 16, 17.)

V. 12. 'Thou art perfectly holy and perfectly happy; O teach me thy statutes, that I may be partaker of thy holiness and happiness.' (Notes, 26. 68. 125. cxliii. 10. 1 Tim. i. 8—11. 1 John ii. 26—29. iii. 1—3. iv. 9—12.)

V. 13. (Note, 46.)—Judgments. This word seems to mean the decisions of the infinite wisdom and justice of God, whether they concern truths, facts, duties, or persons. By these decisions we ought to judge, and by them we shall be judged. (Notes, 66. 175. xcvii. 2. Neh. ix. 13. Ez. xx. 11. Rom. ii. 1—6.)

V. 14. 'Truth and holiness afford to the sincere believer a pleasure more exquisite, as well as more solid and enduring, than that which the miser feels at the acquisition of his darling wealth.—These true riches we may always acquire.' (Bp. Horne.) (Notes, i. 46—48. 97. 106. 111. 127. 128. 162. lxxiii. 5, 6. Job xxxiii. 8—12. Jer. xv. 15—18. Acts ii. 41—47. 1 Pet. i. 8, 9.)

V. 15. 'Meditation is that exercise of the mind, whereby it recalls a known truth, as some kinds of creatures do their food, to be ruminated upon, until all the nutritious parts are extracted and fitted for the purpose of life.' (Bp. Horne.) (Notes, 23. 147, 148. i. 1—3. James i. 22—25.)

V. 16. (Notes, 14. 93. 176. Deut. vi. 6—9. Prov. ii. 10, 11. iii. 1.)

V. 17. 'Recompense thy servant; I will live, and keep thy word.' Or, "Confer favour on thy servant, that I may live, and keep thy word." The verse may be understood either way.—He sheweth that we ought not to desire to live but to serve God.—If the Lord communicate to us the spiritual life abundantly, we shall be proportionably obedient to his word; and this will be both an additional obligation conferred on us, and a gracious recompense of our imperfect services hitherto. (Notes, 132, 133. xlii. 5, 6. cxvi. 7—9.)

V. 18. 'Reveal,' or unveil, "mine eyes," &c. (Note, 2 Cor. iii. 12—16.)—The moral law of God shewed the Israelites their need of a Saviour; and it also displays the holiness of God, the nature of heavenly happiness in conformity to him, and the believer's path through this evil world. (Note, Ex. xx. 1.) But under the ceremonial law, the wonders of redeeming love were veiled. Believers among the Israelites well knew, that the external institutions of the law typified some deep and spiritual mysteries: and they understood them, in proportion to their degree of divine illumination, and as far as it was necessary for their support, comfort, and direction in the path of life; yet, probably with much less distinctness, than real Christians now do. (Notes, Matt. xlii. 16, 17. Luke x. 23, 24. 1 Pet. i. 10—12.) But under every dispensation, the veil of prejudice, pride, and carnal affections, must be removed from the heart of fallen man; or he will never understand the nature and glory of divine truth.—'If the word of God be the lesson, the Spirit of God must be the teacher.' (Notes, Is. xxix. 9—12. 17—19. Matt. x. 25, 26. xlii. 10, 11. xvi. 17. Luke xxiv. 44—49. John vi. 44—46. Acts xvi. 13—15. xxvi. 16—18. 2 Cor. iv. 4—6. Eph. i. 15—23.)

V. 19—21. These verses contain arguments with which the psalmist enforced his plea for divine teaching. Being a stranger on earth, and journeying to his eternal home, he knew that he should lose his way, if the commandments of God were unknown to him, or mistaken by him. (Notes, 54—56. xxxix. 12. Gen. xlvii. 9. Heb. xi. 13—16. 1 Pet. ii. 11.) He had been led to desire the knowledge of the truths and precepts of revelation with such intenseness, that his soul was constantly ready to break, or faint, when at any time he dreaded being left in ignorance and error. (Notes, 40—131. lxxxiv. 1, 2. Prov. xlii. 12.) And he was sensible that the proud, the obstinate, impenitent sinner, remained under the wrath and curse of God, and would meet with severe rebukes here, as well as misery hereafter; and therefore he earnestly deprecated the doom of such wicked men. (Marg. Ref.) 'This disposition is not a transient fit; but it is constant and uniform at all times.' (Bp. Horne.)—'Seeing man's life in this world is but a passage, what should become of a man, if thy word were not his guide?'



23 'Princes also did sit and speak against me; but thy servant did meditate in thy statutes.

24 Thy 'testimonies also are my delight, 'and \*my counsellors.

DALETH.

25 My 'soul cleaveth unto the dust: \*quicken thou me 'according to thy word.

26 I have 'declared my ways, and thou heardest me: 'teach me thy statutes.

27 Make me to understand the way of thy precepts: 'so shall I talk of thy wondrous works.

\* Heb. men of my counsel, u xxii. 15 xlv. 25. Is. lxxv. 23. Rom. vii. 22—24. Phil. iii. 19. Col. iii. 2. x 37. 40. 88. 93. 107. 149. 156. lxxi. 20. lxxx. 18. Rom. viii. 2. 3. y Deut. xxx. 8. 2 Sam. vii. 27—29. z 106. xxxii. 5. xxxviii. 18. 11. 1. &c. Prov. xxviii. 13. a 12. xxv. 4. 6, 9. xxvii. 11. cxlii. 8—10. 1 Kings viii. 36. b lxxi. 17. lxxviii. 4. cv. 2. cxi. 4. cxiv. 5. Ex. xlii. 14, 16. Josh. iv. 6, 7. Acts ii. 11. Rev. xv. 3.

V. 22. 'Remove me from that disgrace and shame unto which they expose me as a traitor; for I am not guilty of any such wickedness, but carefully observe thy testimonies.' (Bp. Patrick.) (Notes, 39—42. vii. 3—11. xxv. 2, 3. xxxix. 8. cxlii. 3, 4.)

V. 23. Saul and his courtiers, sitting in council, and speaking all manner of evil falsely against David, and conspiring together to take away his life; whilst he was meditating on, and praying over the word of God, that he might learn and practise his duty towards them and all men, and might find comfort from the precious promises, was a type of the Jewish sanhedrim, consulting together to put Jesus to death; whilst he was employed in healing and teaching the people, and doing all manner of good to those who were willing to receive benefit by him. (Note, 15. Marg. Ref.)

V. 24. The psalmist not only found his joy and comfort in the sure testimonies of God, but he made them his counsellors, and closely adhered to their decisions, as princes do to the unanimous opinion of their most approved advisers. (Notes, 14—105.)

## PRACTICAL OBSERVATIONS.

V. 9—24. The season of youth is peculiarly dangerous and important: the comfort and usefulness of future life often greatly depend on our conduct, when the passions are most strong, and we are most destitute of knowledge and experience; and the hopes of the church and of society for a succession of useful members, are placed upon the rising generation. Every one ought, therefore, to contribute all that is in his power to preserve young persons from the fatal effects of their own headstrong passions, of an ensnaring world, and of artful seducers, that they may not early contract bad habits, and form ruinous connections. And when young persons are convinced of the desirableness of having their way made and preserved pure from the pollution of sin, their general rule is, to take heed to it according to the precepts, cautions, and encouragements, of the word of God. Thus David, from his youth, sought the Lord with his whole heart; and, in answer to his prayers, was kept from "wandering from his commandments." He deposited the sacred Scriptures in his inmost soul, and was by them kept from sinning against God. Let every youthful reader copy this example; yea, let us all be thus followers of him, and of the Lord Jesus.—As God is both perfectly holy and perfectly happy, and as his blessedness is the result of his infinite excellency, how absurd must it be to expect happiness by being contrary to him, and rebelling against him! Rather let this be our plea with him to teach us his statutes, that, being partakers of his holiness, we may also participate his blessedness; and then we may with propriety and efficacy "declare the judgments of his mouth," for the instruction of others also. (Notes, xxxvii. 30, 31. 1. 16—21.) For the experienced believer finds far greater joy in the ways of his testimonies than wealth can confer, and these joys and riches alone are attainable by all who covet and seek them. But then we must frequently meditate upon the precepts of our God, reduce our knowledge to practice, and have respect to all his ways; and if we be careful not to forget any part of his word, we shall soon delight ourselves in his ordinances and commandments.—The Lord dealeth very bountiful with all his servants, who, being delivered from the wrath to come, and raised from the death of sin, find true life in keeping his word; but they need more and more mercies, and long for still more complete divine illumination. Every discovery which they make of the wondrous things revealed in the Scriptures, increases their earnest desire of having the eyes of their understanding opened to clear perceptions of divine truths; and every lively emotion of love and gratitude makes them long and pray for more fervent affections. As perfect knowledge and love are reserved for their portion in heaven, they feel themselves "strangers on earth:" they fear missing their way, even in part, lest they should lose the solace of walking with God, by erring from his commandments. Their anxiety on this account often interrupts their enjoyment, and makes them "groan, being burdened;" especially, if darkness and temptation so oppress their minds, as to render them afraid of having their portion with the proud and impenitent, whom God resists. This is the reproach which they most dread; though the contempt and calumny of men are sometimes distressing to their minds, and excite prayers for the removal of them. But when either princes or peasants speak against them, as the servants of God, they would be occupied in meditation on the Scriptures, not only because "their delight is in his testimonies," but because they desire from thence to be counselled how to behave, in order that, by well-doing, they may put to silence those who would falsely accuse them; and in every trouble and perplexity, they make them their "delight and their counsellors." Such are the desires, purposes, and experiences, of the true Christian, in proportion to his degree of knowledge and grace. May the Lord help us to look in this glass, that we may know what we are; and that we may be directed in exercising repentance of sin, and faith in Christ, and 'in amending our lives according to his holy word.' And may we learn to avoid all altercation with our

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q ii. 1, 2. 1 Sam. xx. 31. xlii. 7—13. Luke xxii. 66. xlii. 1, 2. 10. 11. r 16. s 16. 77. 92. 143. 162. Job xxvii. 10. Jer. vi. 10.

t 97—100. 104. 105. xix. 11. Deut. xvii. 18—20. Josh. i. 8. Prov. vi. 20. 23. Is. viii. 20. Col. iii. 16. 2 Tim. iii. 15—17.

u xxii. 15 xlv. 25. Is. lxxv. 23. Rom. vii. 22—24. Phil. iii. 19. Col. iii. 2. x 37. 40. 88. 93. 107. 149. 156. lxxi. 20. lxxx. 18. Rom. viii. 2. 3. y Deut. xxx. 8. 2 Sam. vii. 27—29. z 106. xxxii. 5. xxxviii. 18. 11. 1. &c. Prov. xxviii. 13. a 12. xxv. 4. 6, 9. xxvii. 11. cxlii. 8—10. 1 Kings viii. 36. b lxxi. 17. lxxviii. 4. cv. 2. cxi. 4. cxiv. 5. Ex. xlii. 14, 16. Josh. iv. 6, 7. Acts ii. 11. Rev. xv. 3.

e xxii. 14. cvii. 26. Josh. ii. 11. 24. f Heb. droppeth, d xxvii. 14. xxix. 11. Deut. xxxiii. 25. Is. xl. 29. 31. Zech. x. 12. Eph. iii. 16. Phil. iv. 13.

g 37. 104. 128. 163. cxli. 3. 4. Prov. xxx. 8. Is. xlv. 20. Jer. xvi. 19. Jonah ii. 8. Eph. iv. 22—25. John i. 6. ii. 4. Rev. xxii. 15. f 5. Jer. xxxi. 33. 34. Heb. viii. 10. 11. g 29. 111. 173. Josh. xiv. 15. Prov. i. 29. Luke x. 42. John iii. 19—21. viii. 45. 1 Pet. ii. 2. 2 John 4. h 24. 52. Deut. xi. 18—20. i. 48. 115. Deut. iv. 4. x. 20. Prov. xxiii. 23. John viii. 21. Acts xi. 23. k 6. 80. xlv. 2. 20. Is. xlv. 17. Jer. xviii. 18. Rom. v. 5. 1 John ii. 28. l 31. 1 Cor. ix. 24—26. Heb. xii. 1. m 45. xviii. 36. Job xxxvii. 15, 16. Is. lx. 5. lxi. 1. Luke i. 74, 75. John viii. 32. 36. 2 Cor. iii. 17. vi. 11. 1 Pet. ii. 16.

28 My 'soul 'melteth for heaviness: 'strengthen thou me according unto thy word.

29 'Remove from me the way of lying: and 'grant me thy law graciously.

30 I have 'chosen the way of truth; 'thy judgments have I laid before me.

31 I have 'stuck unto thy testimonies: O LORD, 'put me not to shame.

32 I will 'run the way of thy commandments, when thou shalt 'enlarge my heart.

revilers, who cannot injure us, except they interrupt our devotions, or ruffle our tempers, or induce us to sin against God.

## NOTES.

V. 25. Many understand this verse merely as a complaint on account of deep affliction, and peril of death, and as a prayer for the preservation of life. (Marg. Ref.) Yet, it is evident that the psalmist was conscious, that, compared with his better judgment, and the perfect standard of duty, his affections were exceedingly apt to cleave to worldly objects, which are but dust; and that he prayed for enlivening grace to render him more spiritually-minded. The word rendered "quicken me," signifies, 'cause me to live;' and may mean either, preserve my life, give me life, or let me have more abundant life; or, according to a mode of expression peculiar to our language, Let me be lively; Let me have "life more abundantly." (Notes, 37. 40. 88. 93. 159. lxxi. 20. 21. John x. 10—13. Rom. viii. 1, 2.) As the preservation of David's life from Saul's persecution was engaged for by special promise, so quickening grace, in answer to prayer, is promised in every part of Scripture, or, at least, such prayers accord to the spirit of the whole sacred volume.

V. 26. (Marg. Ref.) 'We should freely and ingenuously declare to God, in prayer, our sins, our temptations or sorrows, and our undertakings; it argues love, confidence, and sincerity; it is a means of acquainting us with our own state, of which generally we are ignorant; and it will not fail to procure those aids from above, of which we stand in need. God will hear us; he will pardon our offences, strengthen us in our trials, dispel our grief, and "prosper the work of our hands upon us." (Bp. Horne.)—It is worthy of special notice, how often, and in what varied connections, David in this psalm prays to be taught the statutes of God; though he seems to have been more intimately acquainted with the sacred oracles, as then extant, than almost any other man was; but he knew that divine teaching alone could enable him rightly to understand the Scriptures, and to apply general rules to all the variety of particular cases, which occurred in the course of his life. (Note, 12. Marg. Ref.)

V. 27. (Notes, lxxi. 16—18. cv. 8. Marg. Ref.)

V. 28. (Marg. Ref.) Heaviness. David's heaviness might in part arise from his outward trials; but he seems to have spoken as one distressed in mind, because he got no more ground against sin, and as needing strength to resist temptation. 'Let us not marvel if sin bring us to the knowledge of sorrow, since he who "knew no sin," was yet, on our account, so intimately acquainted with grief.—In the garden his soul melted for heaviness.—Our transgressions deserve an eternity of sorrow; let us not, therefore, repine at any portion of it that may fall to our share in time.—No, blessed Jesus, let us suffer with thee, both as a means and pledge of our future glorification with thee. Only strengthen us, according to the promises in thy word.' (Bp. Horne.)

V. 29, 30. "The way of lying," and "the way of truth," are here opposed to each other. "The way of truth" means, that true way which God hath revealed, by which we may come to him, and walk with him. The "way of lying" means, therefore, all those false ways, by which men deceive themselves and others, or are deceived by Satan and his instruments. False doctrine, hypocrisy, and whatever is contrary to the faith and holiness of the gospel, are intended by the way of lying. (Notes, 104. 128. cxli. 3, 4. Marg. Ref.)—The sound of the words, indeed, has led some to suppose that David had been habitually addicted to the sin of lying, from which he prayed to be delivered: and some instances are mentioned in which he deviated from truth. But though a believer may fall into any sin, he cannot habitually practise any one, knowing it to be so; and the original by no means admits of this lax interpretation.—"Grant me thy law graciously," is a prayer, that God would in mercy write his law in the psalmist's heart, and enable him to obey it; which he would consider a special instance of undeserved favour, or grace.—Having "chosen the way of truth," he laid the judgments of God before him for hourly direction and admonition.

V. 31. The word rendered "stuck," is the same which is before translated "cleave;" (Note, 25;) and the conflict between grace cleaving to the Lord's testimonies, and the remainder of in-dwelling sin "cleaving to the dust," is best understood by those who "delight in the law of God after the inward man, but find another law in their members warring against the law of their mind," so that "they cannot do the things that they would." (Notes, 1—5. Rom. vii. 13—25.)—The psalmist, however, adhered to the testimonies of God, so closely, notwithstanding this inward conflict, that neither temptations nor persecutions could induce him to draw back. So also did the apostle, and so do all that delight in the law of God. (Note, Acts xi. 23, 24.)

V. 32. "I will run the way of thy commandments; for thou wilt enlarge my heart." This is the most literal rendering, 'By this he sheweth, that we can neither choose good, cleave to God's word, nor run forward in his way, except he make our hearts large to receive grace, and willing to obey.' (Note, 45. Cant. i. 4. Luke i. 47—55. John vi. 44—46. viii. 30—36.)



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VAU.

33 "Teach me, O LORD, the way of thy statutes; and I shall keep <sup>it</sup> unto the end.

34 "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 "Make me to go in the path of thy commandments; for therein do I delight.

36 "Incline my heart unto thy testimonies, and not to covetousness.

37 "Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 "Stablish thy word unto thy servant, who is devoted to thy fear.

39 "Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

1 Kings viii. 58. Jer. xxxii. 39. Ez. xi. 19, 20. y x. 3. Ex. xviii. 21. Ez. xxxiii. 31. Hab. ii. 9. Mark vii. 22. Luke xii. 15. xvi. 14. Eph. v. 3. Col. iii. 5. 1 Tim. vi. 9, 10, 17. Heb. xiii. 5. 2 Pet. ii. 13, 14. \* Heb. *Make to pass*. z Num. xv. 39. Josh. vii. 21. Sam. xii. 2. Job xxxi. 1. Prov. i. 25. xxv. 5. Is. xxxiii. 15. Matt. v. 28. 1 John ii. 16. a 25, 40. b 49. 2 Sam. vii. 25—29. c ciii. 11. 13, 17. cxi. 19. cxlvii. 11. Jer. xxxii. 39—41. d 22, 31. xxxix. 8. lvi. 3. 2 Sam. xii. 14. 1 Tim. iii. 7. v. 14. Tit. ii. 8. m 20, 43, 75, 123, 131. xix. 9. Deut. iv. 8. Is. xxi. 8. Rom. ii. 2. Rev. xix. 2. f 5, 20. Matt. xxvi. 41. Rom. vii. 24. 2 Cor. vii. 1. Gal. v. 17. Phil. iii. 13, 14. g 25, 37, 88, 107, 149, 156, 159. Mark ix. 24. John v. 21. x. 10. 1 Cor. xv. 45. Eph. ii. 5. 3 John 2.

n 12, 26, 37. Is. lvi. 13, John vi. 45. o 8, 112. Matt. x. 22. xxiv. 13. 1 Cor. i. 7, 8. Phil. i. 6. 1 John ii. 19, 20, 27. Rev. ii. 26. p 73, cxi. 10. Job xxxviii. 28. Prov. ii. 5, 6. John vii. 17. Jam. i. 5. iii. 13—18. q Matt. v. 19. vii. 24. Jam. i. 25. ii. 8—12. iv. 11. r 10, 58, 69. s 27, 36, 173. Ez. xxxvi. 26, 27. Phil. ii. 13. Heb. xiii. 21. txxiii. 3. Prov. iii. 17. iv. 11, 18. viii. 30. Is. ii. 3. xlviii. 17. u 16, Is. lvi. 13, 14. Rom. vii. 22. 1 John v. 3. x ii. 10. cxli. 4.

b 58, 75, 77, 132. lxxix. 18. cvi. 4. 5. Luke ii. 25—32. i iii. 2. xlii. 10. lxxi. 10, 11. cix. 25. Matt. xxvii. 40—43, 63. \* Or, answer him that reproacheth me, in a thing. 2 Sam. xvi. 7, 8. xix. 18—20. k 49, 74, 81. lvi. 4, 10, 11. lxxxix. 19, &c. 2 Sam. vii. 12—16. 1 Chr. xxviii. 3—6. Acts xxvii. 25. l 13, i. 16. ii. 14, 15. lxxxi. 17, 18. Eph. i. 13. Jam. i. 18. m 52, 120, 175. vii. 6—9. ix. 4. 16. xliii. 1, 1 Pet. ii. 23. n 33, 34. Rev. vii. 15. xlii. 11. o 133. Luke iv. 18. John vii. 30—36. Jam. i. 25. ii. 19. 2 Pet. ii. 19. q Heb. at large. 32. p 19, 71, 94, 148, 162. Prov. ii. 4, 5. xviii. 1. Ec. i. 13. John v. 39. Eph. v. 17. Dan. iii. 16—18. iv. 1—3, 25—27. Matt. x. 18, 19. Acts xxvi. 1, 2, 24—29. r Mark viii. 38. Rom. i. 16. Phil. i. 20. 2 Tim. i. 8, 16. 1 Pet. iv. 14—16. 1 John ii. 28. s 16, 24. cxli. 1. John iii. 31. Phil. ii. 5. 1 Pet. iii. 21. t 48, 97, 127, 140, 167, 174. xix. 7—10. Job xxiii. 11, 12. Rom. vii. 12, 16, 22. u x. 12. Ez. xlv. 12. Mic. v. 9. x Matt. vii. 21. John xiii. 17. xv. 14. Jam. i. 22—25. y 15. 1. 2.

41 "Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 "So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

V. 33. They, who are taught by the Lord "the way of his statutes," will keep it to the end: and the reason why so many draw back is intimated; namely, they have only been taught by men. (Notes, 1 John ii. 18, 19.)—He sheweth that he cannot follow on to the end, except God teach him oftentimes, and lead him forward.

V. 34. "Much understanding is needful, in order to the observation of the law; that we may know what is commanded, and what is forbidden, and how far; that we may avoid the snares laid for us in the way of duty; that we may respect things according to their due rank and worth; that we may do good works in their proper place, time, and manner; above all, that the affections may be directed by the judgment, not the judgment by the affections." (Bp. Horne.) "With my whole heart," not only in outward conversation, but also in inward affection. (Notes, 10. Prov. ii. 1—6. Phil. i. 9—11. James iii. 13—18.)

V. 35. Delight. "Happy the soul, that can say, 'Therein do I delight.'" (Bp. Horne.) The character described in the seventh of Romans, says, "I delight in the law of God, after the inward man;" and the longings and prayers, of the man after God's own heart, continually remind us of the struggles and complaints, spoken of in that well-known portion of holy writ. (Notes, Rom. vii. 12—25. Gal. v. 16—18.)

V. 36. In proportion as the heart is inclined by divine grace, to "the testimonies of God;" to desire what he promises and love what he commands, the inclination, or propensity, to covetousness must be mortified: and when the Lord leaves a man to himself, his heart will of course be inclined to evil, and idolatrously to seek happiness in worldly things. (Notes, Ex. xx. 3. 17. 1 Kings xxi. 1—7. P. O. Rom. vii. 7, 8. 1 John ii. 15—17.)—Hereby meaning all other vices, because that covetousness is the root of all evil. (Note, 1 Tim. vi. 10.)

V. 37. "Help me to overlook those worldly honours and fading beauties, which we are apt to behold with too much admiration; and, with lively affections and vigorous endeavours, to persist in the pursuit of thy favour, and in the way which thou hast set before me." (Bp. Patrick.)—The eyes seem put for all the senses, which are the inlets of temptation to the heart, and through which every kind of concupiscence is excited. (Notes, Gen. iii. 6. Josh. vii. 21. 2 Sam. xi. 1—5. Job xxxi. 1—4. 24—28. Prov. iv. 24, 25. xxiii. 4, 5. 31. Matt. v. 27, 28.)

V. 38. The promises of God's word greatly relate to the preservation and sanctification of the true believer. David, being conscious that he was the Lord's servant, and much afraid of offending or forsaking him, prayed to have these promises established, or performed, to his soul; that the effects of the deceitfulness of his heart, and of the force of temptation, might be prevented. (Notes, 49. 2 Sam. vii. 26—29.)

V. 39. "Let me not fall to thy dishonour; but let my heart still delight in thy gracious word."—The excellency of the judgments, decisions, maxims, or precepts of the sacred word, aggravate the guilt and disgrace of acting contrary to them; and this seems to have been the reproach of which David was especially afraid. (Notes, 22. 2 Sam. xii. 14. Matt. xviii. 7—9. 1 Tim. iii. 7. Tit. ii. 7, 8. 1 Pet. iv. 12—16.)

V. 40. (Notes, 5. 19—21.)

"Doth not my heart thy precepts love,

"And long to see thy face?

"And yet how slow my spirits move,

"Without enlivening grace!" (Watts.)

V. 41, 42. "He sheweth that God's mercy and love is the first cause of our salvation.—By trusting in God's word he assurth himself to be able to confute the slanders of his enemies." When David was driven away by Absalom, Shimei loaded him with reproaches: as if God had rejected him for his crimes, and as if his confidence in God had been presumptuous. (Note, 2 Sam. xvi. 5—15.)—When Christ was nailed to the cross, the chief priests reviled him, saying, "He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God." (Note, Matt. xxvii. 39—44.) But the restoration of David to his throne, and the resurrection of Christ from the dead, furnished a sufficient answer to these reproaches: and the complete salvation of true believers will for ever silence and put to shame, all those who have

derided and slandered them, during their trials and difficulties. (Notes, 38, 76, 77. 132. cvi. 4, 5. (Marg. Ref.))

V. 43. When David was left in uncertainty and distress, about his personal concerns, his confidence in discoursing upon the truths of the Scriptures, and the faithfulness of God to his promises, was abated: he therefore prayed that he might not be so far discouraged, as to be entirely put to silence on these favourite topics; (Notes, 46. ii. 12—15. lxxi. 17, 18.) seeing he had avowed his hope, that God would decide for him and against his enemies, according to his perfect wisdom, justice, and truth. (Notes, iii. 3—8.)—"Thou wilt not take," &c.

V. 44. The language of this verse is peculiarly emphatical, "I shall keep thy law perpetually, yea, for ever and ever." Perfect obedience will constitute a large proportion of heavenly happiness to all eternity. (Notes, Is. lxi. 1—3. John viii. 30—36. 2 Pet. ii. 18, 19.)

V. 45. (Note, Rev. vii. 13—17.) "I will walk about with enlargement," &c. as a man who, when confined in a prison, could only walk about in its contracted precincts, but being liberated, he walks at large, and goes to whatever place he pleases. (Notes, 32. Sam. xxii. 20.) The service of God is perfect freedom; every deviation is proportionable slavery to sin and Satan.

V. 46. David, before his accession to the throne, was often in the presence of Saul, and of Achish king of Gath, and afterwards he became a companion of kings: but he was determined in no case to conceal his religion, or to be ashamed of speaking his whole mind on that subject. (Notes, cxxxviii. 1. Matt. x. 16—20. xiv. 3—5. Acts xxiv. 24—29. xxv. 23. xxvi. 1—29.)

V. 47. (Notes, 16. 24. 103. 140. cxii. 1.)

V. 48. To "lift up the hands," implies earnestness and encouragement in any business: thus David purposed to take courage, and be very earnest in keeping God's commandments. (Marg. Ref. Notes, 15. i. 1—3.)

#### PRACTICAL OBSERVATIONS.

V. 25—48. Whilst "the children of this world" cleave wholly to the dust of the earth as their portion, and are neither alarmed nor humbled on that account; "the children of light" are often greatly burdened, because of the remains of carnal affections in their hearts. Their judgment and choice lead them to "seek those things which are above:" yet they feel that their souls often grovel here on earth; and whilst others perhaps think that they are soaring to the very heavens in faith and love, they are complaining before God, that "their souls cleave to the dust;" and beseeching him to enliven the affections, and invigorate their endeavours, that they may rise superior to worldly cares and interests, and be more entirely taken up about the superior concerns of eternity. And his word encourages, and by his grace he will answer and grant, these good desires which he hath planted in our hearts.—The experienced believer communes with God in the confidence of faith and love: he unreservedly declares before him all his ways, and all the difficulties and perplexities with which he meets; nay, he confesses before him, without desiring to conceal, or to palliate any thing, all the sins of his life and of his heart; and the consciousness of this being his habitual practice encourages his hope of pardon and assistance from his heavenly Father. When we indeed desire to obey God's precepts, we may be sure that he will hear our prayers to be made acquainted with them: and with all our external advantages, we still need this divine teaching; for otherwise our natural pride, self-love, and love of sin, together with our contracted prejudices, will close our minds against the truth, and involve us in error and uncertainty.—They, who most delight in serving God, and in speaking of his wondrous works, may for a season be in great heaviness, and their souls be even "melted within them" through manifold temptations: but they will pray, and the Lord will hear; and he hath promised that "as their day is, so shall their strength be."—Having chosen the way of truth, and laid the Scriptures before us as our rule, we may pray in faith to be kept at a distance from all false doctrine and hypocrisy, and to be graciously led into a fuller knowledge of the Divine will; and sincerity in our hearts, towards God, will best preserve us from all dissimulation in our dealings with men. When we have entered upon this course of life, we must persevere in it: and the Lord



## ZAIN.

49 <sup>a</sup>Remember the word unto thy servant, <sup>u</sup>upon which thou hast caused me to hope.

50 <sup>b</sup>This is my comfort in my affliction: <sup>for</sup> thy word hath quickened me.

51 The <sup>d</sup>proud have had me greatly in derision; <sup>yet</sup> have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 <sup>a</sup>Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 <sup>b</sup>Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, <sup>in</sup> the night, and have <sup>k</sup>kept thy law.

56 This I had, <sup>because</sup> I kept thy precepts.

Num. xvi. 3, &c. Deut. i. 35, 36. iv. 3, 4. 2 Pet. ii. 4—9. g 136, 158. Ezra ix. 3, 14, x. 6. Jer. xlii. 17. Dan. iv. 18. Hab. iii. 16. Luke xix. 41, 42. Rom. ix. 1—3. 2 Cor. xii. 21. Phil. iii. 13. b lxxxi. 1. ci. 1. Gen. xlvii. 9. Heb. xi. 19—16. i xlii. 8. lxxii. 6. cxxxix. 18. Gen. xlii. 28—29. Job xxxv. 9, 10. Is. xxvii. 9. Luke vi. 12. Acts xvi. 25. k 17, 34. John xiv. 21. xv. 10. 1 165. xviii. 18—22. 1 John iii. 19—24.

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CHETH.

a cv. 8, 42. cvi. 4. 45. Gen. viii. 1. xxxii. 9. Job vii. 7. Is. lxxi. 6. Marg. a 43, 81, 147. lxxi. 14. 2 Sam. v. 2. vii. 25. Rom. xv. 13. b xxvii. 13. xxviii. 7. xlii. 8. 11. xlv. 19. Jer. xv. 16. Rom. v. 3—5. xv. 4. Heb. vi. 17—19. xii. 11, 12. c 25. Ez. xxxvii. 10. John vi. 63. Jam. i. 18. 1 Pet. i. 3. H. 3. d 21. 69. cxxiii. 3. 4. Jer. xx. 7. Luke xvi. 14, 15. xxiii. 35. e 31. 157. xlii. 18. Job xlii. 11. Is. xlii. 4. Acts xx. 23, 24. Heb. xii. 1—3. f lxxvii. 5, 11, 12. cv. 5. xlii. 5. Ex. xiv. 29, 30. g 136, 158. Ezra ix. 3, 14, x. 6. Jer. xlii. 17. Dan. iv. 18. Hab. iii. 16. Luke xix. 41, 42. Rom. ix. 1—3. 2 Cor. xii. 21. Phil. iii. 13. b lxxxi. 1. ci. 1. Gen. xlvii. 9. Heb. xi. 19—16. i xlii. 8. lxxii. 6. cxxxix. 18. Gen. xlii. 28—29. Job xxxv. 9, 10. Is. xxvii. 9. Luke vi. 12. Acts xvi. 25. k 17, 34. John xiv. 21. xv. 10. 1 165. xviii. 18—22. 1 John iii. 19—24.

m xvi. 5. lxxii. 26. cxlii. 5. Jer. x. 16. Lam. iii. 24. n 106. 115. lxxvi. 14. Deut. xxvi. 17, 18. Josh. xxiv. 15, 18, 21. 24—27. Neh. x. 29, &c. o 10. iv. 6. 11. 1—3. lxxxvi. 1—3. Hos. vii. 14. s Heb. fac. xxvii. 8. Job xi. 19. Marg. p 41. 65, 76, 170. lvi. 4. 11. 70. q lxxxviii. 2. Matt. xxv. 35. r Lam. iii. 40. Ez. vii. 28, 30. s Jer. i. 5. 7. Luke xv. 17—20. 2 Cor. xiii. 5. r Deut. iv. 39, 31. Jer. vii. 4—6. xxii. 18, 19. Ez. xxxiii. 14—16. 19. Joel ii. 13. 2 Cor. xii. 21. s xcv. 7, 8. Ezra x. 6—8. Prov. xxvii. 1. Ec. ix. 10. Gal. i. 16. t 95. iii. 1. 1 Sam. xxx. 3—5. Job i. 17. Hos. vi. 9. || Or, companies. u 176. 1 Sam. xix. 9—11. xxvi. 9—11. Prov. xix. 29. Rom. xii. 17—21. x 147, 164. xlii. 8. Mark i. 35. Act. xvi. 25. y 75, 106, 137. xix. 9. Deut. iv. 8. Rom. vii. 12. z 79, 115. xvi. 3. ci. 6. cxlii. 7. Prov. xlii. 20. Mal. iii. 16—18. 2 Cor. vi. 14—17. 1 John i. 3. iii. 14. a xxxiii. 5. civ. 13. cxlv. 9. b 12, 26. xxvii. 11. Is. ii. 3. xlviii. 17, 18. Matt. xi. 29.

57 *Thou art* <sup>m</sup>my portion, O LORD: <sup>n</sup>I have said that I would keep thy words.

58 <sup>i</sup>I intreated thy <sup>s</sup>favour with *my* whole heart: <sup>p</sup>be merciful unto me according to thy word.

59 I <sup>q</sup>thought on my ways, and <sup>r</sup>turned my feet unto thy testimonies.

60 I <sup>s</sup>made haste, and delayed not to keep thy commandments.

61 <sup>t</sup>The <sup>u</sup>bands of the wicked have robbed me: <sup>but</sup> I have not forgotten thy law.

62 At <sup>v</sup>midnight I will rise to give thanks unto thee, because of <sup>w</sup>thy righteous judgments.

63 I *am* <sup>x</sup>a companion of all *them* that fear thee, and of *them* that keep thy precepts.

64 The <sup>y</sup>earth, O LORD, is full of thy mercy: <sup>z</sup>teach me thy statutes.

will never suffer those to be put to shame, who "have stuck to his testimonies," stedfastly professing his truth, and doing his will, without being moved by the frowns or smiles of the world to turn aside from him.—But though the believer habitually travels the way to heaven; yet he is often grieved to find that he gets on no faster; and he still prays to be set at liberty from every remainder of the bondage of sin, "that he may run the way of God's commandments with an enlarged heart." He desires to proceed with increasing speed, even unto the end; he wants knowledge in order to practise: he measures the degree of men's wisdom by that of their piety and obedience to God; he prays to be made 'of good understanding in the way of godliness;' and to be inclined and enabled to walk in it, not only because it is the path of duty, but because he delights in it. Yet he still feels his heart capable of entertaining an inordinate desire after worldly things, and of coveting wealth by which they may all be purchased. Against these emotions of covetousness he watches; and he prays unto his God not to permit his heart to be in any degree inclined to it. He knows that all below is vanity and vexation of spirit: but he fears lest through the outward senses concupiscence should be excited in his heart: and therefore he intreats the Lord to "turn away his eyes" from vanity, and to close all his senses against every object, which can pollute his imagination, or kindle forbidden desires in his heart; or which might cause him to loiter in that way, in which he would be quickened and not retarded. He therefore pleads the promises of God, and desires that they may be confirmed and fulfilled to him; as one who would devote himself to the fear and worship of his name: and he prays to be delivered from the reproach of hypocrisy, or apostasy, or a disgraceful walk, which he more dreads than the contempt of men.—Knowing that all the judgments of God are just and good, he above all things dreads falling under his rebuke, or condemnation; and to be assured of escaping them, he longs after his precepts, and to make progress in his righteousness. But when he hath done all, he feels himself to be a poor sinful creature: his only dependence still is upon the rich mercies of God; and he desires the salvation which is promised in his word. Every present deliverance from sin and trouble serves to silence the reproaches of his calumniators: and he knows that when his salvation shall be completed, every accuser will be answered, and every aspersion wiped from his character. In the mean time he wants encouragement and assistance in speaking the word of truth, concerning the happiness of God's people, and his righteous judgments, for the quickening of some, and the conviction of others, with whom he converses. He has no idea of final happiness, or of perfect liberty, but in keeping the Divine "law continually, even for ever and ever;" and therefore he now seeks out God's precepts, that he may obey them; in order that on earth he may, as much as possible, anticipate the liberty and felicity of heaven. (Note, 1 John iii. 1—3.) Should such a believer be called, either by the duties of his station, or by persecution, to stand before kings; he will neither be ashamed, nor afraid, to speak concerning the testimonies of God, with all plainness and simplicity: but how wonderful it is, that such a glorious subject should expose a man to shame and contempt; and that especially, it should so often be disgracefully excluded from the courts of kings, nay, almost from their chapels. (Notes, Am. vii. 12, 13. P. O. 10—17.) If bonds and imprisonment should be the consequence; he will find delight in those commandments which he hath loved: and in every case, he will seek his pleasure, not from the indulgence of sensual appetites or malignant passions, but in diligently studying and obeying the commandments of his God. Something of this mind of Christ is in every true disciple; but very few of them have arrived at that maturity of judgment, and vigour of holy affections, which David possessed. Our evidence, however, that we are the people of God is exactly proportionable. All is defective in our judgment and affections, which comes short of this; all false and delusive in our supposed experience, which runs counter to it.

## NOTES.

V. 49. The psalmist may perhaps here especially mean the promise of the kingdom over Israel to himself and his posterity, which God had made to him, when he thought of no such thing; and thus raised in him expectations, which subsequent events threatened to frustrate.—But the same plea is good, as to any expectation, which is clearly grounded on the word of God; 'Remember, O Lord, that thou hast given this promise, and encouraged my hope in it: and, whatever appearances may be, I must wait and pray for the accomplish-

ment of it; for thou wilt never disappoint the expectation, which thy own word hath excited.' (Notes, Gen. xxxii. 9—12.) (Marg. Ref.)

V. 50—53. Some render these verses in connection, as follows: "This is my comfort in my affliction: that thy word quickens," or enlivens, "me; that, while the proud exceedingly deride me, I do not decline from thy law; that I remember thy righteous judgments of old, and thence encourage myself; that the tempest arises against me from the wicked, who forsake thy law."—The effect of the sacred word in animating the psalmist's hope, zeal, and diligence; his consciousness of adhering to the commands of God, though "filled with the contempt of the scornful;" his meditation on the righteous judgments of God on his enemies, and his interpositions in behalf of his servants; and the evidently bad character of his furious persecutors, combined to encourage his hope of a happy event to his distresses. (Notes, lxxvii. 5—13. xix. 21. Rom. v. 3—5.)—Or, The "horror" which he felt, when he reflected on the doom that awaited the wicked, was a "testimony of his conscience," that he was actuated by a spirit of love, and not of revenge; and thus a source of comfort. (Marg. Ref. Notes, 135, 157, 158. Rom. ix. 1—3.)—The haughty infidel will scoff at the true servant of God, for one part of his conduct; the insolent worldling will ridicule him for another: but neither will induce him to disbelieve, or disobey.' (Bp. Horne.)—'I have called to mind, O Lord, how, in all foregoing ages, thou hast suffered good men to fall into calamities, thereby to render them at last the more illustrious: and with this consideration also I comforted myself.' (Bp. Patrick.)

V. 54—56. The psalmist in these verses still seems to be pointing out the sources of his consolation.—In his wanderings from place to place like a weary pilgrim, wherever he pitched his tent, he solaced himself, by composing and singing hymns and psalms, in praise of the statutes and ordinances of God. (Notes, 19. Heb. xi. 9—13.) He meditated, when others slept, on the Divine perfections, and thus was confirmed in his purposes of obeying the Divine law: and indeed all his supports, and the cheerful composure of his mind under his dangers and calamities, were a gracious recompense of his obedient regard to the word of God. (Notes, 165. xix. 7—11. 2 Sam. xxii. 21—28. Marg. Ref.)

V. 57—63.—In the former section, the psalmist stated the chief sources of his consolation: in this, he expresses his full confidence, that God was his "portion;" and "the reason of this hope that was in him." (Note, 1 Pet. iii. 13—18.) He had formed, and avowed, his purpose of adhering to the words of God, keeping them as his valued treasure, and observing them in his habitual conduct. (Notes, 106, 115—117. Marg. Ref.) He had earnestly from his inmost soul sought the favour of God, and the mercy promised in his word. (Notes, 41. 76. cvi. 5, 6.) He had thought on his ways, in order that he might repent of all his sins, and do works meet for repentance; forsaking every evil course, and turning his feet into the paths of truth and holiness. Having "come to himself," and "considered his ways;" he made no delay to comply with the dictates of his conscience, in obeying God's commandments: (Marg. Ref. Note, Ez. xviii. 28.) And when the wicked laid snares for him, robbed him, or persecuted him; he was not, by this unmerited ill usage, so discomposed as to forget the law of God; but still made it the rule of his conduct. Nay, his distresses and dangers rendered him the more earnest in his religion; and every interposition of God for his deliverance and the confusion of his persecutors; and the recollection of the Lord's righteous judgments of old, excited in him such lively gratitude, that he often arose even in the middle of the night to bless and thank his God. (Notes, 147, 148. 164. Mark i. 35—39.) At the same time, he chose for his companions, not the most wealthy, ingenious, or valiant, but the most pious persons whom he knew; and, while hated by the wicked, he was welcomed, with affection and reciprocal regard, by all who feared God and kept his precepts. (Note, xvi. 2, 3.) He could appeal to the searcher of hearts for the truth of all this; and therefore he could not doubt, but that the Lord was "his portion," and his everlasting felicity.—It is exceedingly desirable to be habitually disposed to bless God in all circumstances; as there is no situation on earth, in which a sinner has not cause to be thankful; much more a believer. We are not indeed required to arise at midnight to give thanks to our God; but if we are by any means kept from sleep, it will prove a comfortable and profitable employment: and when we consider for what vile purposes multitudes are awake at that hour; we shall feel some



## TETH.

A. M. 2987.

B. C. 1017.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray; but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

&c. Deut. xxxii. 15. 2 Sam. x. 19. xl. 2. &c. 2 Chr. xxxiii. 9-13. Prov. i. 32. Jer. xli. 21. g 71. 75. Jer. xxxi. 18. 19. Hos. ii. 6, 7. v. 15. vi. 1. Heb. xii. 10, 11. Rev. iii. 19. h lxxxvi. 5. c 1. cvii. 1. cxlv. 7-9. Ex. xxxiii. 18, 19. xxxiv. 6, 7. Is. lxiii. 7. Matt. v. 45. xix. 17. Mark x. 18. Luke xlviii. 18. i 12. xxv. 3, 9. k xxxv. 11. cix. 2, 3. Job xlii. 4. Jer. xliii. 2, 3. Matt. v. 11, 12. xxvi. 59, &c. Acts xxiv. 5. 13. l 51. 157. m 34. 58. Matt. vi. 24. Jam. i. 8.

c 17. xli. 6. xvi. 6, 6. xviii. 35. &c. xxiii. 5, 6. xxx. 11. cxvi. 7. 1 Chr. xxxix. 14. d 34. lxxii. 1, 2. 1 Kings iii. 9. 28. Prov. ii. 1. -9. vii. 20. Is. xl. 2-4. Matt. xii. 11. Phil. i. 9. Jam. iii. 13. -18. e 128. 160. 173. Neh. ix. 13, 14.

h xvii. 10. lxxiii. 7. Is. vi. 10. Acts xxviii. 27. i 16. 35. xl. 8. Rom. vii. 22. p 67. xciv. 12, 13. Is. xxvii. 9. 1 Cor. xi. 32. q 14. 111. 127. 162. xix. 10. Prov. xii. 14. 15. viii. 10, 11. xvi. r 16. Matt. xiii. 44-46.

s c. 3. cxxxviii. 8. cxxxix. 14-16. Job x. 8-11. t 34. 125. 144. 169. 1 Chr. xxii. 12. 2 Chr. ii. 12. Job xxxii. 8. 2 Tim. ii. 7. 1 John v. 20. u cii. 10. Jam. iii. 13. x 79. xxxiv. 2-6. lxxvi. 16. Mal. iii. 16. y 42. 147. cviii. 7. Gen. xlii. 11. 12. Luke xxi. 33.

70 Their heart is as fat as grease; but I delight in thy law.

71 It is good for me that I have been afflicted: that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

YOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me: because I have hoped in thy word.

shame to be more reluctant to retrench from our sleep, in order to serve our God, than they are in serving their divers lusts and passions. (Notes, Acts xvi. 25-28.)

V. 64. (Notes, civ. 13. cxlv. 9. 13.) 'The knowledge of God's word is a singular token of his favour.' (Notes, 1 Chr. xxviii. 9. John xvii. 1-3. Gal. iv. 8-11.)

V. 65. (Notes, xlii. 5, 6. xliii. 5, 6. cxxxviii. 2, 3.)

V. 66. This verse may literally be rendered, "Teach me goodness, judgment, and knowledge; for I have believed thy commandments."—"Thou hast shewn great kindness to me, O Lord, teach me to imitate thy goodness."—"The word (translated "judgment") signifies, the faculty of discerning, distinguishing, and judging rightly of things moral and spiritual; as the palate doth of meats, by their different flavours and qualities. Without this taste...we mistake falsehood for truth in our studies, and wrong for right in our practice; superstition and enthusiasm may pass with us for religion, or licentiousness may intrude under the notion of liberty: in a word, our learning and knowledge prove useless, if not prejudicial to us. A sound mind therefore, should, above all things, be desired of God in our prayers." (Bp. Horne.) (Notes, Job xii. 11, 12. xxxiv. 1-4. 1 Cor. ii. 14-16. Phil. i. 9-11. Heb. v. 11-14.)—David had believed the divine authority and excellency of the holy law, and that it was worthy of all obedience; the rule of happiness, as well as of duty. (Note, 128. Neh. ix. 13.)

V. 67. 'He confesseth, that before he was chastened, he was rebellious, as man by nature is.'—"The use of God's rod is to bring us home to himself; (Marg. Ref.) (Notes, 71. 75. lxxiii. 5-9. 2 Chr. xxxiii. 9-19. Job v. 17. Jer. xxxi. 18-20. Heb. xii. 5-13.)

V. 68. 'Thou art kind, O Lord, and in thy kindness teach me thy statutes.' (Sept.) 'Thou art, in thine own nature, kind and good,—who designest our good, even when thou afflictest us; take what methods thou pleasest with me, only teach me effectually to do as thou wouldest have me. (Bp. Patrick.)—The psalmist seems to say, Thou art so good, that I shall consider the sharpest afflictions as sent in kindness, in order to teach me thy statutes.' (Marg. Ref.) (Notes, xciv. 12-14. 2 Sam. xxii. 36. Prov. xxvii. 6. Matt. xiv. P.O. 22-36.)

V. 69. (Notes, 23. 157. 158. Marg. Ref.)

V. 70. The fat in animals is supposed to be without feeling. That insensibility of heart to God's promises, threatenings, and judgments, and to the concerns of other men, which result from indulged luxury, lust, or avarice, are aptly described by this similitude. (Note, Is. vi. 9, 10.—The same word is here used: but no where else in the Old Testament.)—"Their heart is indurate and hardened with prosperity and vain estimation of themselves."—"The word of God is 'the delight of temperate and holy persons, who gladly fly from large companies, full tables, costly meats, and rich wines, to enjoy in private the more exalted pleasures of abstinence, meditation and prayer.' (Bp. Horne.) (Marg. Ref.)

V. 71. (Notes, 67. 75. 76. Rom. v. 3-5. 1 Cor. xi. 29-34. 2 Cor. i. 1-7. iv. 13-18. Jam. i. 2-4.)

V. 72. (Notes, 14. 111. xix. 7-11. Prov. iii. 13-18. viii. 10, 11. 18. xvi. 16. xxxiii. Ec. vii. 11, 12. Matt. xlii. 44-46. Phil. iii. 8-11.)

## PRACTICAL OBSERVATIONS.

V. 49-72. The Lord himself teaches and enables his servants to rely on his word: yet he often delays to answer their expectations, in order to excite their desires, to exercise their faith, to prove their sincerity, and to perfect their patience. This leads them to remind him of his promises, and humbly to plead for the accomplishment of them. Thus they often find the sweetest comforts when they are most afflicted: for as the sacred word was the instrument, by which they were "quickened when dead in trespasses and sins;" so the Comforter arrives and cheers them, when they are ready to faint under trials, by giving them cordials from the same unfailing resource.—Infidels, pharisees, covetous men, libertines, and all the sons of pride and rebellion, will deride as visionaries and enthusiasts those, who thus speak of communion with God and joy in him: but we must not on that account "decline from his word." (Note, 1 John i. 3, 4.) The remembrance of his judgments of old on the despisers of his servants, and his deliverance of them from trouble, may give us comfort under such contempt: and the prospect of that perdition which awaits the impenitent, may well fill us with horror whenever we think of them, and turn all our resentment into compassion and prayers.—The believer dwells on earth, in the body, as in the house of his pilgrimage; ere long he will be "absent from the body and present with the Lord:" in the mean time the word and works of God supply him with subjects for joyful meditation and grateful praise. In the season of affliction, and in the silent hours of the night, he remembers the name of his God, and is thus animated to cheerful obedience:

and the Lord graciously recompenses these services, by rendering the observance of his precepts daily more easy and pleasant.—Who can be sufficiently thankful, that sinners when penitent may rejoice in the infinite and all-sufficient God, and hope that he will, to all eternity, employ his perfections in rendering them happy! But what words can express the folly and madness of those, who prefer this present world as their portion, though it is connected with the everlasting wrath of God! Yet so depraved is man, that we are all disposed to make this wretched choice; and special grace alone can enable us to say from our experience, "Thou art my portion, O Lord; I have said, that I will keep thy words." Yet surely the favour of the Almighty is worthy of being "intreated with our whole heart;" we cannot be too instant with him to be "merciful unto us according to his word;" and no one ever thus intreated him in vain.—We should frequently think on our ways, and review our past and present conduct with great accuracy, comparing all our thoughts, words, and works with the law of God; if we would either perceive our perishing want of the salvation of the gospel, or our need of repentance, and of turning our feet into the ways of holy obedience. (Note, Jam. i. 22-25.)—As the interests of eternity are at stake, it behoves sinners to make haste and not delay, to escape from the brink of that tremendous precipice, on which they have long trifled; and the believer will be equally in haste to obtain assurance of his safety, and to glorify his God by keeping his commandments.—If the wicked combine to defraud us of our property, and "the proud forge lies" against us; we should be rendered the more obedient and attentive to the precepts of God, that we may ensure the true riches, and live down calumny.—It argues great grace, when we can be cheerful and thankful under great injuries, without being interrupted, (by regretting our losses, or resenting ill usage,) from praising the Lord for all his righteous judgments; and when troubles and dangers which break our rest, only make us solace ourselves the more with thankfulness for our remaining unmerited mercies.—The more the wicked hate God's people, the greater union should subsist among them; that they may comfort, and edify, and pray for, each other. (Note, John xv. 17-21.) Thus the communion of saints assists, as well as evidences, their communion with God. In this grand concern party distinctions and other discriminations should be but little regarded: for were we all like our Master, even the saint upon a throne would associate with the saint in a cottage, without deducting from his real dignity, and without leading his poor brother to neglect the duties of his inferior station: and we should all prefer the company of the meanest and simplest who fear God and keep his precepts, to that of the most polished, ingenious, or honourable of the ungodly.—As the earth is filled with the unmerited blessings of providence, and with the glad tidings of free salvation; we should be instant in prayer to be taught the statutes of the Lord, that our hearts also may be filled with his mercy, grace, and peace: and repetitions in our requests will not be condemned, unless they be vain and unmeaning. (Note, Matt. vi. 7, 8.)—Every past mercy of God to his servants, according to his word, encourages them to pray for more wisdom and grace; that "their love may abound more and more in knowledge and in all judgment;" and that having believed, they may experience, the happiness of keeping God's commandments.—To the reproach of our fallen nature, prosperity commonly produces ungodliness; and adversity is the frequent means of exciting men to the consideration of religious subjects. Many have said, "Before I was afflicted I went astray; but now I have kept thy word:" and "It was good for me, that I was afflicted, that I might learn thy statutes." This should reconcile the afflicted to their trials, and teach them to improve them; and it should lead us all to leave our concerns to the disposal of God, seeing we know not what is good for us. For it is far better to learn by sufferings to delight in God's word, and to value it "more than thousands of gold and silver;" than by prosperity to grow callous, and ripe for eternal destruction.—But how dreadful is the case of those who are hardened in sin, even in the furnace of affliction! Let us then still beseech our God, "who is good, and doeth good," to teach us his statutes, and to incline our hearts to faith, obedience, and submission to his holy will.

## NOTES.

V. 73. 'Thy hands have made and established me; "Make me wise, and I shall learn thy commandments;" and thus be capable of answering the grand purpose of my creation.' (Notes, 126. c. 3. cxxxix. 13-18. Job x. 8-13. Marg. Ref.)

V. 74. 'It will be a great encouragement to all good men, when they see me delivered out of all these troubles: for thereby they will be confirmed in their belief of thy faithfulness to thy promises; on which, it will appear, that I have not vainly depended, though I stay long for the performance.' (Bp. Patrick.)—David's cheerfulness under his trials, also, was suited to comfort the hearts of those pious persons who witnessed it. (Notes, xxxii. 6, 7. xxxiv. 4-6.)



75 "I know, O LORD, that thy judgments are \*right, and that \*thou in faithfulness hast afflicted me.

76 Let, I pray thee, \*thy merciful kindness be \*for my comfort, according to thy word unto thy servant.

77 Let \*thy tender mercies come unto me, that I may live: \*for thy law is my delight.

78 Let \*the proud be ashamed; for they dealt perversely with me \*without a cause: \*but \*I will meditate in thy precepts.

79 Let \*those that fear thee, turn unto me, and those that have known thy testimonies.

80 Let my heart be \*sound in thy statutes; \*that I be not ashamed.

## CAPH.

81 My soul \*fainteth for thy salvation: \*but I hope in thy word.

82 Mine \*eyes fail for thy word, saying, \*When wilt thou comfort me?

83 For I am become \*like a bottle in the smoke; \*yet do I not forget thy statutes.

84 \*How many are the days of thy servant? \*when wilt thou execute judgment on them that persecute me?

m. See on 49. 77. 114. n. 123. lxxxix. 3. Deut. xxviii. 32. Prov. xlii. 12. Is. xxxviii. 14. o. lxxxvii. 17. x. 13-15. p. xlii. 15. cii. 3. 4. Job xvi. 30. q. 16. 61. 176. r. xxxix. 4. 5. lxxxix. 47. 48. xc. 12. Job vii. 6-8. s. vii. 6. Rev. vi. 10, 11.

M. A. 2987.

B. C. 1017.

z. 7. 62. 128. 160. Deut. xxxii. 4. Job xxxiv. 23. Jer. xii. 1. \*Heb. righteousness. Gen. xlvii. 25. Rom. iii. 4. 5. a. xxv. 10. lxxxix. 30-33. Heb. xii. 10. 11. b. lxxxvi. 4. cvi. 4. 5. 2 Cor. i. 3-5. + Heb. to comfort me. c. 41. li. —. Lam. iii. 22. 33. Dan. ix. 18. d. 24. 47. 174. 1. 2. Heb. vii. 10-12. e. 21. 51. 85. xxxv. 26. f. 86. vii. 3-5. xxv. 3. xxxv. 7. lxxxix. 4. cix. 3. 1 Sam. xxiv. 10-12. 17. xxvi. 18. John xv. 25. s. 23. i. 2. h. 63. 74. vii. 7. exilii. 7. i. xxv. 21. xxxii. 2. 2 Chr. xii. 14. xv. 17. xxv. 2. xxxi. 20. 21. Prov. iv. 23. John i. 1. 2 Cor. i. 12. 4. k. 6. xxv. 2. 7. 1 John ii. 28. 1. 20. 40. xlii. 1. 2. lxxxix. 26. lxxxix. 2. Cant. v. 8. Rev. iii. 15. 16. o. lxxxvii. 17. x. 13-15. p. xlii. 15. cii. 3. 4. Job xvi. 30. q. 16. 61. 176. r. xxxix. 4. 5. lxxxix. 47. 48. xc. 12. Job vii. 6-8. s. vii. 6. Rev. vi. 10, 11.

t. 78. vii. 15. xxxv. 7. xxxvi. 11. Prov. xvi. 27. Jer. viii. 20. u. xlii. 1. 2. s. 138. 142. 151. xix. 9. Rom. vii. 12. + Heb. faithful. v. 78. vii. 1-5. xxxv. 7. 19. xxxviii. 19. lix. 3. 4. Jer. xviii. 20. z. lxx. 5. exilii. 4. —. cxliii. 9. a. 1 Sam. xx. 3. xxxii. 26. 27. 2 Sam. xvi. 16. b. Matt. x. 23. c. 51. 61. 1 Sam. xxiv. 6. 7. xxvi. 9. 24. d. 25. 40. 159. e. 2. 145. xxv. 10. lxxxviii. 5. cxxii. 12. f. 152. 160. Matt. v. 18. xxiv. 35. 1 Pet. ii. 25. 2 Pet. iii. 13. g. Deut. vii. 9. Mic. vii. 20. s. Heb. to generation and generation. lxxxix. 1. 2. c. 5. Marg. h. lxxxix. 11. xciii. 1. civ. 5. Job xxxviii. 4. 7. 2 Pet. iii. 5-7. i. Heb. Standerth. i. exilii. 5. 6. Gen. viii. 22. Is. xlviii. 13. Jer. xxxiii. 25. k. Deut. iv. 19. Josh. x. 12. 13. Judg. v. 20. Matt. v. 45. viii. 9. 1. 24. 77. 143. Rom. xv. 4. m. xxvii. 13. xiv. 18. 19. Prov. vi. 22. 23. n. 16. 50. John vi. 63. 1 Pet. i. 23. o. lxxxvii. 2. Josh. x. 4-6. Is. xli. 8-10. xlii. 2. 5. lxxv. 8-10. Acts xxvii. 23. 24. p. 27. 40. 173. q. 61. 69. 85-87. x. 8-10. xxvii. 2. xxxii. 32. xxxiii. 12. 1 Sam. xxiii. 20-23. 2 Sam. xvii. 1-4. Matt. xli. 2-3. Acts xli. 11. xlvii. 21. xlv. 3. r. 24. 31. 111. 125. 129. 167. s. xxxix. 5. 6. 1 Sam. ix. 2. xvii. 8. 49-51. xxxi. 4. 5. 2 Sam. xiv. 25. xvi. 23. xvii. 23. xviii. 14. 17. Ec. i. 2. 3. ii. 11. vii. 20. xii. 8. t. xix. 7. 8. Matt. v. 28. xxii. 37-40. Mark xii. 29-34. Rom. vii. 7. 12. 14. Heb. iv. 12. 13.

85 The \*proud have digged pits for me, \*which are not after thy law.

86 All \*thy commandments are \*faithful: \*they persecute me wrongfully; \*help thou me.

87 They had \*almost consumed me \*upon earth; \*but I forsook not thy precepts.

88 \*Quicken me after thy lovingkindness; \*so shall I keep the testimony of thy mouth.

## LAMED.

89 \*For ever, O LORD, thy word is settled in heaven.

90 Thy \*faithfulness is \*unto all generations: \*thou hast established the earth, and it \*abideth.

91 They \*continue this day according to thine ordinances; for \*all are thy servants.

92 Unless \*thy law \*had been my delights, \*I should then have perished in mine affliction.

93 I \*will never forget thy precepts: for with them thou hast quickened me.

94 \*I am thine, save me: \*for I have sought thy precepts.

95 The \*wicked have waited for me to destroy me: \*but \*I will consider thy testimonies.

96 I have \*seen an end of all perfection: \*but \*thy commandment is exceeding broad.

i. exilii. 5. 6. Gen. viii. 22. Is. xlviii. 13. Jer. xxxiii. 25. k. Deut. iv. 19. Josh. x. 12. 13. Judg. v. 20. Matt. v. 45. viii. 9. 1. 24. 77. 143. Rom. xv. 4. m. xxvii. 13. xiv. 18. 19. Prov. vi. 22. 23. n. 16. 50. John vi. 63. 1 Pet. i. 23. o. lxxxvii. 2. Josh. x. 4-6. Is. xli. 8-10. xlii. 2. 5. lxxv. 8-10. Acts xxvii. 23. 24. p. 27. 40. 173. q. 61. 69. 85-87. x. 8-10. xxvii. 2. xxxii. 32. xxxiii. 12. 1 Sam. xxiii. 20-23. 2 Sam. xvii. 1-4. Matt. xli. 2-3. Acts xli. 11. xlvii. 21. xlv. 3. r. 24. 31. 111. 125. 129. 167. s. xxxix. 5. 6. 1 Sam. ix. 2. xvii. 8. 49-51. xxxi. 4. 5. 2 Sam. xiv. 25. xvi. 23. xvii. 23. xviii. 14. 17. Ec. i. 2. 3. ii. 11. vii. 20. xii. 8. t. xix. 7. 8. Matt. v. 28. xxii. 37-40. Mark xii. 29-34. Rom. vii. 7. 12. 14. Heb. iv. 12. 13.

V. 75. "These heavy afflictions which have befallen me are perfectly righteous, and will only make thy faithfulness at last the more illustrious." (Bp. Patrick.) (Notes, Deut. xxxii. 3, 4. Jer. xii. 1-3. Lam. iii. 21-36.)—It should also be noted, that chastening is a promised blessing to the children of God: who are bound to own the fulfilment of the promise, while enduring the salutary discipline. (Notes, 67, 68. 71.)

V. 76. The persuasion that sin is pardoned and God reconciled; with peace in the heart and conscience by the power of the Holy Spirit, according to the promises of Scripture, will make the believer comfortable even before his trials are removed. For this David prayed, as well as for deliverance. (Notes, 41, 42. xxv. 10, 11. cvi. 4, 5.)

V. 77. Without pardoning mercy, the sinner remains under the sentence of eternal punishment; and without experiencing the tender compassion of God, the believer has little enjoyment of life here, or hope of eternal life hereafter: but they who delight in the law of God, will surely at last rejoice in his tender mercies. (Marg. Ref.)

V. 78, 79. Or, "The proud shall be ashamed," &c. "Those that fear thee, and have known thy testimonies, shall be turned to me." (Notes, 19-23. 85. xxv. 22, 23. xxxv. 25-28. cxlii. 7.) It may be considered as the language of assured hope, rather than of prayer. Many other verses may be read in the same manner.

V. 80. The word rendered "sound," signifies *perfections*. Soundness of heart denotes thorough integrity and sincerity, in professed dependence on God and devotedness to him; and this is opposed to every kind and degree of hypocrisy; as the vigorous appearance, which springs from a firm and healthy constitution, differs from that corpulency and florid complexion, frequently attending some fatal diseases, or a decay of the vital parts. (Notes, xxv. 21. xxvi. 9-11. John i. 47-51. 1 John ii. 26-29. iii. 18-24.)

V. 81, 82. Some think that David here spoke the language of the ancient church, as waiting for the coming of the promised Messiah, "the salvation of God," and the consolation of Israel. But he seems rather to have expressed the state of his mind; whilst he expected to be delivered by his merciful God, from his sins, his foes, and his fears. Nothing short of this could satisfy his soul: for this he longed, and hoped on the ground of God's promises; but "hope deferred made his heart sick and faint;" and his eyes were fatigued, and failed, in looking out for the tokens and comforts of this expected salvation; as all know to be the case, when they long and look in vain, for the arrival of some expected and much loved friend. (Notes, 19-21. 40-42. xlii. 1-4. xlii. 1-3. lxxxiv. 1, 2. Cant. ii. 5.)

V. 83. Bottles made of skins would shrivel up, and become unsightly and useless, by hanging in the heat and smoke. Thus David seemed to himself to become useless and despicable, through the infirmities of age, and his manifold trials and sufferings. (Notes, cii. 3-11. Job xxx. 25-31. Matt. ix. 16, 17.)

V. 84. David here either enquired how long the Lord would permit his servant to be thus afflicted; or, whether he meant him to spend all his remaining days under persecution; and to close his life, without seeing God arise to plead his cause, and avenge him on his unrighteous persecutors. (Notes, lxxxix. 46-48. xc. 13-17.) The time seemed long, from Samuel's anointing David to the kingdom, till God, by inflicting judgment on his persecutors, fulfilled his promises: especially as it was spent in great danger and hardship. (Marg. Ref.)

V. 85. In order to take the wild beasts, in those countries where they abound, they dig deep pits, and cover them over carefully with turf, supported by slender twigs; and the wild beasts, attempting to walk over these pits, fall in, and are

taken alive. Thus David's enemies employed craft, as well as power, for his ruin; without regard to the law of God, nay, in direct contempt of it. (Notes, 78. vii. 14-16. xxxv. 4-9. xxxvi. 10, 11. Prov. xvi. 27. Jer. xviii. 19, 20.)

V. 86. The psalmist contrasts the commandments of God, as requiring truth, and faithfulness; with the unfaithful and iniquitous conduct of his persecutors; and this encourages his hope and prayer for deliverance.—"All thy commandments are truth." (Notes, 66. 142. vii. 1-5. Matt. v. 10-12. Luke vi. 21-23. 1 Pet. iv. 12-16.)

V. 87. (Notes, xciv. 16-18. cxxiv. 1-3. 2 Cor. i. 8-11. Marg. Ref.) V. 88. "Preserve my life, raise me from this death-like condition, animate me by thy grace; that I may keep thy testimonies." (Notes, 25. 40. 159. John x. 10-13.)

V. 89, 90. Or, "Thou art for ever, O LORD, thy word," &c. The word of God is as unchangeable and everlasting as his own existence. It is established "in the heavens," beyond the reach of the revolutions of this lower world: and its accomplishment is as certain, as the motions of the heavenly bodies, which are not at all affected by the convulsions and vicissitudes of the earth and its inhabitants. (Marg. Ref. Notes, Col. i. 5-8. iii. 1-4. 1 Pet. i. 3-5.)

V. 91. The heavens and the earth, and all the hosts of them, still keep their station, or perform their courses, according to the original appointment of the Creator: and shall man, who alone is endued with reason, and formed for immortality, be single in rebellion against him? (Notes, Gen. viii. 20-22. ix. 8-17. Deut. iv. 19. Is. xlviii. 12-15. Jer. xxxiii. 19-23.)

V. 92. David delighted to study the word of God: he took pleasure in the truths, promises, and precepts contained in it; and thus he was preserved from sinking under the weight of his troubles. He was directed how to act in the most difficult circumstances, and escape the destructive machinations of his enemies; and he derived encouragement from the most afflictive situations. (Notes, xxvii. 13. xciv. 7-19.)

V. 93. The benefit, which the psalmist had often derived from the precepts of the sacred word, by means of which he had been made alive to God, and animated in his service, greatly endeared them to him; and having hid them in his heart, he was persuaded he should never forget them. (Notes, 50-53. Jam. i. 16-18. 1 Pet. i. 22, 23.)

V. 94. "He proveth by effect, that he is God's child; because he seeketh to understand his word."—"Let it be remembered, that no man can say to God, with a good conscience, "I am thine;" unless he can also go on and say, "I have sought thy precepts."—"Since, after all, "his servants we are to whom we obey;" and if sin be our master, how can we say to a master, whose interest is directly opposite, "I am thine?" (Bp. Horne.) (Notes, 159. 166. 173. 174. Rom. vi. 16-19.)

V. 95. Amidst the virulent persecution of the wicked, the psalmist considered the sure testimonies of God, or his truths and promises; till his fears were allayed, and his heart was established in confidence and obedience. (Notes, 2, 3. 11-14. 111. xix. 7-11.)

V. 96. "David in his time had seen Goliath, the strongest, overcome; Asahel, the swiftest, overtaken; Abithophel, the wisest, befooled; and Absalom, the fairest, deformed." (Henry.) He had seen the vanity of all created good; the vexation of that estate which men account the summit of earthly bliss; the imperfection of the most accomplished human characters; the wretched close of the most prosperous lives; and the miserable disappointment of those, who trusted in men, or idolized earthly possessions and enjoyments. The more he was acquainted with men and worldly things, the deeper was his conviction, that the former were imperfect at best, and the latter wholly insufficient to



## MEM.

97 "Oh, how love I thy law! it is my meditation all the day,  
 98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.  
 99 I have more understanding than all my teachers: for thy testimonies are my meditation.  
 100 I understand more than the ancients, because I keep thy precepts.

21-26. 1 Chr. xv. 11-13. 2 Chr. xxxix. 15, &c. xxx. 22. Jer. ii. 8. viii. 8, 9. Matt. xi. 25. xiii. 11; xv. 6-9. 14. xxviii. 24, &c. Heb. v. 12. z 24. 2 Tim. iii. 15-17. a 1 Kings xii. 6-15. Job xii. 12. xv. 9, 10. xxxiii. 4-10. b cxi. 10. Job xxviii. 25. Jer. viii. 8, 9. Matt. vii. 24. Jam. iii. 13.

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u 48. 113. 127. 150. 165. 167. 1. 2. Deut. vi. 6-9. xvii. 19. Josh. i. 8. Prov. ii. 10. xviii. 1. x 101. Deut. iv. 6. 1 Sam. xviii. 5. 14. 30. Prov. ii. 6. Col. iii. 16. \* Heb. it is ever with me. 11. 30. 105. Jam. i. 25. y 2 Sam. xv.

e 59. 60. 104. 128. xviii. 23. Prov. i. 15. Is. lxi. 6. iv. 7. Jer. ii. 36. Tit. ii. 11. 12. 1 Pet. ii. 1. 2. iii. 19, 21. d xxvii. 21. Prov. v. 7. Jer. xxxii. 40. e Eph. iv. 20-24. 1 Thes. ii. 13. 1 John ii. 19. f xix. 10. lxiii. 5. Prov. iii. 17. viii. 11. xxiv. 13. 14. Cant. i. 2-4. v. 1. + Heb. palate. g 98. 102. h 128. xxxvi. 4. xxvii. 10. cl. 3. Prov. viii. 13. Am. v. 15. Rom. xii. 9. i 29. 30. Prov. xiv. 12. Matt. vii. 13.

101 I have refrained my feet from every evil way, that I might keep thy word.  
 102 I have not departed from thy judgments, for thou hast taught me.  
 103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.  
 104 Through thy precepts I get understanding: therefore I hate every false way.

make him happy; but the fuller knowledge he attained of the sacred Scriptures, the more excellent, extensive, and perfect they appeared; a perfect rule for his conduct, and ground for his hope, a guide to happiness, and a source of present comfort. Or, the more fully he understood the extent, spirituality, and excellence of the Divine law, the more clearly he discerned the imperfection of all human obedience: "by the law is the knowledge of sin;" the breadth of the commandment shews the scantiness of man's best righteousness, and recommends the righteousness of the Redeemer, as alone commensurate with its extensive and holy requirements, (Notes, Mark xii. 28-34. Rom. iii. 19, 20. vii. 7-12;) and the whole word of God shall endure for ever, when all things on earth shall come to an end and perish. (Note, 1 Pet. i. 24, 25.)

## PRACTICAL OBSERVATIONS.

V. 73-96. The Lord hath "made us, and fashioned us" capable, by the faculties of our rational souls, of knowing, loving, worshipping, and enjoying him; but we are now rendered incapable, by the blindness of our understandings, and the depravity of our hearts, of this employment and felicity: yet, the gospel opens a way for our recovery to the image of God, and the capacity of his service and favour: we ought therefore continually to beseech him by his Holy Spirit, to give us understanding, that we may learn and do his will; and our prayers will be prevalent, when they spring from an humble desire of being enabled by his grace, to answer the end of our creation and redemption.—They who fear and serve God, love to associate together, and to converse concerning their common faith and hope in his word; but they are especially rejoiced, when they see such as have trusted in the promises of God, under very severe trials, and have been delivered; because this relieves their fears, and encourages their hopes.—It is easy to acknowledge that "all the judgments of God are right," with reference to others; but, to be fully assured of this truth, when his afflicting hand lieth heavy on us; and to allow his wisdom, justice, goodness, and faithfulness, under our acutest sufferings, is no common attainment even among true believers; and as far as this assurance prevails, we shall be preserved from repining, and rendered thankful and submissive under every trial. It is, however, evident, not only that God is faithful and merciful, though he afflict his people; but that "he afflicts them in faithfulness and mercy;" such loving corrections are promised in his covenant, and without them we should be ruined. But, whilst we are taking these needful, but unpleasant medicines, we may beg of the Lord that his merciful kindness may be for our comfort; and faith, patience, and prayer will surely make way for the consolations of the Holy Spirit. For the abundant mercies and tender compassions of our Father come to all, who trust in him, and delight in his law; and they shall neither sink in trouble, nor be finally baffled by temptation; for as their Redeemer liveth, they shall live also, even for ever and ever.—The pride and blasphemy, the perverseness, iniquity, oppression, and deceit of the enemies of God, are certain forerunners of their confusion and destruction; and whilst his servants "meditate on his testimonies," they may despise the boastings, menaces, and insults, of those, who hate them for righteousness' sake. Indeed, it is best, in such circumstances, to live retired, and to commune with our God, our Bibles, and our own hearts; lest we be engaged in contentions, which produce only sin and sorrow. But when they who "fear God, and have known his righteous judgments," imbibe jealousies and prejudices, and become reserved, or opposers of us, the trial is very heavy. We ought, however, to examine our conduct, and be humbled for those sins and indiscretions, which have occasioned this unfavourable opinion concerning us; and we should then apply to him, who hath all hearts in his hand, beseeching him to turn them unto us, that they may counsel and comfort us in our difficulties. Above all, we should pray for "a sound heart," in God's statutes; and then all aspersions, or suspicious appearances, will vanish in due time, and our disgrace will terminate in honour, either here or in a better world. (Notes, xxxvii. 5-8. 32, 33. Rom. viii. 33-39.) But shame will be the lot of hypocrites, more than of any other workers of iniquity.—Happy are they who long for the salvation of God, and hope in his word, waiting for the performance of his promises, in attendance on his ordinances, and obedience to his precepts. Their intense desires, and sharp trials, may make their souls ready to faint; and delays may cause their eyes to fail, whilst they are saying, "when wilt thou comfort me?" Afflictions, slanders, infirmities, and persecutions may render them despised, and thrown aside as a broken vessel, or "a bottle in the smoke;" but as they do not forget God's statutes, he will not be regardless of their distresses. The days of their mourning shall be ended: though they appear tedious, they are but for a moment, compared with that eternal felicity, which they are working out for them; and at length vengeance will be executed on all who harassed, and tried to ensnare them, in defiance of the authority and law of God.—The commandments are true and faithful guides in that path of peace and safety, which the testimony of God reveals, and his promise secures to every believer.—Nature is most disquieted by suffering wrongfully; but faith and grace are encouraged by that very consideration; for we cannot so confidently expect help from God, when we suffer as evil-doers, as when, like our Master, we do well and suffer for it.—

Wicked men may almost consume the believer on earth; but, as neither fear, nor dejection under sufferings, induce him to forsake the Divine precepts; so the Lord will support him in obeying them, and deliver him out of all his troubles; and should men prevail to kill the body, they will only liberate the soul, and hasten its entrance on unsullied joys. We should therefore seek in the first place to be invigorated and animated, by the lovingkindness of the Lord, to hold fast his truth, and adhere to his precepts; and then we may cheerfully leave all our concerns in his hands. For the engagements of his covenant are established on a firmer basis, than the earth itself; his faithfulness remaineth to all generations, and to eternity; and all the hosts of heaven, in serving the Lord, and doing his will, concur in accomplishing his promises to his people. May we have grace, in our respective places, to do his will in like manner: then we may be sure that we shall not perish in our afflictions, and every recollection of his precepts will animate our hopes, and enliven our affections; as by them the Lord at first quickened us, when we were dead in sin. Thus shall we know that we are the Lord's, by his choice and purchase of us, and by our choice of him, and devotedness to him; and, seeking to know and do his precepts, and considering his testimonies, we may be sure of his salvation, however the wicked wait for us to destroy us.—In fine, the enlarged knowledge of the word of God, in its length and breadth, will mar our relish for the pleasures of sin, lessen our value of all earthly good, and take us off from all confidence in man, or in our own wisdom, strength, and righteousness. Thus we shall be led to seek our comfort and felicity from God alone; and to receive Christ Jesus as our "wisdom, righteousness, sanctification, and redemption." Being thus interested in his perfect obedience, we shall learn to copy his perfect example; and shall neither be satisfied with an imperfect holiness, nor with any portion, which is not vast as our capacities, and durable as our existence.

## NOTES.

V. 97. 'He sheweth that we cannot love God's word, except we exercise ourselves therein, and practise it.'

V. 98-100. 'The "commandments of God" were ever with David; the "testimonies" of God were his meditation; and "the precepts" of God it was his care to observe: therefore his wisdom exceeded the policy of his enemies, the learning of his teachers, and the experience of the ancients.' (Bp. Horne.)—In David's circumstances, it was hardly possible that he should not be conscious of this; seeing every day's experience and observation confirmed it. In judging thus, he thought "soberly of himself, and as he ought to think;" unless he "would call good evil and evil good, and put light for darkness and darkness for light;" and he gave the whole honour of his proficiency to God, who had by his word given him this 'good understanding in the way of godliness.' It would not, however, be expedient for any man to speak thus of himself; except for some special purpose: but "the Spirit of God spake" by the psalmist; and it was proper that this high commendation of the Scriptures should stand on record, for the honour of God, and the instruction of mankind in all subsequent generations. (Note, 2 Tim. iii. 14-17.)

V. 101. (Notes, 57-63. 104. 128. i. 1-3. Jer. xiv. 10-12. Tit. ii. 11-14.)

V. 102. (Notes, 33.) 'Perseverance is the effect of instruction from above, by the Spirit through the word: and our heavenly teacher differeth from all others in this, that, with the lesson, he bestoweth on the scholar both a disposition to learn, and an ability to perform.' (Bp. Horne.) (Notes, 2 Sam. xxii. 21-23. Jer. xxxii. 39-41. Matt. xi. 23-30. John vi. 41-46.)

V. 103. 'The soul has its taste, as well as the body; and that taste is then in right order, when the words of Scripture are as sweet to the soul, as honey is to the mouth. If they are not always so, it is because our taste is vitiated by the world and the flesh.' (Bp. Horne.)

V. 104. A full and clear knowledge of the precepts of the Divine law, in their extent, spirituality, and excellence, is an introduction to a right understanding of the gospel, and indeed of the whole Scripture; it is the best preservative from heresies and delusions, almost all of which may be traced to errors or ignorance in this respect, and where the heart, as well as the mind, has learned the precepts of God, a holy taste, as well as a sound judgment, will be the sure effect: and every false and evil way will be hated and shunned. (Notes, xxvii. 10. Ex. xx. 1. Prov. viii. 13. Am. v. 14, 15.)

V. 'The word of God discovereth to us our errors; it sheweth us where we have lost our way, and how we may recover it again. If we take this lamp in our hand, it will not only point out our course in general, but also direct us in every step, and guide our feet into the way of peace and holiness.' (Bp. Horne.)—The metaphor is taken from a man walking on a dangerous road, in the dark, except as he sees by a lamp, or lantern, where to set his feet, step by step, as he proceeds; but taking heed to his way by this friendly light, he passes on safely, and even comfortably, where otherwise he must have fallen into mischief or destruction. Such is this world, and our passage through it; such is man without revelation, or with revelation and without faith; and such is the use faith makes of revelation. (Notes, xliii. 3. Prov. vi. 23. xvii. 16. Is. viii. 20. Matt. vi. 22, 23. Eph. v. 8-14. 2 Pet. i. 19-21.)



NUN.

A.M. 2987.

B.C. 1017.

SAMECH.

105 Thy <sup>word</sup> is a <sup>lamp</sup> unto my feet, and a light unto my path.

106 I have <sup>sworn</sup>, and I will perform <sup>it</sup>, <sup>that</sup> I will keep thy righteous judgments.

107 I am <sup>afflicted</sup> very much: <sup>quicken</sup> me, O LORD, according unto thy word.

108 <sup>Accept</sup>, I beseech thee, the free-will-offerings of my mouth, O LORD, and <sup>teach</sup> me thy judgments.

109 <sup>My soul</sup> is continually in my hand: <sup>yet</sup> do I not forget thy law.

110 The <sup>wicked</sup> have laid a snare for me: <sup>yet</sup> I erred not from thy precepts.

111 <sup>Thy testimonies</sup> have I taken as an heritage for ever: <sup>for they are</sup> the rejoicing of my heart.

112 I have <sup>inclined</sup> my heart to <sup>perform</sup> thy statutes alive, <sup>even unto</sup> <sup>the end</sup>.

k xix. 8. xliii. 3.  
Prov. vi. 23.  
Eph. v. 13.  
2 Cor. i. 19.  
2 Cor. candle.  
xviii. 29. Job  
xxix. 3.  
11vi. 12. lxxvi. 13.  
14. 2 Chr. xv.  
13. 14. Neh. x.  
29. Ec. v. 4. 5.  
Matt. v. 33.  
2 Cor. vii. 5.  
m 118. 2 Kings  
xxiii. 3.  
n vi. 1—3. xxi.  
14—18. xxxiv.  
19.  
o 25. 88. cxliii.  
11.  
p Num. xxix. 39.  
Hos. xiv. 2.  
Heb. xiii. 15.  
q 12. 26. 130.  
169.  
r Judg. xii. 3.  
1 Sam. xix. 5.  
xx. 3. Job xiii.  
14. Rom. viii.  
35. 1 Cor. xv.  
31. 2 Cor. xi. 23.  
u 51. 87. 95. Dan.  
8. Acts xxvii. 18.  
36. cxli. 4.  
1 Pet. i. 13.

b xci. 11. Is. lv.  
7. Jer. iv. 14.  
Mark vii. 21.  
2 Cor. x. 5.  
e 97. 103.  
d xxi. 7. xci.  
1. 2. Is. xxxii.  
2.  
e iii. 3. lxxxi.  
11.  
f xl. cxxx. 5. 6.  
g vi. 8. xxi. 5.  
9. cxxxix. 19.  
Matt. vii. 23.  
xxx. 41.  
h 106. Josh. xxiv.  
15.  
i xxxvii. 17. 24.  
xli. 12. lxxii. 9.  
xci. 15. Is. xli.  
18 xli. 1.  
k xxv. 2. Is. xlv.  
17. Rom. v. 5.  
ix. 13. x. 11.  
1 Pet. ii. 6.  
l xxi. 5. lxxi.  
6. lxxii. 23.  
cxxxix. 10. Is.  
xli. 13. John x.  
28. 29.  
xiv. 4. 1 Pet. i.  
5. Jude 24.  
m 6. 48. 111. 112.  
n Is. xlv. 10. lxxii. 3.  
o 10. 21. xev. 10.  
p 29. lxxviii. 36. 37. 67.  
q 1 Sam. xv. 23. Jer. vi. 30. Ez. xxii. 18—22.  
r 111. 126—128. 53. Lev. x. 1—3.  
2 Sam. vi. 8. 9. 1 Chr. xii. 16. 17. 30. 2 Chr. xxxiii. 21. 27. Is. lxxvi. 2. Dan. 8—11.  
Hab. iii. 16. Phil. ii. 12. Heb. xii. 21. 28. 29. Rev. i. 17. 18.

113 I <sup>hate</sup> vain thoughts: but <sup>thy law</sup> do I love.

114 Thou <sup>art</sup> <sup>my</sup> hiding-place, and <sup>my</sup> shield: <sup>I</sup> hope in thy word.

115 <sup>Depart</sup> from me, ye evil-doers: <sup>for</sup> I will keep the commandments of my God.

116 <sup>Uphold</sup> me according unto thy word, that I may live: <sup>and</sup> let me not be ashamed of my hope.

117 <sup>Hold</sup> thou me up, and I shall be safe: <sup>and</sup> I will have respect unto thy statutes continually.

118 Thou <sup>hast</sup> <sup>trodden</sup> down all them that <sup>err</sup> from thy statutes: <sup>for</sup> <sup>their</sup> deceit is falsehood.

119 Thou <sup>puttest</sup> <sup>away</sup> all the wicked of the earth <sup>like</sup> <sup>dross</sup>: <sup>therefore</sup> I love thy testimonies.

120 <sup>My flesh</sup> trembleth for fear of thee: and I am <sup>afraid</sup> of thy judgments.

s 83. 117. 163. t 85. x. 8—10. cxxiv. 6. 7. cxi. 5. cxli. 9. Jer. xviii. 22. u 51. 87. 95. Dan. 8. Acts xxvii. 18. 36. cxli. 4. 1 Pet. i. 13.

dominant corruption in our souls.—“Cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit,” &c. (*Liturgy*.)

V. 114—117. (*Note*, 106.) “He desireth God’s continual assistance, lest he should faint in this race which he had begun.”—The psalmist formed his purposes, under a consciousness of his weakness, and the power of temptation, and in dependence on the promises of God. He therefore “watched and prayed, lest he should enter into temptation,” knowing that, “though the spirit was willing, the flesh was weak.” (*Notes*, 2 Sam. xi. 1—5. Ps. li. 11—13. Matt. xxvi. 40, 41.) “Uphold me, and I shall live,” &c. “Hold thou me up, and I shall be saved.”—His spiritual and eternal life and salvation, as well as his perseverance in obedience, could only be secured by the supports of divine grace.—*Ashamed*, &c. (116.) (*Notes*, Is. xxviii. 16. xlv. 15—17. Rom. v. 3—5.)

V. 118. Ungodly men, when endeavouring to deceive others, impose on themselves; and their boasted proficiency in worldly wisdom, their deep-laid stratagems, and all their crooked politics, at length disappoint their expectations, and leave them to hopeless contempt and misery. (*Notes*, Job v. 8—16. Eph. iv. 21—24. 2 Tim. iii. 10—13.)

V. 119. “Ungodly men and hypocrites are mingled among the servants of God, as dross is blended with the pure metal; but the fiery trial of divine judgments discovereth the difference.” These dispensations increase our love of God’s word: because they give us sensible experience of its truth.” (*Horne*.)

V. 120. (*Notes*, 50—53. Lev. x. 1—3. 2 Sam. vi. 8, 9. xxiv. 12—14. Is. lxxvi. 1, 2. Hab. iii. 16. Heb. xii. 26—29. Rev. xv. 1—4.)

# PRACTICAL OBSERVATIONS.

V. 97—120. When grace is in lively exercise, the thirst and relish for “the sincere milk of the word” of God become exceedingly strong, and shew themselves by a daily and constant meditation on it, in all the intervals of needful business and conversation: and if the Lord has thus disposed our souls to love, study, and keep his truths, testimonies, and precepts; he will give us true wisdom.—The diligent believer will after a time “have the word of Christ dwelling richly and abundantly” in his memory, judgment, and affections; and, having it ever with him, he will be wiser than his most sagacious enemies; and able to discern, escape, or profit by, all their machinations, and even to baffle every temptation of his most subtle adversary the devil. (*Matt.* iv. P. O. 1—4. Eph. vi. 14—17. Col. iii. 16, 17.) Nay, the simplest Christian, who, by faith and prayer, appropriates the information conveyed to him in the Scriptures of truth, will soon surpass, in useful knowledge and practical wisdom, the most learned teachers, the most renowned fathers, and the most aged and experienced persons, who, “leaning to their own understandings,” reject, or are but superficially acquainted with, the oracles of God; for these are far surer guides to truth, than doctors, councils, or synods, ancient or modern. It will not indeed readily occur to the mind of a humble Christian, that he is thus wiser than his seniors and superiors; and he will suspect and fear the thought, when it presents itself: yet, daily reading his Bible, he must perceive how men deviate from that unerring standard of truth and wisdom, and run into error and delusion; he cannot, without ingratitude, deny what the Lord hath taught him; nor dares he, in an affected and “voluntary humility,” “call darkness light, and light darkness,” or prefer human conjectures to the decisions of the only wise God.—But, “who is a wise man, and endued with knowledge among us? Let him shew out of a good conversation his works with meekness of wisdom.” If the Lord hath indeed taught us, we refrain our feet from every evil way, that we may “keep his word;” nor shall we depart from his judgments all our days. Our souls relish the words of God, more than the mouth doth the sweetness of honey; and in proportion as, through his precepts, we get understanding, we shall hate and shun every way of sin and of hypocrisy. We do not use our knowledge ostentatiously, and to gain applause: but, knowing what a dark and perilous path we tread, and how important each of our steps is, to ourselves and to others, we use the word of God as a lamp, which we carry in our hands, that we may not stumble, be ensnared, or defiled; and that we may not only not quite miss our way, but may proceed uniformly with credit and comfort. Depending on the promised

V. 106. David had bound his soul with a most solemn vow, to live devoted to God, and obedient to his commandments. The preventing grace of God had inclined his heart to this; he doubtless depended on his continued help for ability to perform his vow: and the obedience, to which he thus bound himself, was that of a sinner under a dispensation of mercy, and of a believer who is interested in the covenant of grace. Such a solemn vow is implied in baptism, in bringing our children to be baptized, and in our attendance on the Lord’s table; and these public solemnities should be preceded by those secret transactions, betwixt God and our souls, in which we accept of his proffered benefits, and yield up ourselves to his service. (*Notes*, lvi. 12. cxvi. 13. 2 Chr. xv. 12—15. Neh. x. 29. Matt. xxi. 13—15. P. O.)

V. 107. (*Marg. Ref. Notes*, 25, 88.)

V. 108. Praise and thanksgiving, with other devotional exercises, are the free-will offerings of the mouth, which are acceptable to God through the sacrifice and mediation of Christ: and David, in his afflictions, could present no other oblations. (*Notes*, Num. xxix. 39. Hos. xiv. 1—3. Col. iii. 16, 17. Heb. xiii. 15, 16. 1 Pet. ii. 4—6.)

V. 109. David’s life was continually in danger, and he was required at all times to exert himself, and use the greatest precaution, in warding off the assaults of his persecutors; but he would not violate the law of God, even in order to self-preservation. (*Marg. Ref.*)

V. 111. By faith to receive the truths which God had attested, and to embrace the promises that he had given; and thus to walk with him in his commandments and ordinances, formed that life, which David deliberately chose to lead on earth, as introductory to his everlasting heritage in heaven: and the rejoicing of his soul in the exercise of faith, hope, love, and other pious affections, here below, was an earnest and pledge of those unalloyed pleasures, reserved for him in the future world. (*Notes*, 14—127. xix. 7—11. Josh. xxiv. 15. Luke x. 38—42. P. O. 38—42. 1 John v. 9—12.)

V. 112. “The inclination of the heart to good is the work of God; but man is, nevertheless, in this, as in other instances, said to perform it, when he listens to the call, and obeys the motions of his grace.—We are not to judge of ourselves by what we sometimes say and do: but by the general disposition and tendency of the heart and its affections.” (*Bp. Horne*.)

V. 113. The word *vain* is not in the original; and some render the verse, “I hate other thoughts; but thy law do I love.” (The original word scarcely occurs in this sense, elsewhere.) Those “thoughts,” however, which the psalmist hated, doubtless, were vain or evil, and so contrary to the law which he loved. “Love and hatred are the two great and influencing affections of the human mind. Since the fall they have been misplaced. By nature we love vain thoughts, and hate the law of God. “The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be.” But in the renewed mind the case is altered; its “delight is in the law of God;” and therefore it cannot bear vain thoughts.” (*Bp. Horne*.)—In those *vacant* hours, which are spared from business, pleasure, company, and sleep, and which are spent in solitude, at home or abroad; unprofitable, proud, covetous, sensual, envious, or malicious imaginations, occupy the minds of ungodly men, and often infect their very dreams. These are not only sinful in themselves, indicating the state of their hearts, and as such will be brought into the account at the day of judgment; but they excite the dormant corruptions, and lead to more open and gross violations of the holy law. The carnal mind welcomes and delights to dwell upon these congenial imaginations, and to solace itself by *ideal* indulgences, when opportunity of other gratification is not presented, or when a man dares not venture on the actual transgression. But the spiritual mind recoils at them: such thoughts will intrude, but they are unwelcome and distressing, and are thrust out from time to time; whilst other subjects, from God’s word, are stored up in readiness to occupy the mind more profitably and pleasantly, during the hours of leisure and retirement.—There is no better test of our true character, than the habitual effect of “vain thoughts” upon our minds; whether we love and indulge them, or abhor and watch against them. And by enquiring to what subjects we habitually and allowedly revert, when present circumstances do not impose any one upon us, we may discover the prevalent disposition of our heart, whether we be carnal or spiritual; and may also learn whether pride, malice, avarice, ambition, or sensuality, be the pre-



## A. IN.

121 I have done judgment and justice: "leave me not to mine oppressors.

122 Be "surety for thy servant for good: "let not the proud oppress me.

123 "Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 "Deal with thy servant according unto thy mercy, and "teach me thy statutes.

125 I am "thy servant; "give me understanding, "that I may know thy testimonies.

126 It is "time for thee, LORD, to work: for "thy have made void thy law.

127 Therefore "I love thy commandments above gold; yea, above fine gold.

128 Therefore "I esteem all thy precepts concerning all things to be right; "and I hate every false way.

e 4. lxxxvi. 16. cxvi. 16. Rom. vi. 22. d 34. 66. 2 Chr. i. 7—10. 2 Cor. iii. 5, 6. 2 Tim. ii. 24. Jam. i. 5. iii. 13—17. e 11. 18, 19, 29. Prov. ix. 10. xiv. 8. f ix. 19. cii. 13. Gen. xlii. 10, 11, 14. Deut. xxxii. 36. Is. xlii. 14. g Jer. vii. 8. Hab. i. 4. Mal. ii. 8. Matt. xv. 6. Rom. iii. 31. iv. 14. h 72. xii. 10. Prov. iii. 13—18. vii. 11. xvi. 16. Matt. xiii. 45, 46. Eph. iii. 8. 1. 6. xix. 7, 8. Deut. iv. 8. Job xxxiii. 27. Prov. xxx. 5. Rom. vii. 12, 14, 16, 22. k 104. 118.

## A. M. 2987.

## B. C. 1017.

## P. E.

l vii. 3—5. xviii. 20—24. lxxxv. 2. 1 Sam. xxiv. 11 —5. xxv. 28. 2 Sam. viii. 15. Acts xxiv. 16. xxv. 10. 11. 2 Cor. i. 12.

u xxxvii. 33. lvii. 3, 4. 2 Pet. ii. 9. x Gen. xliii. 9. Prov. xxii. 26, 27. Is. xxxviii. 14. Philimon 18, 19. Heb. vii. 22.

y 21. xxxvi. 11. z 81. 82. lxix. 3. cxxx. 6. cxliii. 7. Lam. iv. 17.

a 41. 76, 77. 132. 11. i. lxxx. 13, 16. lxxxix. 8. cxxx. 3, 4, 7. Dan. ix. 18. Luke xviii. 13. 2 Tim. i. 16 —18.

b 12. 26. cxliii. 10 —12. Neh. ix. 20.

c 41. 76, 77. 132. 11. i. lxxx. 13, 16. lxxxix. 8. cxxx. 3, 4, 7. Dan. ix. 18. Luke xviii. 13. 2 Tim. i. 16 —18.

d 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

e 41. 76, 77. 132. 11. i. lxxx. 13, 16. lxxxix. 8. cxxx. 3, 4, 7. Dan. ix. 18. Luke xviii. 13. 2 Tim. i. 16 —18.

f 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

g 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

h 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

i 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

j 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

k 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

l 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

m 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

n 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

o 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

p 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

q 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

r 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

s 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

t 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

u 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

v 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

w 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

x 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

y 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

z 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

a 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

b 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

c 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

d 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

e 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

f 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

g 20. xlii. 1. Is. xxvi. 8, 9. 1 Pet. ii. 2.

129 Thy "testimonies are wonderful: therefore "doth my soul keep them.

130 The "entrance of thy words giveth light; "it giveth understanding unto the simple.

131 I "opened my mouth, and panted: for "I longed for thy commandments.

132 "Look thou upon me, and be merciful unto me, "as thou usest to do unto those that love thy name.

133 "Order my steps in thy word: and "let not any iniquity have dominion over me.

134 "Deliver me from the oppression of man: so will I keep thy precepts.

135 "Make thy face to shine upon thy servant; "and teach me thy statutes.

136 "Rivers of waters run down mine eyes: because they keep not thy law.

\* Heb. according to the custom towards those, &c. cvi. 4. s 116. xvii. 5. xxxii. 8. cxvi. 3. 1 Sam. ii. 9. t xix. 13. Rom. vi. 12—14. vii. 23, 24. u 122. lvi. 1, 2, 13. cv. 43—45. Ez. xi. 17—20. xxxvi. 24—27. Luke i. 74, 75. Acts ix. 31. x iv. 6. lxxx. 1, 3, 7, 19. Num. vi. 25, 26. Job xxxiii. 26. Rev. xxii. 4, 5. y 12. Job xxxiv. 32. xxxv. 11. xxxvi. 22. Luke xxiv. 45. z 53. 158. 1 Sam. xv. 11. Jer. ix. 1, 18. xii. 17, xv. 17. Ez. ix. 4. Luke xix. 41. Rom. ix. 2, 3.

\* Heb. according to the custom towards those, &c. cvi. 4. s 116. xvii. 5. xxxii. 8. cxvi. 3. 1 Sam. ii. 9. t xix. 13. Rom. vi. 12—14. vii. 23, 24. u 122. lvi. 1, 2, 13. cv. 43—45. Ez. xi. 17—20. xxxvi. 24—27. Luke i. 74, 75. Acts ix. 31. x iv. 6. lxxx. 1, 3, 7, 19. Num. vi. 25, 26. Job xxxiii. 26. Rev. xxii. 4, 5. y 12. Job xxxiv. 32. xxxv. 11. xxxvi. 22. Luke xxiv. 45. z 53. 158. 1 Sam. xv. 11. Jer. ix. 1, 18. xii. 17, xv. 17. Ez. ix. 4. Luke xix. 41. Rom. ix. 2, 3.

grace of God, the true Christian solemnly vows to "keep his righteous judgments," and he determines to perform his vows. He is often greatly afflicted, but it chiefly grieves him, that "he cannot do the things that he would;" and his longing desire, to become more holy, dictates his daily prayers for quickening grace. He offers the free-will offerings of his mouth, his grateful praises for former mercies, united with supplications for further instructions and assistance; and he depends only on mercy for the acceptance of his defective and defiled services. If we are indeed thus "led by the Spirit," neither enemies nor dangers will induce us to forget the law of our God, or to "wander from his precepts;" but we shall choose his testimonies as our eternal heritage, and find his service our present rejoicing, even in the midst of tribulation and persecution; and we shall bestow pains, as well as pray, that our hearts may be inclined to perform God's "statutes always, even unto the end." In proportion as we are thus spiritually-minded, we shall hate all sinful thoughts, and delight in heavenly meditations; and shall flee to the Lord as our hiding-place and shield, from the incursions of vain imaginations and satanical suggestions, as much as for protection from outward violence, hoping in his word for deliverance from them all. Would we make progress in thus keeping God's commandments, we must separate from evil-doers, and even drive them from our company, if they will intrude; unless we mean to sacrifice conscience to courtesy, which king David would not do. We must also rely entirely on the upholding of divine grace; or we shall never be safe, or able to have continual respect to all the Lord's statutes: but in this simplicity of intention and dependence, we shall be held up and live, and never be ashamed of our hope. Every affection of the soul must be engaged in keeping us steadfast in the ways of God. We must be allured by hope, and constrained by love, and even moved by fear. And it will be profitable for us, often and seriously to consider the contempt and misery, which are poured upon the wicked, and prepared for them; for assuredly they will be trodden down like mire, and put away like dross, or driven like chaff into unquenchable fire: and these reflections on the doom of hypocrites and apostates, will induce us to cleave more steadily in love to the testimonies of God. But if such subjects made David to exclaim, "My flesh trembleth for fear of thee, and I am afraid of thy judgments:" surely we, who fall so far below him in devout affections, should "fear, lest a promise being left us of entering into heavenly rest, any of us should seem to come short of it!" (Note, Heb. iv. 1, 2.)

## NOTES.

V. 121, 122. Conscious of having adhered to justice and equity, even towards his persecutors, the psalmist appeals to God from their unrighteous decisions: and he prays that he may not be left in the hands of his proud oppressors; but that the Lord himself would become his surety.—"Put thyself between mine enemies and me, as if thou wert my pledge."—As a rich person, by becoming surety for a poor man, rescues him from oppression or imprisonment; so the Lord delivers his servants from their enemies, and from impending ruin, by undertaking their cause. Christ, our surety, having paid our debt and ransom, rescues us from merited condemnation, and engages for all the blessings of complete salvation to every true believer. (Note, Heb. vii. 20—22.)

V. 123. (Notes, 81, 82. lxix. 1—3. lxxxiv. 1, 2. cxliii. 6, 7.) "Thy just promise." (Old Version.)—"The word, which hath promised it, (salvation) is the word of truth, faithfulness, and righteousness; the attributes of God are engaged for its accomplishment, and "He cannot deny himself." (Horne.) The justice of God, in deciding between David and his unjust oppressors, according to his word, might also be intended. (Notes, 2 Thes. i. 5—10.)

V. 124, 125. "I am devoted to thy service, and designed by thee to a high employment, enlighten my understanding, therefore, that I may fully know my duty." (Bp. Patrick.)—These repeated petitions no doubt were recollected by Solomon, when he prayed to the same effect. (Note, 1 Kings iii. 5—14 P. O. 1—15.)

V. 126. They "make void the law of God," who deny its obligation and authority, who obscure or explain away its meaning, and who render it of no effect by their traditions, or by their lives. (Notes, Jer. viii. 8, 9. Mal. ii. 4—9. Matt. xv. 3—6. Rom. iii. 29—31.) When these evils become general, it is time for the Lord to take the matter in hand, and by his own power to silence infidels,

profligates, pharisees, and antinomians, to stand up for the honour of his own word, and to maintain his own cause among men: for no other power can effect these purposes; and in such circumstances the whole honour will be given unto him. (Marg. Ref.)

V. 127. "As the wickedness of those increaseth, who "make void the Divine law;" the zeal and love of believers should increase in proportion, to stem the torrent: and this may be done, to a surprising degree, by a few persons who, after the example of the first Christians, can forsake all, to follow their Master; who have the sense and the courage to prefer truth, wisdom, holiness, and heaven, to falsehood, folly, sin, and the world; who can resolutely reject the glittering temptation, and say, without hypocrisy, to their God, "I love thy commandments above gold, yea, above fine gold." (Bp. Horne.) (Notes, 14. 72. 111.)

V. 128. "The more I consider them, the more I approve every one of them...and abhor all those base and dishonest ways, whereby others advance themselves to riches and honours." (Bp. Patrick.)—"The word here rendered "false," is the same, which before is translated, "of lying." The word for "way" is indeed different; but "the false way," in this verse, and "the way of lying," in the other, no doubt are entirely the same.

V. 129. The discoveries which the word of God makes of the mysteries of his nature, the perfections of his character, and the power of his works, and likewise of the invisible and eternal world, are suited to excite the highest wonder and astonishment. The harmony of the Divine attributes in the mystery of redemption; the way of a sinner's acceptance; and the method of speaking peace to his conscience, without giving the least encouragement to sin; the rule and example of obedience, and all the motives and obligations to it, are most worthy of our admiration, love, and gratitude: and it is owing entirely, either to the depravity of our hearts, or to the familiarity of our thoughts with these subjects, that we are no more affected by them.

V. 130. The words of God enter the soul when, being read or heard, they are understood, believed, stored up in the memory, and used to regulate the judgment and conduct. They then give a satisfactory light to the mind upon every subject on which they treat; and speedily communicate more useful knowledge upon the most important topics, to the simplest believer, than the acutest philosophers have been able to develop through successive generations. "The simple idiots, that submit themselves to God, have their eyes opened, and their minds illuminated, so soon as they begin to read God's word.—Thus will the Scriptures give to the simple, in a few days, an understanding in those matters, which philosophers for centuries sought in vain." (Bp. Horne.) (Notes, 105. xix. 7—11. xciii. 5. Prov. vi. 23. Is. vi. 20. Luke xxiv. 44—49. Acts xvi. 13—15. 2 Cor. iv. 4—6.)

V. 131. As the man who has run himself out of breath, opens his mouth to draw in the refreshing breeze, and eagerly pants for it, so the believer, wearied with the cares of life, and his conflict with sin, longs for the consolations conveyed to him by the sacred word, and stands expecting and prepared to receive them into his heart. (Notes, 19—21. 40. 81, 81. xlii. 1—3. Heb. xii. 14.)

V. 132. The love of the name or perfections of God, distinguishes the believer from all those who are carnally minded, and enmity to God; for nothing "availeth in Christ, but faith, which worketh by love."—The reconciled believer is dealt with according to the gospel of grace; the unregenerate and unbelieving according to the strict and holy law. This David understood, and prayed earnestly to be dealt with according to that gracious rule by which the Lord pardoned and recompensed his friends; not in that strict justice with which he punishes his enemies. (Notes, 124. xxv. 6, 7. cvi. 4, 5.)

V. 133. The frequent ejaculatory prayers for divine teaching and upholding, and that God would not permit any sin to acquire dominion over him, shew how much the psalmist understood and felt his entire dependence on God, not only for providential protection, and the forgiveness of his sins, but also as to those things in which men in general depend on themselves, and assume the credit of any real or supposed difference, subsisting between them and others; namely, the due exercise of their rational powers, and the right state of their hearts.—"O God, from whom all holy desires, all good counsels, and all just works, do proceed," &c. (Liturgy.)—It is evident that David deeply felt that







## RESCH.

153 "Consider mine affliction, and deliver me: for I do not forget thy law.

154 "Plead my cause, and deliver me: "quicken me according to thy word.

155 "Salvation is far from the wicked: for "they seek not thy statutes.

156 "Great "are thy tender mercies, O LORD: "quicken me according to thy judgments.

157 "Many "are my persecutors and mine enemies; "yet do I not decline from thy testimonies.

158 I "beheld the transgressors, and was grieved, because they kept not thy word.

159 "Consider how I love thy precepts: "quicken me, O LORD, according to thy lovingkindness.

160 Thy word is "true from the beginning: "and every one of thy righteous judgments endureth for ever.

## SCHIN.

161 "Princes have persecuted me without a cause: but "my heart standeth in awe of thy word.

p 59. 156. Mark iii. 5. q 97. 159. 2 Kings xx. 2. Neh. v. 19. xlii. 22. r 93. 8 Heb. The beginning of thy word is true, 98. 134. Prov. xxx. 5. 2 Tim. iii. 16. s 75. 142. 144. 152. Re. iii. 14. Matt. v. 18. t 23. 157. 1 Sam. xxvi. 9-15. xxi. 16. John xv. 25. u iv. 4. Gen. xxxix. 9. xlii. 18. 2 Kings xlii. 12. Neh. v. 15. Job xxiii. 23. Is. lxvi. 2. Jer. xxxvi. 23-25.

standing, that we may see, and walk in, this way of peace and salvation; that we may here live the life of faith and grace, and at length be removed to the life of glory, vision, and fruition.

## NOTES.

V. 145, 146. "He sheweth that all his affections and whole heart were bent to God's word, for to have help in his dangers."—The psalmist is also at least as earnest to be enabled to keep the commandments of God, as to be rescued from his sufferings. (Notes, 10. 106. lxii. 8-10. Eph. ii. 8-10. Tit. ii. 11-14.)

V. 147, 148. "David delighted in prayer and meditation; therefore he was beforehand with the light itself; therefore his eyes prevented the watches, that is, the last of those watches, into which the night was by the Jews divided. He needed not the watchman's call, but was stirring before it could be given. Climate and constitution will doubtless make a difference.—But by Christians who enjoy their health, the sun should not be suffered to shine in vain, &c. (Bp. Horne.) (Notes, Mark i. 35-39. P. O. 29-45. Luke vi. 12.)

V. 149. (Notes, 77. li. 1, 2.) Quicken, &c. "Give me life and animation in thy service; according to the wise and righteous appointments of thy word."

V. 150, 151. "If our enemies draw nigh to destroy us, God is still nearer to preserve us." (Bp. Horne.)—He is indeed near, in his providence; but we should with David, pray that he may be graciously near us, "to uphold our goings in his commandments," which are truth and righteousness; as well as to protect us against those, who "follow after mischief," and forsake his law.

V. 152. "This hath been my support, long before I fell into these troubles, that whatsoever thou hast testified to be thy will and pleasure is sure and steadfast, and shall never fail those that depend upon it." (Bp. Patrick.) (Notes, 42. 144.)

V. 154. The original word, translated "deliver," is taken from the office of a redeemer, or next of kin among the Israelites, to whom it belonged to redeem the inheritance, or ransom the person, of his impoverished or enslaved relative; and also to be his patron and defender against injustice and oppression; and the avenger of his blood, if he were slain. (Notes, Lev. xxv. 25-28. 47-55. Num. xxxv. 11-15. Ruth iv. 1-8. Marg. Ref.)

V. 155. "The salvation of God is nigh them that fear him;" for they seek to know and do the will of God: but, after all which has been done by the great Redeemer, or revealed and promised in Scripture, or vouchsafed by a kind Providence as "means of grace;" "salvation is far from the wicked," or impenitent, "for they seek not the statutes" of God.—Some explain the verse of temporal deliverance: "Far be it from thee to afford any help to the wicked; for they have no regard to thy statutes; but only seek how they may satisfy their own lewd and cruel desires." (Bp. Patrick.)

V. 157, 158. "Persecution tempteth men to apostasy, and is the great trial of our fidelity to God and to his word. He, who in such circumstances forgetteth his own sufferings, to commiserate the sin and folly of his persecutors, is a true follower of Jesus Christ." (Bp. Horne.)—The original word denotes disgust, as well as sorrow. Thus our Lord "looked round" on the Pharisees "with anger, being grieved for the hardness of their hearts." (Note, Mark iii. 1-5.)

V. 159. The frequent, though varied repetition of the ejaculatory prayer, "Quicken me according to thy word," &c., shews that the psalmist considered it as relating to objects of the highest importance. (Note, 25.) The preservation of his temporal life, deliverance from his deep distresses, the communication of spiritual, and preservation to eternal life; with animating, encouraging grace, and whatever was needful in order to his activity and vigour in obeying the commandments of God, amidst temptations, dangers, and sufferings, may be all considered as implied in the general term; and sometimes one, sometimes another, to have been especially intended, according to existing circumstances. (Marg. Ref.)

V. 160. "The beginning of thy word is truth," &c. The first promise to VOL. II.

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e 159. ix. 12. xlii. 3. 4. xxv. 16. Ez. iii. 7. 8. Neh. ix. 22. Lam. ii. 20. v. 1. f 10. 96. 169. 141. 176. g xxxv. i. xliii. 1. 1 Sam. xxvi. 15. Job v. 8. Prov. xxii. 23. Jer. xi. 20. i. 24. ii. 36. Mic. vi. 9. 1 Pet. ii. 22. h 25. 40. i lxxiii. 27. Job v. 4. Is. xlv. 19. 12. lvi. 19. Eph. ii. 17. 18. k x. 4. Job xxi. 14, 15. Prov. i. 7. Rom. iii. 11.

z Heb. many. l li. i. lxxxi. 5. 13. 15. 1 Chr. xli. 12. Is. lv. 7. lxxii. 7. m 149. n iii. 1, 2. xlii. 12. 16. xxv. 19. lvi. 2. cxvii. 19. —12. Matt. xxiv. 9. xxvi. 47. Acts iv. 27. o 24. 110. xlv. 17. Job xvii. 9. xlii. 11. Is. xlii. 4. Acts xx. 28. 24. i Cor. xv. 26.

p 59. 156. Mark iii. 5. q 97. 159. 2 Kings xx. 2. Neh. v. 19. xlii. 22. r 93. 8 Heb. The beginning of thy word is true, 98. 134. Prov. xxx. 5. 2 Tim. iii. 16. s 75. 142. 144. 152. Re. iii. 14. Matt. v. 18. t 23. 157. 1 Sam. xxvi. 9-15. xxi. 16. John xv. 25. u iv. 4. Gen. xxxix. 9. xlii. 18. 2 Kings xlii. 12. Neh. v. 15. Job xxiii. 23. Is. lxvi. 2. Jer. xxxvi. 23-25.

x 72. 111. Jer. xv. 16. y 1 Sam. xxx. 16. Prov. xvi. 12. Is. ix. 3. z 20. 113. 128. el. 7. Prov. vi. 16-19. xxx. 8. Am. v. 15. Rom. xii. 9. Eph. iv. 25. Rev. xxii. 15. a 62. iv. 17. b xlviii. 11. cxvii. 8. Rev. xix. 2. c Prov. iii. 1, 2. 17. Is. xlii. 17. lvi. 21. John xiv. 27. Gal. v. 22. 23. vi. 15, 16. d Heb. they shall have no stumbling-block. Is. viii. 12-15. cxviii. 19. lvi. 14. Matt. xlii. 21. xxiv. 24. 1 Pet. ii. 6-8. e 81. 174. cxix. 5. 7. Gen. xlix. 18. f iv. 5. xxiv. 3. 5. 1. 23. John vii. 17. 1 John i. 3, 4. 5-8. 97. 111. 159. John xiv. 21-24. xv. 9. 10. Rom. x. 16. 17.

g 8. Rom. vii. 22. h xlv. 20. 21. xe. 8. cxix. 3. Job xxiv. 21. Prov. v. 21. Jer. xxiii. 24. Rev. ii. 23. i 145. xviii. 6. 2 Chr. xxx. 27. k 144. 1 Chr. xxii. 12. 2 Chr. i. 10. Prov. ii. 3-5. Dan. ii. 21. Jam. i. 5. l 41. lxxxix. 20-25. Gen. xxii. 9-12. 2 Sam. vii. 25. m 7. 1. 23. lxxi. 17. 22. n 12. 46. xxxvii. 30. xi. 9. 10. lxxviii. 4. Deut. vi. 7. Matt. xii. 34, 35. Eph. iv. 29. Col. iv. 6. o 89. 135. 142. 144. Rom. vii. 12. 14.

162 I "rejoice at thy word, "as one that findeth great spoil.

163 I "hate and abhor lying; but thy law do I love.

164 "Seven times a day do I praise thee, "because of thy righteous judgments.

165 "Great peace have they which love thy law, and "nothing shall offend them.

166 LORD, "I have hoped for thy salvation, "and done thy commandments.

167 My "soul hath kept thy testimonies; "and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: "for all my ways "are before thee.

## TAU.

169 Let "my cry come near before thee, O LORD: "give me understanding according to thy word.

170 Let my supplication come before thee: "deliver me according to thy word.

171 My "lips shall utter praise, when thou hast taught me thy statutes.

172 My "tongue shall speak of thy word: "for all thy commandments "are righteousnes.

fallen Adam, of a Redeemer; or the first promise to Abraham concerning his posterity, was truth itself. (Note, Gen. xii. 1-3.)—All the righteous judgments of God, whether in the declarations of his word, or of the dispensations of his providence, concur in accomplishing that truth, and form a part in that great design, which shall surely be completed, and endure for ever.—"Since thou first promisedst, even to the end, all thy sayings are true." (Note, cxxxviii. 2.)

V. 161. Saul and his princes persecuted David most unjustly: but he so revered the word of God, that he would not retaliate, or avenge himself upon them; and thus he constrained Saul himself to say, "Thou art more righteous than I." (Notes, 23. 157. 158. 1 Sam. xxiv. 4-7. 16-22. xxvi. 5-12. John xv. 22-25. (Marg. Ref.)

V. 162. "I take far more delight in doing thy will, and in what thou hast promised to do for me, than in the completest victory over all my enemies, (Bp. Patrick.) (Notes, 14. 111. Prov. xvi. 19. Is. ix. 3.)

V. 163. (Notes, 29. 30. 97-100. 104. 128. Marg. Ref.)

V. 164. "That is, sundry times." (Notes, 47-53. xxxiv. 1, 2. lv. 17.)—"They who, like David, during a time of persecution, put their trust in God, and wait his decision of their cause, will always find reason to praise him seven times a day, or continually, for his just decrees and "righteous judgments," concerning them. (Bp. Horne.)

V. 165. "Amidst the storms and tempests of the world, there is a perfect calm in the breasts of those who not only do the will of God, but love to do it. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them, that "all things work together for their good." No external troubles can rob them of this great peace; no offences, or stumbling-blocks, which are thrown in their way, by persecution or temptation, by the malice of enemies, or apostasy of friends, by anything they see, hear of, or feel, can detain, or divert them from their course. Heavenly love surmounts every obstacle, and runs with delight "the way of God's commandments." (Horne.) This beautiful note seems indeed rather to shew what would be the case, did we perfectly love the law of God; and were indwelling sin not only dethroned, but destroyed, than what is generally, or perhaps in any instance, attained in this world.—But love to the law of God is a sure proof of conversion, and is in ordinary cases attended by proportionable peace: all disturbance and disquietude arise from contrary sources; and all who love the law, shall be "kept by the power of God through faith unto salvation." Other professed Christians may be offended and fall away, but these never shall.

V. 166. "He sheweth that we must first have faith, before we can work and please God."—To hope, on scriptural grounds, for the salvation of God, and, in this hope, to obey his commandments, unreservedly and habitually, forms a sure pledge of eternal felicity, and a constant preparation for death and judgment.

V. 167, 168. (Notes, 5-8. 97. 111. Marg. Ref.) "The plea of having kept the Divine precepts, in the mouth of David, or any other believer, intended sincerity, not perfection, and is alleged as an evidence of grace, not as a claim of merit." (Bp. Horne.)

All, &c. "I have no respect unto men, but see thee always before my eyes, as the judge of my actions."

V. 169. Give, &c. God has promised in his word to give wisdom to those who ask him for it; and understanding, or wisdom, consists in having the mind enlightened, and the judgment formed, according to the truths and precepts of Scripture. This is the medium through which God gives, (and man must seek,) true knowledge and wisdom; and the standard by which he judges of them, and distinguishes the genuine from all counterfeits.

V. 171. "The word signifieth to pour forth continually. "My lips shall pour forth praise; for thou hast taught me thy statutes." This is more literal, and



173 <sup>1</sup>Let thine hand help me; <sup>2</sup>for I have chosen thy precepts.

174 I have <sup>1</sup>longed for thy salvation, O LORD; <sup>2</sup>and thy law is my delight.

175 <sup>1</sup>Let my soul live, and it shall praise thee; <sup>2</sup>and let thy judgments help me.

176 I have <sup>1</sup>gone astray like a lost sheep; <sup>2</sup>seek thy servant; <sup>3</sup>for I do not forget thy commandments.

## PSALM CXX.

The psalmist prays to be delivered from his calumniator, and shews his doom from God. 1—4. He complains, that his permanent abode is among the contentious and malicious, 5—7.

## A Song of degrees.

**I**n my distress I cried unto the LORD, and he heard me.

xxviii. 18, 19. Is. xxxviii. 19. Jer. xlii. 1. Ps. lxxv. 9. Rom. viii. 28. 1 Cor. xli. 31. 32. 2 Cor. xli. 16. 1 Pet. ii. 25. y Cant. i. 4. Jer. xxxi. 18. Luke x. 10. Gal. iv. 9. Phil. ii. 13. Jam. i. 17. z 61. 93. Hos. iv. 6. PSALM CXX. a cxxi.—cxxxiv. titles. b xxviii. 6. xxx. 7, 8. 1. 15. cvii. 13. cxvi. 3, 4. cxviii. 5. Is. xxxvii. 3, 4. 14. &c. xxxviii. 2—5. Jonah ii. 2. Luke xxii. 44. Heb. v. 7.

accords better to the context; the same particle is rendered *for* in the next verse. (*Marg. Ref.*)

V. 173, 174. (*Notes*, 5—25. 166. *Rom.* vii. 14—25. *Marg. Ref.*)

V. 175. "My soul shall live, and praise thee, and thy judgments shall help me."—The judgments of God on his enemies, the fatherly corrections of his people, the counsels of his word, and the ordinances of his house, are all helpful to the believer's sanctification, through the influences of the Holy Spirit. (*Notes*, 50—53. 75. *Rom.* v. 3—5. viii. 28—31.)

V. 176. "It is doubtful, whether David here speaks of his misery or his sin, of his wandering as an exile, or going astray from the commandments of his God." (*Bp. Horne.*)—The simile, however, of a lost sheep is so generally applied to the latter case, and the language, thus interpreted, accords so to other parts of Scripture; that it is most probable his past sins, and his proneness to wander, were especially meant in this concluding confession and ejaculation. (*Notes*, Is. liii. 4—6. *Matt.* xviii. 12, 13. *Luke* xv. 3—7. *John* x. 14—18. 1 *Pet.* ii. 18—25.)—Perhaps it was written after he had gone so far astray in the matter of Bathsheba and Uriah; and, being deeply convinced of his guilt and misery, he felt his need of the special aid of the good Shepherd, to bring him back to the fold of God. (*Marg. Ref.*)

## PRACTICAL OBSERVATIONS.

V. 145—176. Supplications "with the whole heart" differ very widely from that lip-labour, in which formalists confide; and are presented by those alone who long for God's salvation, and who love his commandments, but are sensible of their inability to keep them.—Great earnestness in any undertaking often interrupts our sleep; thus fervent love to the word of God, and delight in communion with him, will render us willing to deduct from the hours of rest and refreshment, rather than be prevented from attending on these needful and pleasant exercises.—The Lord, indeed, hath not seen good to give us positive injunctions in these matters, and is accessible at all hours: yet we may often detect ourselves, as defective in love, gratitude, and spirituality, by our slothfulness and self-indulgence; seeing we have been needlessly asleep, or employed in trifles, when we might have been improving our privilege of access to the mercy-seat, and to that sacred word in which we profess to hope. This should lead us to call upon God to hear our voice, and quicken us, according to his love, his wisdom, and his truth.—When employed in the service of God, we need not fear, though "they should draw nigh who follow after mischief, and are far from his law," in their temper and conduct; for he is near to defend us, and will vindicate the honour of his commandments, against those who hate us for obeying them: and if we have depended on his testimonies; our constant experience will assure us, that he hath established them for ever. He considers the weight and the continuance of our afflictions, and will plead our cause and deliver us; as we do not forget this law, but are more desirous of being invigorated in his ways, than of exemption from trouble. But present safety, and everlasting salvation, are far from the wicked, who neither observe, nor understand, nor even seek after the truths and statutes of the Lord: and, alas! how numerous are these careless presumptuous transgressors!—The number, power, and malice of our persecutors should enhance our value for the tender mercies of God, and our steady purpose not to decline from his ways. And in this frame of mind, we shall rather grieve for the transgressors who are ruining themselves, than for the uneasiness which they occasion us.—Happy are they, who can appeal to God how cordially they love this law! His grace hath planted this love in their hearts; they are interested in all his precious promises, which from the beginning have been true and faithful; and they are brought into the way of those "righteous judgments," every one of which is immutable and endureth for ever.—When princes become persecutors, their frowns and menaces prove powerful temptations to apostasy, or iniquity; and desire of self-preservation may dictate very unwarrantable measures: but they whose "hearts stand in awe of God's word," will rather endure the wrath of man, than break the law of their almighty Judge, and will prefer suffering to deliverance by sin. (*Notes*, Jer. xxvi. 12—15. *Dan.* iii. 16—18, vi. 10, 11. *Acts* iv. 13—22.) Nay, were there no denunciations of wrath, on those that draw back for fear of the cross; their value for the promised blessings and consolations of the Scripture is so great, that they would not renounce them to save their lives, and to obtain all worldly advantages: for they rejoice in digging into those rich mines of everlasting truth and love, far more than their enemies can do in spoiling them of their earthly substance.—Our dread and detestation of hypocrisy, fraud, and dissimulation will be proportioned to our love of the truth and law of God: they therefore, who cheat, or impose on, their neighbours for their own gain, cannot really love the gospel.—The mercies of common providence, the righteous judgments recorded in Scripture, and the blessings conveyed to us by them,

p 94. 117. Is. xli. 10—14. Mark ix. 24. 2 Cor. xii. 9. Eph. vi. 10, &c. Phil. iv. 13. q 30, 35. 40. 111. Deut. xxx. 19. Josh. xxiv. 15. 22. 1 Kings ii. 11, 12. Prov. i. 29. Luke x. 42. r 81. 166. Gen. xlix. 18. 2 Sam. xlii. 5. Prov. xlii. 12. Cant. v. 8. Rom. vii. 22—25. Phil. i. 23.

s 16, 24. 47. 77. 162. 167. t ix. 13, 14. xxx. 9. 11. 14. 15. 32. 2 Cor. xli. 16. 1 Pet. ii. 25. z 61. 93. Hos. iv. 6. cxvi. 3, 4. cxviii. 5.

c xxxv. 11. lii. 2. —4. cix. 1. 2. cxli. 1—3. Matt. xxvi. 59—62.

\* Or, what shall the deceitful tongue give unto thee? Or, What shall I profit thee? Job xxvii. 8. Matt. xvi. 26. Rom. vi. 21. † Heb. added.

† Or, It is as the sharp arrows of the mighty man, with coals of juniper. lvii. 4. lix. 7. Prov. xi. 9. xii. 18. xvi. 27. xviii. 8. 21. Jam. iii. 5—8. d vii. 13. lii. 5. exl. 9—11. Deut. xxxii. 23, 24. Prov. xii. 22. xix. 5. 9. Rev. xxi. 8. e Jer. ix. 2, 3. 6. xv. 10. Mic. vii. 1, 2. 2 *Pet.* ii. 7, 8. Rev. ii. 13. f Gen. x. 2. Ez. xxvii. 13. Meshech. g Gen. xxv. 13. Cant. i. 5. Is. ix. 6, 7. Jer. xli. 28, 29. h lvii. 4. i Sam. xx. 30—33. Ez. ii. 6. Matt. x. 16. 36. Th. iii. 3. g Or, a man of peace. i xxvii. 14. xxxv. 20. lv. 20. 2 Sam. x. 19. Matt. v. 9. Rom. xii. 18. Eph. ii. 14—17. Heb. xii. 14. k 1 Sam. xxiv. 9—11. xxvi. 2—4.

2 Deliver my soul, O LORD, <sup>1</sup>from lying lips, and from a deceitful tongue.

3 <sup>1</sup>What shall be given unto thee? or what shall be <sup>2</sup>done unto thee, thou false tongue?

4 <sup>1</sup>Sharp <sup>2</sup>arrows of the mighty, with coals of juniper.

5 <sup>1</sup>Woe is me, that I sojourn in <sup>2</sup>Mesech, that I dwell in <sup>3</sup>the tents of Kedar!

6 My <sup>1</sup>soul hath long dwelt with him that hateth peace.

7 I <sup>1</sup>am for <sup>2</sup>peace: but <sup>3</sup>when I speak, they are for war.

demand our constant tribute of praise; and were our hearts like that of David, we should not be so remiss and infrequent in this heavenly exercise: nor would even troubles and persecutions unfit us for it; seeing we have so many unmerited comforts, such glorious discoveries made to us, and such blessed prospects set before us, in our most trying circumstances.—The believer, "delighting in the law" of his reconciled God, enjoys great peace of conscience and tranquillity of mind, even in this turbulent and unsettled world; and the promises of God assure him, that he shall not meet with any stumbling-block, over which he shall fall to rise no more. He hopes for the free salvation of the gospel, and conscientiously obeys the holy commandments of the law: he keeps the testimonies of God, yea, loves them exceedingly; and attends on his worship, as one who knows, that "all his ways are before his eyes." Yet he will not rest in present attainments: he continues to cry unto his God for further instruction and sanctification, and for deliverance from his sins. Expecting the answer of his prayers, he determines that his lips shall render praises to his God. He knows that all his commandments are righteousness itself, and therefore he will speak of them to others; whilst he chooses them as the rule of his own conduct, and begs for help from the powerful hand of the Lord, that he may be enabled to obey them. He longs for more complete salvation, and delights in the service of God; and he would live on earth, and hopes to live in heaven for ever, that he may show forth his praises: nay, he values even afflictions, when they help him in following after holiness. He often looks back with shame and gratitude to his original lost estate, when, like a helpless sheep, he wandered from the fold of God, and was sought and brought back by the good Shepherd. He humbly confesses his manifold subsequent wanderings: but as he has not forgotten the commandments of God, he still prays to be sought out, and brought home, and kept safe, under the watchful eye and tender care of the chief Shepherd, who "purchased his flock with his own blood;" that he may know his voice, and follow him, and receive from him the gift of eternal life.—To close our meditations on this important psalm; let us examine our intentions, desires, fears, hopes, affections, experiences, and tempers, by it; that we may judge ourselves, whether we be led by the Spirit of Christ or not, and that we may discover what progress we make in the divine life. Let us frequently step aside from a vain world, to view ourselves in this sacred mirror; that we may discover and rectify what is wrong in our tempers and conduct, and be directed in our confessions, our watchfulness, and our prayers, by it: remembering always, that the more we advance in holiness, the more we shall anticipate the joys of heaven; and, as it were, breathe the pure air of those celestial regions, even while we continue in the noisome dungeon of this evil world.

## NOTES.

PSALM CXX. Title. No satisfactory reason hath been assigned, why this and the fourteen following psalms are entitled "Songs of degrees." Some think it is denoted, that they were peculiarly suited to mount the soul from earth to heaven: but others suppose that this title only relates to the manner in which they were set to music, and sung at the temple.—This psalm seems to have been made by David, when the calumnies of Doeg and others forced him to flee his country. (*Bp. Patrick.*)

V. 1, 2. (*Marg. Ref. Notes*, xxxi. 17, 18. xxxv. 11, 12. lii. 2—4. *Matt.* xxvi. 57—62.)

V. 3. Or, "What shall a false tongue give to thee? And what shall it do to thee?"—What profit do you expect from this lying and slandering?"—"What fruit had ye in those things of which ye are now ashamed?" (*Notes*, Job xxvii. 7—10. *Rom.* vi. 21—23.)

V. 4. The intenseness and duration of the misery of those who slandered the servants of God, are represented by the vehement and lasting heat which the wood of the juniper-tree is said to yield, after it is reduced to charcoal; as well as by the sharp arrows of a mighty warrior, when he overtakes his enemy. Some, however, think that the slandering tongue is described under these images. "It is as the coals of juniper," &c. (*Marg. Notes*, lvii. 4. lix. 7. *Prov.* xii. 18, 19. *Jam.* iii. 3—12.)

V. 5. It is probable that David never actually resided in Mesech, or Kedar, (Arabia); but the conduct of Saul, and Doeg, and the Ziphites, was so treacherous and impious, that he seemed to be situated among the wild Arabs, who subsisted by war and violence. (*Notes*, Jer. ix. 1—6. xv. 10. *Mic.* vii. 1—4.) Some render the word Mesech, not as the name of a people, but adverbially—"Woe is me, that I sojourn so long in the tents of Kedar," &c.—Thus our Lord says, "How long shall I be with you? How long shall I suffer you?"

V. 7. I am, &c. Or, "I peace." David, though valiant in war, loved peace, and was very desirous of it; but his wise and blameless conduct only served to excite still more the envy and enmity of Saul and his courtiers. (*Marg. Ref. Note*, Rom. xii. 17—21.)



## PSALM CXXI.

The psalmist expects help from God; and shews the security of the church, and every believer, under the constant protection of the Almighty, 1—8.

## \*A Song of degrees.

**I** WILL 'lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper; the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

2 Tim. iv. 18. m xxxv. 22. xxvii. 10. xlv. 20. n Deut. xxviii. 6. 19. 2 Sam. v. 2. Ezra viii. 21. 21. Prov. ii. 8. iii. 6. Jam. iv. 13—16. o cxlii. 2. cxv. 18.

A. M. 3468.

B. C. 536.

a cxx. title.  
b Or. Shall I lift up mine eyes to the hills? whence should my help come? Jer. iii. 23.  
c ii. 6. lxxviii. 15. 16. lxxviii. 68. lxxviii. 1. cxxiii. 1. 13. 3.  
d xlvii. 1. cxxv. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.  
e xci. 12. 1 Sam. ii. 9. Prov. ii. 8. iii. 23. 26. 1 Pet. i. 5.  
f xxvii. 1. cxxii. 7. 8. cxxvii. 1. 15. xxvii. 3. 4. g 1 Kings xviii. 27. Ec. viii. 16. Rev. vii. 15. h Ex. xlii. 21. Is. iv. 5. 6. xxv. 4. cxxii. 2. Matt. xxiii. 37. i xvi. 8. cix. 31. k xci. 5. 10. Is. xlii. 10. Rev. vii. 16. l xci. 9. 10. Job v. 19. &c. Prov. xii. 21. Matt. vi. 13. Rom. viii. 23. 35. — 39. m Gen. xii. 3. Num. xxiv. 19. 1 John iii. 14. n 1 Chr. xii. 18. Is. ix. 7. liv. 13. John xiv. 27. Jam. iii. 18. o xlviii. 3. p xvi. 3. xlii. 4. cix. 63. Eph. iv. 4—6. Phil. ii. 2—5. Jam. iii. 13—18.

## PSALM CXXII.

David expresses his joy at being excited by his companions to go up to the sanctuary, and extols the holy city, 1—5. He exhorts the people to pray for the peace of Jerusalem, and resolves to seek her good, 6—9.

## \*A Song of degrees of David.

**I** WAS glad when they said unto me, 'Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is 'built as a city that is compact together:

4 Whither 'the tribes go up, the tribes of the LORD, unto 'the testimony of Israel, 'to give thanks unto the name of the LORD.

5 For 'there 'are set thrones of judgment, 'the thrones of the house of David.

6 'Pray for the peace of Jerusalem: 'they shall prosper that love thee.

7 'Peace be within thy walls, and prosperity 'within thy palaces.

8 For 'my brethren and companions' sakes, I will now say, Peace be within thee.

11. 18. cxxxvii. 6. 7. Jer. li. 50. John xiii. 21. Eph. iv. 3. 2 Thes. iii. 16. m Gen. xii. 3. Num. xxiv. 19. 1 John iii. 14. n 1 Chr. xii. 18. Is. ix. 7. liv. 13. John xiv. 27. Jam. iii. 18. o xlviii. 3. p xvi. 3. xlii. 4. cix. 63. Eph. iv. 4—6. Phil. ii. 2—5. Jam. iii. 13—18.

— He sheweth that God's providence not only watched over his church in general; but also over every member of it. (Notes, cxi. 3—12. cxxv. 1, 2. Job v. 20—27.)—For evermore. (8.) (Notes, xxxvii. 37, 38. xlviii. 14. lxxiii. 23—28.)

## PRACTICAL OBSERVATIONS.

During the believer's wearisome pilgrimage and perilous warfare, he should constantly look unto him who bled on mount Cavalry, and who now reigns upon the holy hill of Zion; in whom "we have righteousness and strength," through whom we have access to the mercy-seat and to JEHOVAH as our father, and by whom we shall ere long be received into everlasting mansions.—The helper and "keeper of Israel" is the almighty Creator of heaven and earth; and "if he be for us, who can be against us?" (Notes, Rom. viii. 28—39.) We should then enquire, whether we belong to this holy nation, this peculiar people. This being ascertained, we may dismiss our anxious cares and fears; or only be careful to use the appointed means, and be found in our proper work. (Notes, Matt. vi. 25—32. Phil. iv. 5—7.) The Lord will "uphold our goings in his ways, that our footsteps slip not." He "neither slumbereth nor sleepeth;" he will keep his people night and day, in dangers, snares, temptations, and persecutions; from open and secret enemies: he will preserve them from all real evil, and make all seeming evil work together for their good: he will protect their lives, during the appointed period, and order all the circumstances of their departure: he will preserve their souls, and take care of them in going out and coming in; when present with their bodies, and when separated, and when again united to them, from this time forth for evermore. (Notes, lxxxiv. 11, 12. 2 Cor. v. 5—8. Phil. i. 21—26. iii. 20, 21.) "Happy are the people that are in such a case; yea, blessed are the people, who have the LORD for their God."

## NOTES.

PSALM CXXII. V. 1, 2. This psalm seems to have been written for the use of the Israelites, when they went up to Jerusalem to celebrate their sacred feasts, (after the ark was removed thither,) and to have communion with God and with their brethren. Their journey would often be inconvenient, wearisome, and expensive: but the holy joy and benefit, which thence accrued, would amply repay them. (Notes, lxxxiv. 4—10.)—Jerusalem was typical both of the church of true believers, and of the heavenly state; and the solemnities of Israel were like our public ordinances, acts of sacred worship, and, when attended on in faith and love, earnestness and foretastes of the worship and joy of heaven.—It may be supposed, that the psalmist greatly rejoiced, not only in anticipating the pleasure of attending on the ordinances of God, but also in perceiving the people, generally and zealously, disposed to the duties of religion. (Notes, xxvii. 4—6. xlii. 1—5. lxxiii. 1—6. lxxvi. 13, 14. xcv. 1—6. c. 4, 5. cxi. 17—19. cxxviii. 19—24. cxxxii. 7—10. Is. ii. 2—5. lxxvi. 19—23. Jer. i. 4—6. Mic. i. 1—5.)

V. 3—5. 'By the artificial joining and beauty of the houses, he meant the concord and love that were between the citizens.' (Notes, 1. z. xlv. 1—12. Gal. iv. 21—31. Eph. ii. 19—22. iv. 1—7. 11—13. Rev. xxi. 10—27.)—Jerusalem, from the time of David, was considered as the centre of the worship and government of Israel, and as the bond of union among the tribes: and whilst that city remained compact and united, as their common head, they were safe and prosperous. The union also of the priesthood in Aaron's family, with the kingdom in that of David, was very advantageous to their common interests, civil and religious; when justice was administered according to the law of God, and regal authority protected and supported the worship of God at his temple.—This typified the union of the priesthood and kingdom in the person of the Redeemer. (Notes, Zech. vi. 12, 13. Heb. viii. 1—3.)—David's sons were "chief rulers," soon after the removal of the ark to mount Zion; (2 Sam. viii. 18.) so that the thrones of his family, as well as his own throne, were then established at Jerusalem.—Testimony, (4.) (Ex. xxvi. 10—21.)

V. 6, 7. 'The members of the Israelitish church are exhorted to pray for its peace and welfare: what that church was, the christian church militant on earth now is, and demandeth in like manner the prayers of all christian people, for its peace and welfare in a troublesome world. Its increase here below is,

## PRACTICAL OBSERVATIONS.

Whilst we look, not to David only, but to Jesus "the Prince of peace;" and see him surrounded by ensnaring cavillers, and calumniated by lying lips and deceitful tongues; whilst we consider how long the holy Saviour sojourned in this wicked world, "as in Mesec and in the tents of Kedar:" whilst we attend to his blameless useful life, and the great object of his coming into the world, namely, "to make and give peace by the blood of his cross;" and then view him hated, reviled, and persecuted even to death, by the professed worshippers of God: we cannot marvel, if the world hate and slander us too. We shall not court the friendship of those who would wage war with the Son of God himself, if he were on earth; and, though uneasy, we ought not to murmur at being for a time constrained to dwell amidst the contentious and malicious. But let us follow David, as he prefigured Christ: in our distress let us "cry unto the LORD, and he will hear us;" and deliver our persons and reputations from lying lips, and every deceitful tongue. Let us possess our souls in patience, and follow after peace and holiness, and strive to overcome evil with good. Then, after our weary pilgrimage shall expire, we shall enter a land of eternal harmony, purity, and tranquillity. And as we must foresee the dreadful misery of all impenitent slanderers and liars in the everlasting fire of hell, let us in meekness warn them of their danger, "if peradventure God will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (Note, 2 Tim. ii. 23—26.)

## NOTES.

PSALM CXXI. V. 1, 2. Some read the first verse as an interrogation, "Shall I lift up," &c. as if the psalmist had enquired whether it became him, as a worshipper of God, to look up to those hills for help, on which idolaters worshipped their idols. But the sentence, as it stands in our version, may mean, that he would look up to the hills of Zion, or Moriah, on which the tabernacle was placed, for help from that God, whose glory appeared above the mercy-seat.—If David was the writer of this psalm, (as it is most probable,) it must relate to other dangers and difficulties, and not to those of his persecutions by Saul; for the hill of Zion was not in Israel's possession, nor was the ark placed there, till after Saul's death. (Notes, 2 Sam. v. 6—9. vi. 12, 13.)—'Though I am driven, not only from my own palace, but from God's dwelling-place; yet my eyes shall ever be directed thitherward; from whence I expect a powerful aid, against those numerous enemies who are combined to destroy me.' (Bp. Patrick.)

V. 3, 4. (Notes, xvi. 8—11. xxxvii. 23, 24. 1 Sam. ii. 9. Prov. iii. 23—25. Marg. Ref.) 'Bishop Lowth supposed the first two verses to be the language of David, when going out to war; and the answer of encouragement to be made by the high priest from the holy place.' (Bp. Horne.)—If, however, the psalm was written when David was driven away from Zion by Absalom, this could not be; yet, it seems to have been composed, in order to be sung responsively; and these verses form the response to the preceding avowal of confidence in God.—'In him thou hast a guardian, who is not like all others, by being liable to sleep or death.—The eye of his providence upon thee is always open.'—'Behold, He that keepeth Israel neither slumbereth nor sleepeth.' (Notes, xlv. 23—26. 1 Kings xviii. 27—29.)

V. 5—8. As the pillar of cloud and fire shaded Israel in the wilderness, from the scorching noon-day sun, and from the chilling cold and unwholesome influences of the night, over which the moon presides; (Gen. xxxi. 40:) so the Lord shelters his people from every open assault, and every insidious attempt of persecutors, seducers, or the powers of darkness. (Notes, Ex. xiii. 21. 22. Num. x. 33, 34. Matt. vi. 13. 2 Tim. iv. 16—18.)

'Nor scorching sun, nor sickly moon,  
'Shall have his leave to smite;  
'He shields thy head from burning noon,  
'From blasting damps at night.—  
'He guards thy soul, he keeps thy breath,  
'Where thickest dangers come;  
'Go and return, secure from death  
'Till God shall call thee home.'

(Watts.)



9 Because of the house of the LORD our God,  
I will seek thy good.

## PSALM CXXIII.

The psalmist, (or the church and every true believer,) expresses confidence in God,  
and complains of the contempt of the proud, 1—4.

## \*A Song of degrees.

UNTIL thou lift I up mine eyes, O thou that  
dwellest in the heavens.

2 Behold, as the eyes of servants look unto the  
hand of their masters, and as the eyes of a maiden  
upon the hand of her mistress; so our eyes wait  
upon the LORD our God, until that he have mercy  
upon us.

3 Have mercy upon us, O LORD, have mercy  
upon us; for we are exceedingly filled with con-  
tempt.

4 Our soul is exceedingly filled with the scorning  
of those that are at ease, and with the contempt of  
the proud.

Is. liii. 3. Luke xvi. 14. xxiii. 35. b lxxiii. 5—9. cxix. 51. Job xlii. 5. xvi. 4. Jer.

lxviii. 11, 27, 29. Acts xvii. 21, 32. xxvi. 24. 1 Cor. iv. 13.

A.M. 3463.

B.C. 541.

q xxvi. 8. lxi. 9.  
lxxiv. 1, 2, 10.  
1 Chr. xxix. 3.  
John ii. 17.  
r cii. 13, 14.  
cxxxvii. 5, 6.  
Neh. ii. 10. xiii.  
14.

PS. CXXIII.  
a cxx. — cxxxiv.  
titles.

b xxv. 15. cxi. 1.  
cxi. 8. Luke  
xviii. 13.  
c ii. 4. xl. 4. xxiii.  
5, 6. cxv. 3. Is.  
lviii. 15. lxi. 1.  
Matt. vi. 9.

d Josh. ix. 23, 27.  
x. 6.

e xl. 1—3. cxix.  
82, 123 — 125.  
cxxx. 5, 6. Gen.  
xxxii. 26. xlix.  
18. Lam. iii. 29.  
26. Luke xviii.  
1.

f lvi. 1, 2. lvi. 1.  
lxix. 13 — 15.  
Luke xiii. 11 —  
13.

g xlv. 13 — 16.  
lxxxix. 50, 51.  
Neh. iv. 2, 4. Jer.

h xvi. 4. Jer.

B.C. 1040.  
a cxx. — cxxxiv.  
titles.

b xxvi. 1. xlv. 7.  
11. liv. 4. lvi. 9.  
cxviii. 6, 7. Is.  
viii. 9, 10. Rom.  
viii. 31. Heb.  
xiii. 5, 6.

c cxix. 1.

d ii. 1, 2. iii. 1.  
xvii. 12, 13, 16.  
xxvii. 32. Num.  
xvi. 2, 3.

e xxvii. 2. xxxv.  
25. lvi. 1, 2.  
1 Sam. x. 13. lxxv.  
2, 3. Esth.  
iii. 6, 12, 13.

f Num. xvi. 30 —  
34. Prov. i. 12.  
Jer. li. 34. Jon.  
i. 17.

g lxxvi. 10.  
1 Sam. xx. 30 —  
33. Dan. iii. 19.  
Matt. ii. 16.  
Acts ix. 2, xxvi.  
11.

h xlviii. 4. xlii. 7.  
lxix. 15. Is. viii. 7, 8. xxviii. 2. lxx. 19. Jer. cxlvi. 7, 8. Dan. ix. 26. Rev. xii. 15, 16. xvii. 1, 15.

i xlviii. 3, 4. Job xxxvii. 11. Jer. v. 22. k xvii. 9—13. cxviii. 13. cxi. 5, 6. Ex. xv. 9, 10. Judg. v. 30, 31.

l Sam. x. 13, 20. Is. x. 14—19. 1 Sam. xxxiii. 26, 27. xxiv. 14, 15. xxv. 29. 2 Sam. xvii. 2, 21, 22.

m xxv. 15. xci. 3. Prov. vi. 5. Jer. v. 26. xxviii. 22. 2 Tim. ii. 26. n cxv. 15. cxxi. 2. cxlvi. 5, 6.

Gen. i. 1. Is. xxxvii. 16—20. Jer. xxxii. 17. Acts iv. 24.

## PSALM CXXIV.

Israel blesseth God for marvellous deliverances, and exults in his protection,  
1—8.

## \*A Song of degrees of David.

IF it had not been the LORD who was on our side,  
now may Israel say;

2 If it had not been the LORD who was on our  
side, when men rose up against us:

3 Then they had swallowed us up quick, when  
their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream  
had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as  
a prey to their teeth.

7 Our soul is escaped as a bird out of the snare of  
the fowlers; the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made  
heaven and earth.

in reality, the increase of the Jerusalem above, of which it is a part, and ought  
to be a resemblance.' (Bp. Horne.) — 'Happy shall they be, who from regard  
to the religion and justice administered in thee, O beloved city, contribute  
their endeavours, as well as prayers, for thy safety and prosperity.' (Bp. Patrick.)  
(Notes, li. 18, 19. cxxxvii. 1—6. Gen. xii. 1—3. Marg. Ref.)

V. 8, 9. The psalmist concludes, by declaring his full purpose of using his  
authority and influence, for the benefit of the holy city, from love to his brethren  
and his pious friends, but especially from love to God and his sacred service.  
(Notes, 1 Chr. xxix. 3—19. Marg. Ref.) Thus he gave all rulers, through  
succeeding generations, an example, in what manner to improve their talents,  
in promoting true religion among their subjects, without at all infringing on  
the rights of conscience. (Notes, 2 Chr. xxx. 12. Is. xlix. 22, 23. Ez. xlv. P.O.  
1—15.)

## PRACTICAL OBSERVATIONS.

The servants of God should exhort, and be glad to be exhorted, to attend on  
his ordinances. Indeed they, who love his name and seek his salvation, will  
"rejoice when it is said unto them, Let us go into the house of the LORD;"  
and the pleasure and profit, which they derive from 'the means of grace,' will  
make them disregard inconvenience and fatigue in resorting thither. With  
what alacrity then should we think of going to the temple above, when our  
feet shall stand within the gates of the heavenly Jerusalem! and how cheerfully  
should we bear the cross, and welcome the stroke of death, in hopes of that  
immortal crown of glory! — Union and harmony are the ornament and stability  
of the church on earth: and if all the disciples of Christ were of one mind, and  
"endeavoured to keep the unity of the Spirit in the bond of peace," their  
enemies would be deprived of their chief advantage against them. (Notes, Eph.  
iv. 1—7.) And if they were all more attentive to the commands, and submissive  
to the authority, of the Son of David, and referred their causes to his decision;  
they would be more like "the tribes of Israel," even the "tribes of the LORD,"  
when they went up to the testimony of Israel, (the ark of the covenant and  
the mercy-seat,) "to give thanks unto the name of the LORD." But Satan's  
maxim has always been, to divide that he might conquer: and few Christians  
have been sufficiently aware of his design. Let all then, who love the cause of  
pure religion, "pray for the peace," in order to the prosperity, of the church.  
Let us consider every one, who bears the image and seeks the glory of the  
Redeemer, as our brother, our companion, our fellow-traveller, and our fellow-  
soldier; without greatly regarding unessential differences or secular distinctions.  
Let us seek the peace and comfort of every true believer, the union and harmony  
of Christians among themselves, the security of the church against the assaults  
and devices of the common enemy, and the prosperity of all, whether in palaces  
or cottages, who use their influence and abilities to promote the cause of Christ,  
from love to his name. Let us, from zeal for the honour of our God, and  
good-will to all our brethren, and delight in the ordinances of his house, seek  
to do good to every part of his church, by our prayers and example, and by  
every means in our power: and, whilst we lament the abuses and divisions  
which prevail in the church on earth, let us solace ourselves with the foresight  
of the perfect harmony and tranquillity of the church in heaven; for perfect  
"peace will for ever be within her walls, and prosperity within her palaces."

## NOTES.

PSALM CXXIII. V. 1. Some think that this psalm was composed for the  
use of the church, during the Babylonish captivity, or when persecuted by  
Antiochus Epiphanes: but others suppose it to have been written by Isaiah,  
on occasion of the scoffing boasts and menaces of Sennacherib and Rabshakeh;  
while others are of opinion that David wrote it during Absalom's rebellion.  
(Notes, xi. 4, 5. cxv. 3—7. cxxi. i. 2. Is. lvii. 15, 16. Matt. vi. 9.)

V. 2. 'Behold, we wait on thee, submitting ourselves to this severe punish-  
ment, as poor slaves to the stroke of their offended master or mistress; and  
resolving to bear it patiently, till thou in much pity remove it.' (Bp. Patrick.)  
— The expectation of deliverance from God under the injuries of men; as  
faithful servants depend on their masters for redress and protection, seems  
more especially meant. (Notes, cxvi. 16. Josh. ix. 25—27. x. 1—6.)

V. 3, 4. These verses represent the psalmist, and those in whose name he  
speaks, as living on scorn and contempt, (even as a man lives on his daily  
provisions,) till they were satiated with them, and knew not how to endure any

more; yet still exposed to the insulting scoffs and taunts of their prosperous  
and haughty oppressors: but in this extremity they humbly sought mercy  
from God, to pardon their sins, and to comfort them under the cruel treatment  
of their enemies; and they renounced all other hope of support and deliverance.  
(Notes, xlv. 9—16. lxxiii. 5—9. lxxxix. 50, 51. cxix. 50—53. Neh. ix. 4, 5.)

## PRACTICAL OBSERVATIONS.

Our merciful God, from his throne in the heavens, (that high, holy, and  
glorious palace, where he displays his more immediate presence,) looks down  
to behold the affairs of men, and hear the prayers of his afflicted people;  
being able and ready to redress their grievances, whenever they look up to  
him for help and deliverance. If then we are become his servants, by faith in  
Jesus Christ; if we rely on his mercy, observe his directions, and expect our  
recompense from him, and not from man; we may also confidently look to  
him as our Master, to provide for, comfort, and defend us; and he will cer-  
tainly require it of all those, who interrupt or injure us, whilst employed in  
his work. Being thus observant of his hand, and waiting for mercy; we need  
not be disconcerted, if we meet with scorn and insults from the pampered  
worldling, or the proud infidel, from the sensual, self-indulgent, and prosperous  
sons of rebellion and impiety. Indeed, contempt is very hard to bear: but the  
servants of God should not complain, if they are treated as his beloved Son  
was; and they cannot be more filled than he was with "the scorning of those  
that are at ease, and the contempt of the proud." Let us then, when ready to  
faint under this trial, look unto Jesus, copy his meekness and patience, and by  
faith and prayer cast ourselves upon the mercy of our God. (Notes, Heb. xii.  
1—3.) Ere long the proud and luxurious scorner will be "filled with his own  
devices;" and the despised believer inherit the throne of glory.

## NOTES.

PSALM CXXIV. V. 1—3. The title ascribes this psalm to David; so that,  
abiding by this authority, we must look for the occasion of it in the history of  
that prince; though it is not easy to determine the particular deliverance to  
which it refers.—It may, however, be applied to any season of special danger  
or distress to the church, or believers, from which they have been beyond  
expectation rescued.—Had Israel's helper been any other than the almighty  
and everlasting God; their numerous, powerful, and furious enemies must at  
once have destroyed them; as a voracious beast, or bird of prey, or sea-monster,  
swallows alive the helpless animal which falls in its way.—Israel had no power  
to deliver himself; and all other help, but that of God, must have been inef-  
fectual.—This seems peculiarly suited to Hezekiah's deliverance from Senna-  
cherib; to which some learned men, notwithstanding the title, suppose the  
psalm to refer. (Notes, 2 Kings xix.) Indeed it would equally suit Israel's  
deliverance from Pharaoh and his army. (Notes, Ex. xiv. xv. (Marg. Ref.))

V. 4—8. Overwhelming torrents, or the furious waves of the stormy sea;  
(Notes, xlii. 6—8. Is. viii. 6—8. Rev. xii. 13—17;) the voracious jaws of lions,  
tigers, or wolves; and the craft and skill of the fowler, in deceiving and  
ensnaring the poor unsuspecting bird, form three striking illustrations of the  
danger to which the people of God had been exposed, from their fierce, violent,  
and deceitful enemies. Yet God had wonderfully delivered them; and they  
were filled with admiring gratitude, when they recollected the extreme danger  
to which they had been exposed, and found themselves brought into a secure  
and happy situation. (Note, 2 Tim. ii. 23—26. Marg. Ref.) And as God had  
helped them, they were determined to confide in future in his protection alone.  
(Notes, xlv. 5—7. cxlvi. 3—6.)

## PRACTICAL OBSERVATIONS.

The church of God, in every age, has been opposed by numbers of powerful,  
enraged, and cruel enemies: fierce persecutions, bloody wars and massacres,  
and wide-spreading destructive heresies, have alternately threatened to swallow  
her up; as the furious billows were ready to overwhelm the feeble bark in  
which Jesus was asleep. But, notwithstanding the machinations of hell, in aid  
of the efforts of human malice and power, the despised cause of Christ still  
maintains its ground: "the proud waters" have not yet overwhelmed and  
swallowed her up. "Blessed be the LORD, who hath not given her up as a prey  
unto the teeth" of her furious enemies. But, recollecting her dangers and



## PSALM CXXV.

The security of the faithful, 1-3. A prayer for them, and a prediction of the ruin of apostates and of the ungodly, 4, 5.

## \*A Song of degrees.

**THEY** <sup>b</sup>that trust in the LORD shall <sup>be</sup> as mount Zion, which cannot be removed, <sup>a</sup>but abideth for ever.

2 As <sup>a</sup>the mountains are round about Jerusalem, so <sup>a</sup>the LORD is round about his people from henceforth, even for ever.

3 For <sup>a</sup>the rod of <sup>a</sup>the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 <sup>b</sup>Do good, O LORD, unto those that be good, and to them that are <sup>a</sup>upright in their hearts.

5 As for <sup>a</sup>such as turn aside unto their <sup>c</sup>crooked ways, the LORD shall lead them forth <sup>m</sup>with the workers of iniquity: <sup>but</sup> <sup>a</sup>peace shall be upon Israel.

h xli. 1-3. li. 18. lxxiii. 1. Is. lviii. 10, 11. Heb. vi. 10. 1 John iii. 17-24. i xxxii. 2. lxxxiv. 11. cxix. 80. Lam. iii. 25. John i. 47. Rev. xiv. 5. E. xl. 4. ci. 3. 1 Chr. x. 13, 14. Prov. xiv. 14. Jer. ii. 19. Zeph. i. 6. Heb. x. 38. 1 Prov. ii. 15. Is. lix. 8. Phil. ii. 15. m Matt. vii. 23. xxiv. 48-51. n cxxviii. 6. Is. liv. 10, 13. Ez. xxxvii. 26. Hos. ii. 18. John xiv. 27. Gal. vi. 16. 1 Pet. i. 2.

helplessness, well may she say, "If it had not been the LORD, who was on our side, we should have been swallowed up quick, when men," when the powers of darkness, "were so enraged at us."—The believer also, recollecting his perilous situation, previous to his conversion, and the surprising manner in which he hath been rescued, the dangers from which he hath often narrowly escaped, and the difficulties from which he hath been extricated, notwithstanding his own ignorance, folly, and feebleness, will readily make the same thankful acknowledgment, and ascribe all the honour of his salvation to the power, mercy, and truth of Israel's God. He will consider himself as a shipwrecked mariner, marvelously saved from the tumultuous waves; as a poor lamb snatched from the jaws of the greedy wolf; or as the helpless bird set at liberty from the fowler's snare, in which it had heedlessly got entangled. Ere long every true Christian, being finally delivered from troubles, enemies, sins, and dangers, will look back on the way, in which the Lord hath led him, with admiring gratitude, and celebrate his mercy and truth in eternal songs of praise. Let us then *now* begin to praise him for the past, if indeed Satan's "snare be broken, and we be delivered;" and let us rejoice that our help for the time to come, "is in the name of the LORD, who made heaven and earth."

## NOTES.

PSALM CXXV. V. 1. It does not clearly appear on what occasion, or by whom, this psalm was written: some, however, consider it, as referring to the invasion of Judah by Sennacherib, and the miraculous deliverance granted to Jerusalem, in answer to the prayers of Hezekiah and Isaiah. (Notes, 2 Kings xix. Marg. Ref.)—The security of the church implies the security of every true member of it. (Notes, cxxiii. 5-8. Matt. xvi. 18.)

V. 2. "Jerusalem! The mountains are round about her! And the LORD is round about his people from henceforth for evermore." This is a literal translation. The surrounding mountains only *seemed* to render the holy city impregnable: (Notes, Lam. iv. 12. Zech. ii. 1-5:) but the power of the almighty God effectually secures his true people. (Notes, Rom. vii. 28-39.)

V. 3. The persecuting rage and power of the wicked fall upon the righteous, but they do not "rest upon them," or prevent them from possessing and enjoying their allotted inheritance. (Marg. Ref.) Persecutions and oppressions, as well as other afflictive dispensations, are permitted, moderated, and sanctified, for their trial, correction, and spiritual proficiency; but if augmented and continued according to the desire of their enemies; they might become a too powerful temptation, and at length induce them to put forth their hands unto iniquity. (Notes, lxxvi. 10. Matt. xxiv. 21, 22. 1 Cor. x. 13, 14.)

V. 4, 5. Uprightness before God, and kindness to men, characterize true believers, for whom the psalmist here prays.—The way of holiness is *straight*; there are no windings or shiftings in it; it is an uniform course of piety, integrity, sincerity, and kindness. But the ways of sinners are *crooked*; they shift from one pursuit to another, and turn hither and thither to deceive; they wind about a thousand ways, to conceal their base intentions, to accomplish their iniquitous projects, or to escape the punishment of their crimes; yet, disappointment, detection, confusion, and misery, are their inevitable portion. (Notes, Is. lix. 3-8. Heb. xii. 12, 13. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The people of God trust in his mercy, truth, and power, and keep his commandments: they copy his example of goodness; and, with all their defects, are upright in their hearts. Their hopes and their souls are built upon that tried and precious foundation, which God hath laid in Zion; on which the whole church is founded, and which "cannot be removed, but abideth for ever," (Notes, Matt. xvi. 18. Eph. ii. 19-22;) yea, the Lord himself is with them, and a protection round about them, "from henceforth even for ever." Their dread of sin, and of apostasy, and their prayers to be kept from them, though by suffering or death, are the evidences that they shall not apostatize: for the Lord will proportion their strength to their trials, and make "all things work together for their good;" the malice and enmity of the wicked shall only prove a correcting rod, and not a destroying sword; even this rod shall not "rest

A. M. 3468.

B. C. 536.

## PSALM CXXVI.

The joyful surprise of the Jews, when delivered from captivity, 1-3. A prayer for a more complete deliverance; with assurances of a happy event to all the sorrows of God's people, 4-6.

## \*A Song of degrees.

**WHEN** the LORD <sup>a</sup>turned again the captivity of Zion, we were <sup>b</sup>like them that dream.

2 Then <sup>a</sup>was our mouth filled with laughter, and our tongue with singing: <sup>a</sup>then said they among the heathen, The LORD hath <sup>a</sup>done great things for them.

3 The <sup>a</sup>LORD hath done great things for us, <sup>whereof</sup> we are glad.

4 <sup>a</sup>Turn again our captivity, O LORD, <sup>a</sup>as the streams in the south.

5 They <sup>b</sup>that sow in tears shall reap in <sup>a</sup>joy.

6 He <sup>a</sup>that goeth forth and weepeth, bearing <sup>a</sup>precious seed, <sup>a</sup>shall doubtless come again with rejoicing, bringing his sheaves <sup>with him</sup>.

b Job ix. 16. Mark xiv. 11. Luke xiv. 11, 41. Acts ix. 14-16. c xiv. 7. llii. 6. cvi. 47, 48. Ezra iii. 11. Job viii. 21. Is. xxxv. 10. xlix. 9-13. Jer. xxxi. 12, 13. xxxiii. 11. Rev. xi. 15-17. d Num. xlii. 23. Josh. ii. 9-11. ix. 9, 10. Neh. vi. 16. Zech. vii. 22, 23. Rom. xi. 15. f Heb. magnified to do with them. e xviii. 50. xxxi. 19. lxxvi. 5, 6. lxxviii. 7, 8, 22. Ezra vi. 27, 28. Is. xi. 11-16. xii. 4-6. li. 9-11. liii. 9, 10. lxxvi. 14. Luke i. 46-49. Eph. i. 18-22. Rev. xii. 10. xix. 1-7. f See on 1.—lxxxv. 4. Hos. i. 11. Is. xli. 18. h cxxvii. 1. Is. xli. 1-3. Jer. xxxi. 9-13. Joel ii. 17, 23. Matt. v. 4. John xvi. 20-22. 2 Cor. vii. 8-11. i Or, singing. j xxx. 5. Job xi. 13-17. Is. lxi. 3. Jer. i. 4, 5. Gal. vi. 7, 8. s Or, seed basket. k Is. ix. 2, 3. Luke xv. 19-24. Acts xvi. 29-34. Rev. vii. 15-17.

## NOTES.

PSALM CXXVI. V. 1-3. This psalm is generally thought to have been composed when the Jews were restored to their own land, after the Babylonish captivity. Their restoration was effected in so sudden and extraordinary a manner, and was so delightful to them, that it seemed more like a pleasant dream than a reality. (Notes, xiv. 7. cvi. 47, 48. Ezra i. 1-6. iii. 12, 13. Job xlii. 10-17. Is. xxix. 7, 8. Jer. xxxi. 8-14. Luke xxiv. 36-43. Acts xii. 5-17.) Even the heathen noted the hand of God in their deliverance, and allowed that he had done great things for them; in which sentiment the people thankfully concurred. (Notes, Ez. x. 14-16. Num. xxiii. 23. Josh. ii. 8-16. ix. 8-11. 1 Kings viii. 41-43. 2 Kings xix. 19. Neh. vi. 15, 16. Jer. xl. 2, 3. Dan. iii. 26, 27. vi. 25-28. Zech. viii. 20-23. Marg. Ref.)—The whole event was typical of the spiritual redemption of the church, and of every believer, from the bondage of sin and Satan; and the word of God predicts a deliverance of the new-testament church from her long-continued captivity, which will occasion still greater surprise and exultation. (Is. xl. 1, 2. xlii. 14-21. lxi. 1-3. Rev. xi. 12-18. xviii. xix.)

V. 4. The torrent, or brooks, in the southern deserts run off, or dry up, in the summer months; but after the periodical rains they return again, and the channels are filled for the refreshment of the thirsty traveller: thus the Jews who were settled in their own country, prayed that their brethren might be brought back to replenish the land, which had lain so many years desolate. (Note, Job vi. 15-23.)

V. 5, 6. The tears with which the poor captives at Babylon had accompanied their repentance and prayers; the grief with which on their return they beheld, and attempted to repair, the desolations of their city and temple; and all the hardships which they endured in that pious attempt, would surely issue in joy and praise. As the poor husbandman, who perhaps wants his seed-corn to feed his family; and cannot part with it, and witness their hunger, without tears, and who with great labour and anxiety sows his good seed; will in due time rejoice in reaping and conveying home a plenteous harvest. "In going forth he shall go forth, and with weeping; carrying the dear-bought seed: coming, he shall come again, with shouting, carrying his sheaves." (Note, Gen. xlvii. 23-26. Is. xvi. 8-11.) The same is applicable to all the sorrows of the true Christian. (Notes, Is. xli. 1-3. Jer. xxxi. 8-14. 1. 4-6. Joel ii. 12-27. Matt. v. 4. John xvi. 16-22. 2 Cor. vii. 9-11. 2 Tim. ii. 3-5.)

## PRACTICAL OBSERVATIONS.

The hand of God should be acknowledged in our mercies, whoever be the instrument of them; and if unexpected deliverance from outward captivity be so valued, and rejoiced in, how ought we to value redemption from the wrath to come, and from the power of sin and Satan! The poor trembling sinner, being deeply convinced of his guilt and danger, having long sought and waited, perhaps with discouragement, for peace and liberty: when, by looking to a crucified Saviour, he is freed from his burden, and receives peace to his conscience, and power to break off his sins; reviews the misery which he has escaped, the price and method of his rescue, and the prospect which opens to him, and can often scarcely believe his happiness a reality. The phantoms of dream, or the sportive illusions of the waking imagination, could never present to his mind aught so welcome, as he now by faith perceives, and by grace experiences. Thus "is his mouth filled with laughter, and his tongue with singing;" and if his future conduct correspond to this happy beginning, even the ungodly will be constrained to own, that "The LORD hath done great things for him." With what exultation then will the redeemed sinner rejoice, "the



## PSALM CXXVII.

Every labour is vain without the blessing of God, 1, 2. Children are gifts of God, and highly to be valued, 3—5.

<sup>a</sup>A Song of degrees <sup>\*for Solomon.</sup>

**E**XCEPT <sup>b</sup>the LORD <sup>c</sup>build the house, <sup>d</sup>they labour in vain that <sup>e</sup>build it: <sup>f</sup>except the LORD keep the city, <sup>g</sup>the watchman waketh *but* in vain.

2 *It is* <sup>h</sup>vain for you to <sup>i</sup>rise up early, to sit up late, to eat <sup>j</sup>the bread of sorrows: <sup>k</sup>for so he giveth his beloved sleep.

3 Lo, <sup>l</sup>children *are* an heritage of the LORD; *and* the fruit of the womb *is* his reward.

4 As <sup>m</sup>arrows *are* in the hand of a mighty man; <sup>n</sup>so *are* children of the youth.

Jer. li. 12, 31. Ez. xxxiii. 2—9. g xxxix. 5, 6. Ec. i. 14. ii. 1—11. 20—23. iv. 8. h Prov. xxxi. 15—18. i Gen. iii. 17—19. Ec. vi. 7. k iii. 5. iv. 8. Ec. v. 12. Jer. xxxi. 26. Ez. xxxiv. 25. Acts xii. 5, 6. l xxviii. 3, 4. m Jer. xli. 28. xv. 4, 5. xxiv. 60. xxx. 1, 2. xxxiii. 5, xlii. 51, 52. xlviii. 4. Deut. xxviii. 4. 1 Sam. i. 19, 20, 27. ii. 20, 21. 1 Chr. xxviii. 5. Is. viii. 18. n Prov. xvii. 6. xxxi. 28.

LORD hath done great things for me, whereof I am glad!" Yet, still he hath to struggle with many temptations, corruptions, and afflictions: he will seek, and not in vain, for renewed and more complete deliverance; he will often on earth renew his songs of grateful praise; but, when at last, redeemed from death, he shall stand complete before the throne of glory, he will present his perfect praises with unalloyed rejoicing. We should not then be reluctant to sow in tears, whilst we remain in this world of sorrow. When we mourn for our sins, or sympathize with the afflicted, or suffer for Christ's sake, or endure chastisements, we are "sowing in tears to reap in joy." (Notes, Heb. xii. 5—13. 1 Pet. i. 6—8. Rev. vii. 13—17.) But let us be sure to sow good seed, to be thus watered with our tears; exercising repentance, faith, love, and patience, continuing instant in prayer, and in the use of every means of grace; and being unwearied in every good work, though we should meet ingratitude and discouragement from all quarters: then we shall "doubtless come again with joy, bringing our sheaves with us," for none of our labours, sorrows, or prayers will be lost; and if others are not profited by them, they will return into our own bosom, and augment our gracious and eternal reward. But, whether we rejoice in present comforts, or solace ourselves under sorrows, in hope of this glorious event, let us not forget our brethren in tribulation; but, let us pray for the support of every suffering saint, and for the deliverance of the church from oppression, from the defilement of heresy and iniquity, and from the debilitating effect of division. (Note, cxvii. 6—9. P. O.)—Let sinners also recollect, how dreadful their case will be, if they have all their little joy in this mourning world, and nothing hereafter but weeping, wailing, and gnashing of teeth; and let us all remember, that "God is not mocked; for whatsoever a man soweth, that also shall he reap." (Note, Gal. vi. 6—10.)

## NOTES.

PSALM CXXVII. Title. It is probable that Solomon composed this psalm, when he succeeded to the throne of Israel, and was about to build the temple; for the same *particle* is used, which is elsewhere translated of. (Marg.) "A song of degrees, or psalm of Solomon;" or, a most excellent song of Solomon. (Note, 1 Kings iv. 30—34. Cant. i. 1.)

V. 1. The duty of constantly and entirely depending on God in every undertaking, is here inculcated. The psalmist did not mean that diligence, vigilance, and skill, ought not to be employed; but that God should be depended on, or they would be employed in vain.—"Paul may plant, and Apollos water; but God alone giveth the increase." (Note, 1 Cor. iii. 4—9. Marg. Ref.)—This was very applicable to Solomon's undertaking of building the temple, and preserving the holy city in peace and safety. (Notes, Zech. iv. 4—10.)

V. 2. Whilst others perplex themselves with fruitless cares, and incessant labours, about their worldly pursuits, often to no purpose; God, in the way of reliance on him, giveth sleep to his beloved: he enables them to do their duty cheerfully, and to leave the event with him in the confidence of faith, and thus to close their eyes in sleep without useless solicitude. (Marg. Ref.)—Beloved: singular, Jedido. (Note, 2 Sam. xii. 24, 25.)

V. 3—5. When worldly men are eagerly pursuing their temporal interests, they commonly profess that they only mean to provide for their families after them. But it entirely depends on the Lord, whether they shall have any children or not, or whether their children shall live with them, and survive them, or whether they will be a comfort, or a grief, to them. (Notes, Ec. ii. 18—23.) They, however, who trust in God, and walk in his ways, may hope to be comforted in their children: receiving them as a heritage from him, and bringing them up in his fear; they may expect, and will not generally be disappointed, that, as they defended their offspring in helpless infancy, so these will be their defence and ornament in the decline of life. "Such children shall be able to stop their adversaries' mouths, when their godly life is maliciously accused."—In a house full of dutiful children consisteth the happiness of their parents, who then can never want friends; friends that will at no time be ashamed; but will at all times rejoice to appear for them to meet their enemies and accusers in the gate, or place of judgment, there to answer any charge against them, to vindicate them in their persons, their good name, or their property. It is a glorious sight to behold children thus standing forth in defence of their parents.—It is a Chinese proverb, that, When a son is born into a family, a bow and arrow are hung before the gate. (Bp. Horne.)—Parents in general are apt, like Jacob, to be most attached to the children of their old age: but "the sons of their youth" must be their champions and defenders, and their good conduct reflects most honour on the parents who brought them up.

A. M. 2945.

B. C. 1059.

a cxx. — cxxvi. titles.  
\* Or, of Solomon.  
b xxiii. 16—18.  
Prov. xvi. 9.  
xxi. 30, 31. Ec.  
ix. 11. 1 Cor. iii.  
7.  
c 1 Chr. xxii. 10.  
11. xxviii. 10.  
20. xxix. 19.  
1 Cor. iii. 9—  
15.  
d 1 Cor. xv. 14.  
Gal. iv. 11.  
+ Heb. are out-  
liers of it in it.  
e cxxii. 3—5. Is.  
xxvii. 3. Zech.  
ii. 4, 5.  
f Cant. iii. 3. v.  
7. Is. xxi. 5—12.  
lvi. 10. lxxii. 6.  
h Prov.  
xxxv. 26. Ez.  
xxiv. 25. Acts  
xii. 5, 6. l xxviii.  
3, 4. m Jer. xli.  
28. xv. 4, 5. xxiv.  
60. xxx. 1, 2. xxxiii.  
5, xlii. 51, 52.  
xlviii. 4. Deut. xxviii.  
4. 1 Sam. i. 19, 20, 27.  
ii. 20, 21. 1 Chr. xxviii.  
5. Is. viii. 18.  
n Prov. xvii. 6. xxxi.  
28.

o Gen. i. 23. Job  
i. 2. xlii. 12—16.  
+ Heb. filled his  
quiver with  
them.  
p Job v. 4. Prov.  
xxvii. 11.  
s Or, subse.  
xxvii. 47. Or,  
destroy.

PS. CXXVIII.  
a cxx. — cxxviii.  
titles.  
b ciii. 11. 13. 17.  
cxlii. 1. cxv. 13.  
cxlvii. 11. Luke  
i. 50.  
c i. 1—3. lxxxix.  
13. cxix. 1.  
Luke i. 8. Acts  
ix. 31. 1 Thes.  
iv. 1.  
d Gen. iii. 19.  
Deut. xxviii. 4.  
5. 39. 51. Judg.  
vi. 3—6. Ec. v.  
18, 19. Is. lxix. 8. lxx. 13. 21—23.  
e Gen. xlix. 22. Prov. v. 15—18. Ez. xix. 10. g lli. 8. cxlii. 12. Jer. xi. 16. Hos.  
xiv. 6, 7. Rom. xi. 24. h cxvii. 5.

5 <sup>a</sup>Happy is the man that hath <sup>b</sup>his quiver full of them: <sup>c</sup>they shall not be ashamed, but they shall <sup>d</sup>speak with the enemies in the gate.

## PSALM CXXVIII.

The blessedness of the righteous, personal and domestic, temporal and spiritual 1—6.

<sup>a</sup>A Song of degrees.

**B**LESSED is <sup>b</sup>every one that feareth the LORD; that <sup>c</sup>walketh in his ways.

2 For <sup>d</sup>thou shalt eat the labour of thine hands: <sup>e</sup>happy shalt thou be, <sup>f</sup>and it shall be well with thee.

3 Thy wife shall be as <sup>g</sup>a fruitful vine by the sides of thine house: thy children like <sup>h</sup>olive-plants <sup>i</sup>round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

## PRACTICAL OBSERVATIONS.

Whether we build, or plant, or defend our habitations and property; or, even attempt any good work for the house and city of our God: we should remember that our labour and watching will be in vain, except the Lord build, and plant, and watch with us. We should therefore diligently use the proper means, and then expect and pray for his blessing; that we may trust in him without presumption. Thus the minister, in his labours and watchings for the good of souls; thus the Christian in seeking to grow in grace, and to guard against temptation; and thus the sinner in coming to the Saviour, should use all appointed means with persevering application; and yet rely on the Lord alone to render them effectual. This is the method of being safe, comfortable, and successful. For want of attending to this rule, many labour and watch to no purpose. In vain they "rise early, sit up late, eat the bread of sorrows," and "bereave their souls of God," to provide for themselves and families: whereas "seeking first the kingdom of God, and his righteousness," using moderate diligence in their lawful callings, and casting all their care on God, they would have all needful success, without solicitude and vexation.—But if we enjoy either outward sleep, or inward tranquillity, we should give God thanks for it; and we ought never to forget that the rest, the peace, and the provision, which he giveth to his beloved, are far preferable to the much greater prosperity of the wicked.—It ill becomes the professed servants of God to murmur, because children are withheld; but far worse, to fret because they have a numerous offspring. Children are in Scripture considered as a heritage, and a reward from God to his people; and shall we deem them our encumbrance? as if he could not provide for many as well as for a few! When trained up according to his word, they generally prove the best defence, ornament, and comfort in declining years, if parents and children are spared to each other: and they are the seed of the church, and often prove the support of religion after the decease of their parents. Children also should remember their obligations to their parents; and study to requite them, by being ready to supply their wants, to vindicate their characters, and to protect them from oppression, in their old age. In this case they would be as arrows in the hand of the mighty man; and happy will he be who has his quiver full of them; he need neither be ashamed, nor afraid, to meet his enemies in the gate. Yet all earthly comforts are precarious; but the Lord will assuredly comfort and bless those who trust and serve him: and they, who zealously seek the conversion of sinners, will assuredly find their spiritual children to be their joy and crown, in the day of Jesus Christ. May all his ministers receive, abundantly, "this heritage and gift, that cometh of the LORD!"

## NOTES.

PSALM CXXVIII. V. 1. 'Some think this was a form prescribed to be used at the blessing of their marriages; when they wished the new married couple all manner of happiness; especially a long life in peaceable times.' (Sp. Patrick.) It is probable, that this opinion occasioned the insertion of the psalm, in 'the form for the solemnization of matrimony,' in our church.—No blessing can warrantably be expected in any situation of life, except by those who "fear God and walk in his ways;" and they will be blessed in every station.

V. 2. 'The world esteemeth them happy which live in wealth and idleness: but the Holy Ghost approveth them best, that live on the mean profit of their labours.'

V. 3, 4. The opinion, above mentioned, illustrates the propriety of the blessedness secured to a pious man, being here viewed with a special respect to the comforts of the married state; for on that supposition newly married persons are exclusively addressed. Yet it is worth while for those who, either from supposed religious motives, or from an idea that wives and children hinder men's interest or comfort, are averse to marriage, either in their own case, or that of others, to consider this verse, in which a faithful wife and a flourishing offspring are by the Spirit of inspiration considered as most valuable blessings; and some of the most beautiful images in nature are employed by the Holy Spirit, to shew what a solace, and ornament, and comfort, they are to those who fear God. Would such language have been suggested to the inspired writers, if marriage had been a less holy, or less happy, state than celibacy?—It is observable, that Solomon, who, as some think, wrote this psalm, and who multiplied wives vastly beyond all that preceded him, here speaks of one wife, and no more, as a blessing to a pious man. Polygamy, though connived at, does not seem, even then, to have been general; and certainly it is unnatural, and contrary to domestic comfort.



5 The LORD shall 'bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, 'thou shalt see thy children's children, and 'peace upon Israel.

## PSALM CXXIX.

Israel remembers his manifold trials and merciful deliverances, 1—4: and predicts the utter ruin of his implacable enemies, 5—8.

## A Song of degrees.

\*MANY a time 'have they afflicted me 'from my youth, 'may Israel now say:

2 Many a time have they afflicted me from my youth; 'yet they have not prevailed against me.

3 The 'plowers plowed upon my back; they made long their furrows.

4 The 'LORD is righteous: he hath 'cut asunder the cords of the wicked.

5 Let them all 'be confounded and turned back that hate Zion:

g Ezra ix. 15. Neh. ix. 33. Lam. i. 18. iii. 22. Dan. ix. 7. h xxvii. 6, 7. xli. 5—11. cxviii. 6. Esth. vi. 13. ix. 5. Is. x. 12. xxxvii. 22, 23, 35. Zech. i. 14, 17. xii. 3, 6.

V. 5, 6. Whatever may be the dispensations of Providence towards believers; (for general rules always admit exceptions, and the preceding verse should be considered as a general rule, not as an express promise;) yet, they shall be blessed out of Zion, "with all spiritual blessings in heavenly things in Christ Jesus."—The concluding part of these verses seems to be made difficult in the application of it, by being translated in the *future* tense, and not in the *imperative*, or *optative* mood, according to the original. "The LORD shall bless thee out of Zion: and, mayest thou see the good of Jerusalem all thy days; yea, mayest thou see thy children's children, and peace upon Israel." Or, "Look thou for the peace of," &c. (Notes, li. 18, 19. cxviii. 6—9. P. O.) It cannot be supposed, that every pious man shall see prosperous times and a flourishing family; and live to old age. But such a wish, or prayer, or exhortation, was perfectly suited to the occasion.—'Mayest thou be so happy as to see Jerusalem the seat of justice and religion, in a flourishing condition all thy life long....And—to such a good old age, as to see thy children's children, and the whole nation all the while in a prosperous tranquillity.' (Bp. Patrick.)

## PRACTICAL OBSERVATIONS.

They, who "fear God and walk in his ways" are the only happy persons, whatever their station in life may be. Nor will their comfort be diminished, if they labour hard in any honest calling for the subsistence of themselves and families; and if they have only the necessities, without any of the luxuries, of life. Indeed their happiness does not consist in relative comforts; and many of them, having all things in God, seek not wives and children, or are resigned, if bereft of them: yet religion, whilst it teaches the duties of every relation in life, best ensures the comfort of each. Marriage is peculiarly honourable and blessed to him, who enters it in the fear of God, and desires to walk with his family according to his will: and he may expect that his wife will be "as a fruitful vine, by the sides of his house, and his children as olive-branches round about his table." But the Lord "will bless his people out of Zion:" they shall see and taste of the blessings of his church, all the days of their life: and whether they be spared, like old Israel, to see their children's children, and the church in prosperity on earth, or not; they shall certainly share the peace of the heavenly Jerusalem, and bequeath the blessing of God as a legacy to their posterity.

## NOTES.

PSALM CXXIX. V. 1, 2. It is not improbably conjectured, that this psalm was composed about the time when Sennacherib invaded Judah; yet this is no more than conjecture.—From the days of Jacob, the ancestor of the nation; and still more, from the time when Pharaoh and the Egyptians began to oppress his descendants; the history of Israel had been almost one uninterrupted narrative of the hardships, injuries, and oppressions, to which they had been exposed, from a variety of enemies and persecutors: and yet, God had effectually interposed in their behalf, and no assailant had so prevailed against them, as to destroy them from being a people; nor indeed have they to this day.—The same may be said of the true church of God, and of every believer. 'The church, now afflicted, ought to remember how that her condition hath been such from the beginning, to be molested most grievously by the wicked; yet, in time she hath ever been delivered.... Many a time have the righteous been under persecution, from the hour when Cain rose up against his brother Abel to this day. Like the bush which Moses saw in the desert, the church hath burned with fire, yet hath not been consumed; and for the same reason, because God is in the midst of her. He who took our nature upon him was also "afflicted from his youth:" 'but his enemies prevailed not finally against him.' (Bp. Horne.)

V. 3. They not only scourged us so severely, 'that the marks of it might be seen as plain as the furrows are, which a plowman makes in the ground; but long continued our vexation and torment.' (Bp. Patrick.)—The strong metaphor here employed, seems, however, to mark out all the various refinements of cruelty, by which tyrants and persecutors have tortured the people of God: as Pilate not only scourged Jesus, but delivered him to be crucified. (Notes, cxli. 7. Is. li. 21—23.)

V. 4. In order to torture, they first bound the persecuted sufferer: and in like manner the enslaving of Israel was needful in order to afflict him: but from time to time the righteous God broke the strong cord, or rope, with which he was bound. (Notes, cxliv. 5, 6. Acts ii. 22—24. xvi. 25—28.)

V. 5. "They shall all be confounded," &c. The whole passage is evidently a prediction, and not an imprecation. He that hath delivered Israel, and con-

A.M. 2945.

B.C. 1059.

xx. 2. cxviii. 26. cxviii. 26. Is. ii. 3. Eph. i. 3. k cxviii. 6. Is. xxxiii. 20. l Gen. 1. 23. Job xlii. 16. m cxv. 5. Is. lxxvi. 12. Gal. vi. 16. ps. CXXIX. a cxx. — cxviii. titles.

\* Or, Much. b Ex. i. 12—14. 22. v. 7—19. Judg. ii. 15. x. 8—12. i Sam. xiii. 19. c Jer. ii. 2. Ez. xxiii. 3. Hos. ii. 15. xl. 1. d cxviii. 1. e xxvii. 19. cxviii. 13. cxv. 1. Job v. 19. Matt. xvi. 18. Rom. viii. 35—39. Rev. xii. 8, 9. f xli. 7. Is. li. 23. i lxxxiii. 4—11.

k xxxviii. 2. xxi. 7. Jer. xvii. 5, 6. l cxviii. 6. Is. xlii. 10. 11. Hos. viii. 7. Gal. vi. 8. m cxviii. 26. Ruth ii. 4.

PS. CXXX.

a cxx. — cxviii. titles. b xviii. 4—6. 16. cx. 16—18. xli. 2. xlii. 7. lxxi. 1. 2. 14. 15. lxxi. 20. lxxxviii. 6, 7. cxvi. 3, 4. Lam. iii. 53—55. Jonah ii. 2—4. Heb. v. 7. c v. 1, 2. xvi. 1. iv. 1, 2. lxi. 1. 2. Neh. i. 6—11. Is. xxxvii. 17. Dan. ix. 17—19. d cxlii. 2. Job ix. 2, 3. 20. x. 14. xv. 14. Is. liii. 6. John viii. 7—9. Rom. iii. 20—23.

6 Let them be 'as the grass upon the house-tops, which withereth afore it groweth up;

7 Wherewith the mower filleth not his hand, nor 'he that bindeth sheaves his bosom.

8 Neither do they which go by say, "The blessing of the LORD be upon you: we bless you in the name of the LORD.

## PSALM CXXX.

The psalmist, in deep distress, cries unto God, confessing his sin, and determined patiently to wait for his gracious forgiveness, 1—6. He exhorts Israel to hope in God's mercy and plenteous redemption, 7, 8.

## A Song of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice; 'let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, 'shouldest mark iniquities, O LORD, who shall stand?

founded his foes, will continue to do so, till all who persist in enmity to his people shall be destroyed.

V. 6—8. The flourishing and withering of grass is the constant scriptural emblem of the prosperity and ruin of ungodly men. But persecutors are like the worthless grass which grows upon the tops of houses, and withers without coming to any perfection; and consequently hath no blessing pronounced upon it, or employed about it, according to the pious salutations used by Israel to reapers and mowers. (Note, Ruth ii. 4.)—The clause rendered "He that bindeth sheaves," seems to denote the *gleaners*, who, having gathered ears of corn, and bound them in small bundles, put them in the skirts of their garments, which were held up for that purpose: for reapers or binders do not put the sheaves into their bosom.—There would not only be nothing worth reaping, but nothing worth gleaming.

## PRACTICAL OBSERVATIONS.

If we duly considered, how Jesus was scourged, wounded, bruised, and crucified for us; how prophets, apostles, and saints have been treated in all ages; and how the church hath been afflicted and persecuted from her infancy hitherto; we should not complain of hard measures, if called to endure sharper sufferings than are at present allotted to any of us. And did we remember how Jesus arose and reigns, how his people have been supported, and have triumphed, in sufferings and death; and how the church still subsists, like the burning but unconsumed bush; we should not be anxious about the event respecting ourselves, or the cause of God. He is righteous: and as he hath, so he will, cut asunder the cords which unite persecutors to each other, or with which they would bind his people "as sheep for the slaughter." Nor can all nature furnish an emblem sufficiently expressive of the confusion, contempt, and misery, which will overtake all that hate the church and cause of Christ. They will sink for ever under the unmingled curse and wrath of God, and all spectators will exclaim, "So let all thine enemies perish, O Lord!"

## NOTES.

PSALM CXXX. V. 1, 2. David is generally supposed to have been the writer of this psalm; though his name is not prefixed to it. Some think, that it was composed when he was convinced of his exceedingly heinous guilt, in the matter of Uriah, and was in deep inward distress on that account; while others are of opinion, that he wrote it, when in danger of being overwhelmed by the persecuting rage of Saul; and indeed the general acknowledgment of criminality, in common with other men, does not well accord with David's state of mind, when crying for mercy after his most deplorable fall.—It seems, however, that inward distresses, arising from the consciousness of sin, concurring with outward troubles and dangers, in sinking him into those depths, from whence (like Jonah from the whale's belly) he earnestly cried unto the Lord; and was heard and delivered; and therefore it is reckoned one of the penitential psalms.

V. 3, 4. 'If I were the most innocent person in the world; yet if thou, LORD, shouldest strictly examine my life, and proceed against me according to my deserts, I should certainly be condemned.' (Bp. Patrick.)—To mark iniquity," in this connection, implies, to observe strictly every man's conduct, comparing all and every part of it with the holy law, and punishing all deviation from that perfect standard, according to the strict demands of impartial justice. This will be the measure of the Lord's dealings with all the impenitent and unbelieving; but he does not so "mark iniquity," as to exclude the penitent and believing, from mercy and forgiveness, according to the gospel. "For there is forgiveness with him:" or a *propitiation*, as the original word may signify, and as it is translated by the Septuagint; for "without shedding of blood there is no remission;" and "it is not possible that the blood of bulls and of goats can take away sin."—But with God there is forgiveness, through a propitiatory sacrifice, for those who avail themselves of this gracious provision of his love and mercy: He alone can pardon; forgiveness belongs to him; and he "is ready to forgive," and delights in mercy.—"That thou mayest be feared." 'Thou most graciously invitest us unto the service, by thy readiness to pardon all that are truly penitent; without the hope of which we could not so much as think of becoming religious.' (Bp. Patrick.)—Without the hope of forgiveness, no humble and contrite sinner could escape despair; and none else "have the fear of God before their eyes." So that without this hope, there could be no genuine piety among the fallen descendants of Adam. (Note, Gen. xxii. 11, 12.) For if there were no forgiveness with God, men would not only be without hope, but without the regeneration of the Holy







5 Until <sup>h</sup>I find out a place for the LORD, <sup>a</sup>an <sup>i</sup>habitation <sup>k</sup>for the mighty God of Jacob.

6 Lo, we heard of it <sup>t</sup>at Ephratah; <sup>m</sup>we found it in the fields of the wood.

7 We <sup>w</sup>will go into his tabernacles; we will <sup>o</sup>worship at his footstool.

8 <sup>r</sup>Arise, O LORD, into thy rest; thou, and <sup>t</sup>the ark of thy strength.

9 Let <sup>t</sup>thy priests be clothed with righteousness; and <sup>t</sup>let thy saints <sup>s</sup>shout for joy.

10 For <sup>t</sup>thy servant David's sake, <sup>t</sup>turn not away the face of thine anointed.

11 The LORD hath <sup>w</sup>sworn in truth unto David, he will not turn from it; <sup>o</sup>Of the fruit of thy <sup>b</sup>body will I set upon thy throne.

12 <sup>a</sup>If thy children will keep my covenant and my testimony that I shall teach them; <sup>t</sup>their children shall also sit upon thy throne for evermore.

13 For <sup>t</sup>the LORD hath chosen Zion: <sup>h</sup>he hath desired <sup>i</sup>it for his habitation.

14 This is <sup>m</sup>my rest for ever: <sup>h</sup>here will I dwell; <sup>a</sup>For I have desired it.

Hos. iii. 5. x lxxxiv. 9. lxxxix. 38, 60. 2 Chr. vi. 48. y lxxxix. 3, 4, 33, &c. xlv. 1 Sam. xxi. 2. Jer. xxxiii. 20—26. Heb. vi. 18. z 2 Sam. vii. 12. 1 Kings viii. 25. 2 Chr. vi. 16. Luke i. 69, 70. Acts ii. 30. + Heb. belly. a lxxxix. 30—35. b cii. 23. cxv. 14. Is. ix. 7. lxx. 1. Luke i. 32, 33. c lxxvi. 1, 2. lxxxviii. 68, 69. Is. xiv. 32. Heb. xii. 22. d xlviii. 1—3. lxxviii. 16. lxxxviii. 2. e Is. xi. 10. lxxvi. 1. Zeph. iii. 17. f lxxviii. 18. lxxxvi. 2. e xxxvii. 21. 1 Kings viii. 13, 27. Is. viii. 18. xii. 6. lxxv. 15. Joel iii. 21. Eph. ii. 22. Heb. xii. 22. Rev. xxi. 23. g lxxxvii. 2.

amidst his difficulties upon his first accession to the throne; he made one morning a solemn vow, that he would come to a decision in this matter, before he went to rest. Some think, that the very spot on which the temple should be built, was intended; and that David made this vow on the morning, when the pestilence came upon Israel because he had numbered the people; and that the threshing-floor of Ornan was pointed out to him, in consequence of this resolution.

V. 6. Some learned men conjecture, that Jerusalem lay within the district called Ephratah: but the opinion has no ground at all in Scripture; and Ephratah, or Ephrath, is always joined with Bethlehem, never with Jerusalem. (*Marg. Ref.*) Christ was indeed, as it had been foretold, born at Bethlehem-Ephratah, (*Notes, Mic. v. 2. Matt. ii. 3—6.*) He was, doubtless, the true temple, in whom "all the fulness of the Godhead dwells bodily:" but there is no need to suppose, that the place of his birth must, in any sense, be coincident with that on which the temple was to be built: and there is full proof of the contrary. In fact, the enquiry is not, where, either Christ should be born, or where the temple should be erected; but where the ark, the symbol of JEHOVAH's gracious presence, might be found. (8.) The psalmist determined to "find out a place for the LORD, an habitation for the mighty God of Jacob;" that is, a place, in which the ark, the symbol of his presence, might be stationed, as it had been at Shiloh. But, having determined, probably by revelation, to remove the ark to mount Zion; the next enquiry is, where the ark might be found, having long been left in obscurity. David, while resident at Bethlehem-Ephratah, had often heard of the ark as greatly neglected; and, in prospect of being king, had determined to place it in a more conspicuous situation. Accordingly, when made king over all Israel, he had summoned the principal persons of the nation, and had gone in quest of it; and it was found at Kirjath-jearim, as "in the fields of the wood." Thence he and his people at length conveyed it to the station selected for it, on mount Zion; and near to that first station, a magnificent temple was at length prepared for it. (2 Sam. vi. 1 Chr. xiii. 15. xxi. 26—30. xxii. 2 Chr. iii. 1.)

V. 7—9. (2 Chr. vi. 41, 42.) The ark was never removed from the holy of holies in the temple, till the captivity, when it was lost or destroyed. This was therefore "the rest" of the symbol of the Lord's gracious presence with his people. —"Thy priests will be clothed," &c. (9.) It may be expected, that thou, O Lord, wilt overrule this happy event, for a very great blessing to thy priests, and by their means to thy people. —"Clothed with salvation, thy saints rejoice in goodness."

V. 10. "I beseech thee, have a respect to the sincere piety of my father David, and thy gracious promise to him; and upon that account deny me not, but grant the petitions of thy servant, who, by thy special appointment, succeeds him in the government of thy people." (*Bp. Patrick.*)

V. 11, 12. (*Notes, lxxxix. 1—4. 19—37. 2 Sam. vii. 8—16. 1 Kings ix. 6. Jer. xxxiii. 17—26. Luke i. 26—33. Acts ii. 25. 32.*)

V. 13, 14. (*Notes, 8. xlviii. 1—3. lxxviii. 15, 16. lxxxvi. 2. lxxxvii. 2. Is. xiv. 28—32. lxxvi. 1, 2. Marg. Ref.*)

V. 15, 16. (*Notes, 7—10. xxii. 26. 1 Chr. vi. 40—42. Marg. Ref.*)

V. 17. After the decease of David, his kingdom was made to bud forth in his successive descendants, until at length it was established in the person of the Messiah: and the kings, who as lamps, were situated in Jerusalem, arising from David the first anointed of the family, at length introduced the Light of the world, and the glory of Israel.

V. 18. (*Notes, xxi. 8—12. xxxv. 25—28. cix. 28—30.—lxxii. 8—19. Is. ix. 6, 7. Matt. xxviii. 8—20. Marg. Ref.*)

#### PRACTICAL OBSERVATIONS.

The Lord will recompense the labours and afflictions of his faithful servants, in blessings upon their children; especially such as carry on the same pious

A. M. 2964.

B. C. 1040.

† Or, surely.

h xlviii. 14. Ex. xxiii. 25. Lev. xxvi. 4, 5. Deut. xxviii. 2—5. Prov. ix. 9, 10. Hag. i. 6, 9. ii. 16—19. Mal. ii. 2. Matt. xiv. 19—21. 2 Cor. ix. 10, 11.

i Ruth i. 2. 1 Sam. xvii. 12. Mic. v. 2. m 1 Sam. vii. 1. 1 Chr. xiii. 5, 6. n v. 7. lxxv. 13, 14. cxxviii. 16. Jer. xxxi. 14. Matt. v. 6, vi. 32, 33. Mark viii. 6—9. o 2 Cor. xii. 4. 2 Chr. vi. 41. Is. lxi. 10. Gal. iii. 27. 1 Zech. ix. 9. 15—17. John xvi. 21. m xcii. 10. cxxviii. 14. Ez. xxi. 21. Luke i. 69.

n 1 Kings xi. 36. xv. 4. 2 Chr. xxi. 7. Luke ii. 30—32. s Or, candle. o xxi. 8, 9. xxxv. 26. cix. 29. Job xii. 22. Dan. xii. 2.

p lxxii. 9—11. Is. ix. 6, 7. lxxii. 10—12. Matt. xxviii. 18. Luke i. 32, 33. Rev. xi. 15. xlvii. 14.—PS. CXXXIII. a cxxii. cxxiv. cxxxi. titles. b cxxii. 6—8. Gen. xlii. 8. xlv. 24. 2 Sam. ii. 26, 27. Is. xi. 6—9, 13. Jer. xxxii. 39. John xiii. 35. xvii. 21. 1 Cor. i. 10. Eph. iv. 3—6. Phil. ii. 2—6. Heb. xlii. 1. 1 Pet. iii. 8. 1 John iii. 14—19. \* Heb. even together. c cxxii. 5. Prov. xxviii. 9. Cant. i. 3. John xii. 3. d Bk. xxx. 25—30. Lev. viii. 12. + Heb. nuptial. e xxviii. 32. Job xxx. 18. e Deut. ii. 9, iv. 48. Josh. xiii. 11. f xlii. 8. Rev. xxv. 21. Deut. xxviii. 8. g xvi. 11. xxi. 4. John iv. 14. v. 24, 29. vi. 50, 51. cxi. xi. 25, 26. Rom. v. 21. vi. 23. 1 John ii. 25. v. 11. Rev. i. 18.

15 I will <sup>a</sup>abundantly <sup>b</sup>bless her provision: <sup>i</sup>I will satisfy her poor with bread.

16 I will also <sup>k</sup>clothe her priests with salvation; and <sup>t</sup>her saints shall shout aloud for joy.

17 There <sup>w</sup>will I make the horn of David to bud: <sup>i</sup>I have ordained a <sup>s</sup>lamp for mine anointed.

18 <sup>o</sup>His enemies will I clothe with shame: <sup>b</sup>but upon himself shall his crown flourish.

#### PSALM CXXXIII.

A commendation, and a twofold illustration, of the excellency of harmony among brethren, 1—3.

\*A Song of degrees, of David.

**B**EHOLD, <sup>h</sup>how good and how pleasant <sup>i</sup>it is for brethren to dwell <sup>j</sup>together in unity!

2 <sup>i</sup>It is <sup>k</sup>like the precious ointment upon the head, <sup>d</sup>that ran down upon the beard, <sup>e</sup>even Aaron's beard; that went down to the <sup>k</sup>skirts of his garments;

3 As the dew of <sup>h</sup>Hermon, <sup>and</sup> as the dew that descended upon the mountains of Zion: <sup>f</sup>for there the LORD commanded the blessing, <sup>g</sup>even life for evermore.

p lxxii. 9—11. Is. ix. 6, 7. lxxii. 10—12. Matt. xxviii. 18. Luke i. 32, 33. Rev. xi. 15. xlvii. 14.—PS. CXXXIII. a cxxii. cxxiv. cxxxi. titles. b cxxii. 6—8. Gen. xlii. 8. xlv. 24. 2 Sam. ii. 26, 27. Is. xi. 6—9, 13. Jer. xxxii. 39. John xiii. 35. xvii. 21. 1 Cor. i. 10. Eph. iv. 3—6. Phil. ii. 2—6. Heb. xlii. 1. 1 Pet. iii. 8. 1 John iii. 14—19. \* Heb. even together. c cxxii. 5. Prov. xxviii. 9. Cant. i. 3. John xii. 3. d Bk. xxx. 25—30. Lev. viii. 12. + Heb. nuptial. e xxviii. 32. Job xxx. 18. e Deut. ii. 9, iv. 48. Josh. xiii. 11. f xlii. 8. Rev. xxv. 21. Deut. xxviii. 8. g xvi. 11. xxi. 4. John iv. 14. v. 24, 29. vi. 50, 51. cxi. xi. 25, 26. Rom. v. 21. vi. 23. 1 John ii. 25. v. 11. Rev. i. 18.

designs, and pray to be remembered for their sake.—They, who have in them the mind of Christ, will prefer the honour of God, and the welfare of his church, to their own indulgence, ease, or emolument; and will counteract their propensity to procrastination, by engaging themselves as soon as possible to execute useful purposes, to whatever self-denial or weariness they may be exposed. But we should, first, without delay, seek to have our own hearts made "an habitation of God through the Spirit."—Though external splendour or exactness are by no means essential to godliness; yet they, who have it in their power, should be vigilant and diligent in bringing the ordinances of God into public view, and in establishing them in decency and regularity; that the people in general may be encouraged to "go into his tabernacles, and worship at his footstool." When we have used the proper means, we may confidently expect the Lord's presence and blessing; and when his ministers are clothed with righteousness and salvation, his saints will shout for joy.—But if the Lord answered the prayers, grounded on his covenant with David, he will never turn away his face from us, when we plead the covenant made with his anointed Prophet, Priest, and King. In him the promises, which were ratified to David, have their full completion. His church is that Zion, which he hath chosen and desired for his habitation, in which he will rest and be glorified for ever. Whilst he blesses the spiritual provisions of his house to the nourishment of the souls of his people, he will not withhold from his poor the food convenient for their bodies; and blessed are they who are employed to dispense either the bread of life, or bodily sustenance, to his needy servants, out of love to him, and to them for his sake, receiving his salvation themselves, and contributing to the comfort of his saints. But whilst the crown shall flourish in the person of the Son of David, and his people rejoice in his honour and felicity, all his enemies will be clothed with everlasting shame and misery.

#### NOTES.

PSALM CXXXIII. Title. This psalm seems to have been penned when all the tribes of Israel had concurred in placing David on the throne, or rather after their subsequent prosperity had evinced the happy effects of that union; when, instead of the tribes wasting each other by civil contests, they all harmoniously join in removing the ark to mount Zion, and in celebrating the sacred ordinances of their religion.—"It was as fitly used by the first Christians to express their joy for the blessed union of Jews and Gentiles, and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord." (*Bp. Patrick.*)

V. 1. In the union of brethren, all that is reasonable, beneficial, beautiful, and pleasant (however divided in other things) meet together.

V. 2. The sacred ointment which God had prescribed for the unction of his priests to their office, being poured upon the head of Aaron, (and of succeeding high priests,) flowed thence upon his beard, and down on the collar of his vestment, near the place where he bare the names of the twelve tribes, diffusing fragrant around. This was an emblem of the graces of the Holy Spirit, which, through our great high-priest, are communicated to all believers: and it also aptly represented the pleasant and beneficial effects of harmony in society, when, united under one common head, every member, in his proper station, shares, and contributes to, the peace, stability, and prosperity of the whole community.

V. 3. This verse may be rendered, "As the dew of Hermon; so is this, which descends," &c.; and so mean, that, as the gentle dews descending on mount Hermon, render it fruitful and delightful, so the dew of heavenly love, distilling upon the worshippers on mount Zion, would render them fruitful in good works, happy in themselves, and blessings to all around them. For, on that mount, (the type of the true church, which is all one in Christ Jesus, the



B. C. 515.

q lxxviii. 51. cv.  
36. cxxxvi. 10.  
Ex. xii. 12. 29.  
20. xiii. 15.  
\* Heb. *from man  
to beast.*  
r lxxviii. 43-50.  
cv. 27-29. Ex.  
vii.-xv. Deut.  
iv. 34. Neh. ix.  
10. Is. li. 9, 10.  
Jer. xxxii. 20.  
21. Acts vii.  
36.  
s cxxxvi. 15.

PSALM CXXXV.

20, 21. Zech. ii. 10—12. 1 Pet. ii. 9. i Ex. xix. 5, 6. Deut. xxxii. 9. Mal. i. k xlviii. 1. lxxvi. 8—10. lxxix. 6. xev. 3. xevi. 4, 5. xevii. 9. Deut. x. 17. Is. xl. 2. Dan. iii. 29. v. 26, 27. i exv. 3. Is. xlv. 10. Dan. iv. 35. Am. iv. 13. ix. 6. n cxxxix. 13—15. Matt. xii. 26, 27. xiv. 25. n xlviii. 8. Gen. ii. 5, 6. 1 Kin.

PS. CXXXV.  
 a xxxi. 1, 2.  
 xvi. 1—4. cxi.  
 i. cvii. 8. 15.  
 exi. 1. cxii. 1.  
 cxli. 1. cxv.  
 cl. 6.  
 clv. 17. clvi. 21.  
 cxvii. 2. 3.  
 cxlviii. 13. See  
 on Ex. xxxv.  
 6—7.  
 c cxlii. 1. cxlxiv.  
 i. cxlix. 1—3.  
 d 1 Chr. xvii. 3.  
 d. 42. cxliii. 30.  
 Neh. x. 35.  
 Luk. ii. 37.  
 cxli. 13. cxvi.  
 S. xvi. 19.  
 f cvi. 1. cvii. 1.  
 cxviii. 1. cxix.  
 68. cxxvxi. 1.  
 cxv. 78. Matt.  
 x. cxii. 1.  
 g xxxix. 1. lxiii.  
 x. cx. 1, 2.  
 cxlvii. 1.  
 h xxxiii. 12. Deut.  
 vii. 6. 7. x. 15.  
 1 Sam. xlii. 22.  
 Is. xli. 8. xliii.  
 17. Tit. ii. 1.  
 22. Jer. x. 11.  
 Matt. xxviii. 18.

y lxxviii. 55.  
xxviii. 21, 22.  
Num. xxxiii. 54.  
Josh. i. 23.  
z viii. 1. 9. lxxii.  
17. cil. 12. 11.  
Ex. lii. 15. xxvii.  
6. 1. Hos. xii.  
6. Matt. vi. 9.  
† Heb. to generation  
and generation.  
lxxxix.  
1. Marg.  
a vii. 8. 1. 4. xevi.  
13.  
b. Deut. xxvii.  
36. Judg. x. 16.  
1 Chr. xxi. 15.  
Hos. xi. 8, 9.  
Am. vii. 3. 6.  
Jonah iv. 2.  
c. exv. 4 — 8.  
Deut. iv. 28.  
Is. xxviii. 19.  
Ex. xlv. 20. xiv.  
9—20. xvi. 6, 7.  
Jer. x. 3. &c.  
Hab. ii. 18, 19.  
Acts xvii. 29.  
d. Is. vi. 10. Matt.  
xlv. 14—16.

21 Blessed be the LORD <sup>s</sup>out of Zion, <sup>h</sup>which dwelleth at Jerusalem. Praise ye the LORD.

## PRACTICAL OBSERVATIONS.

NOTES.

PRACTICAL OBSERVATIONS.

If our hearts were filled with the love of God, as his holy law commands, our mouths would be filled with his praises; and though our frail bodies would need rest, yet our souls would never be weary of his pleasant service. No time would then be a burden to us; nor would it be needful to waste the hours by trifling conversation and vain amusements, or by inordinate animal indulgence; but all the time which could be spared from needful business and recreation, would be delightfully employed in meditation, and in celebrating the praises of our God. All that comes short of this is equally distant from perfection; it is the effect of the fall, and the remainder of depravity; and, without some portion of this spirit, we are not Christians. But the servants of God, who minister in his sanctuary, are peculiarly bound to set an example of this cheerful and

constant engagement of the heart in the worship and work of God. They, as well as others, should be thankful to be reminded of their duty, and exhorted "to lift up their hands in the sanctuary, and praise the LORD:" and we should especially pray for a blessing out of Zion on those who excite us to attend on our duty. Ere long, all the true servants of God shall praise him in the sanctuary above, and bless his name, and be blessed in him, uninterruptedly, for evermore.

NOTES.

PSALM CXXXV. V. 1, 2. 'This, perhaps, was the morning hymn, which the precentor called upon the Levites to sing at the opening of the gates of the temple, as the former was sung at the shutting up the gates in the evening.' (Bp. Patrick.) (Note. cxxxiv. 1-3.)

V. 3. 'As his nature is most excellent, so he is the fountain of all the good we enjoy; and no employment is so delightful, as to acknowledge his perfections, and commemorate the benefits we have received from him, by singing psalms and hymns of praise and thanksgiving.' (*Bp. Patrick.*)

V. 5, 6. Other nations, indeed, praised their gods, and celebrated their imaginary exploits: but the psalmist, in the most decided manner, declared that

he knew JEHOVAH was far above them all; and alone worthy to be thus adored and honoured as the great Creator, and absolute Sovereign of the universe. (*Marg. Ref. Notes* cxy 1-7 Is xvi 10 11 Dan iv 34-37 Eph i 3-8)

V. 7. (Notes, Job xxviii. 23—28. xxxviii. 22—30. Jer. x. 12—15. Zech. x. 1.)  
'Among the Greeks and Romans, we meet with a Jupiter possessed of the  
thunder and lightning, and on Olympus, ever the winds. The heathen

thunder and lightning, and an Æolus ruling over the winds: The psalmist teacheth us to restore the celestial artillery to its rightful owner. ... It is a great instance of the Divine wisdom and goodness, that lightning should be accompanied by rain, to soften its rage, and prevent its mischievous effects.' (Bp. Horne.)

V. 13. (*Notes*, viii. 1. lxxii. 17—19. cii. 12. cxi. 4. *Ex.* iii. 14, 15. xxxiv. 5—7. *Matt.* v. 9.)

V. 14. *Repent.* 'If he judge his people, or punish them, he will compassionate their sorrows.' 'He will be pacified towards his people.' (*Notes, Deut. xxxii. 36. Judg. x. 15. 16. Am. vii. 1-6.*)

V. 15—21. (*Notes, &c. Ps. cxv. 3—11.*) In the scripture referred to, the exhortation is to “trust in the LORD;” here it is “to bless the LORD.” They, who trust in the Lord, honour him, and shall daily have more and more cause to praise him.—‘The honour the heathens give to their lifeless images ought to excite you all, with the greater devotion, to praise the Lord of the world.’ (*Bp. Patrick.*) (*Marg. Ref. Notes, lxxvi. 1, 2. xxxii. 3—13. Is. xii. 6.*)

## PRACTICAL OBSERVATIONS.

How lamentable it is that we should need so much exciting to praise our God, and yet be so negligent and formal as we often are, in this reasonable and delightful employment ! But his servants must on earth be trained up to that holy exercise, in which they are to be occupied for ever in heaven : and in his courts, ministers must instruct, and go before them, in this sacred worship.—The essential goodness and excellency of the Lord, would entitle him to our



## PSALM CXXXVI.

Exhortations to praise the Lord for his everlasting mercy; for all the blessings of creation, providence, and redemption; and for his glory displayed in them, 1-26.

**O** <sup>a</sup>GIVE thanks unto the LORD; for *he is good*:  
<sup>b</sup>for his mercy *endureth* for ever.

2 O give thanks unto <sup>c</sup>the God of gods: for his mercy *endureth* for ever.

3 O give thanks to <sup>d</sup>the LORD of lords: for his mercy *endureth* for ever.

4 To him <sup>e</sup>who alone doeth great wonders: for his mercy *endureth* for ever.

5 To <sup>f</sup>him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To <sup>g</sup>him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To <sup>h</sup>him that made great lights: for his mercy *endureth* for ever:

8 <sup>i</sup>The sun <sup>j</sup>to rule by day: for his mercy *endureth* for ever:

9 The <sup>k</sup>moon and stars to rule by night: for his mercy *endureth* for ever.

10 To <sup>l</sup>him that smote Egypt in their first-born: for his mercy *endureth* for ever:

11 And <sup>m</sup>brought out Israel from among them: for his mercy *endureth* for ever:

12 <sup>n</sup>With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

m lxxviii. 52, ev. 37. Ex. xii. 51. xlii. 3. 17. 1 Sam. xii. 6-8. n Ex. vi. 6. xlii. 3. Luke i. 2-4. Is. li. 9, 10. Jer. xxxii. 21. Acts vii. 36.

A M. 3499.

B. C. 515.

a cvi. 1. cvii. 1. cxviii. 1. 2 Chr. vii. 3. 6. Ezra iii. 11. Jer. xxxiii. 11. b ciii. 17. 1 Chr. xvi. 34. 41. 2 Chr. xx. 21. Luke i. 50. Jude i.

c lxxviii. 1. xcvii. 7. 9. Ex. xvii. 11. Deut. x. 17. Josh. xxi. 22. 2 Chr. ii. 5. Dan. ii. 47. d 1 Tim. vi. 16. Rev. xvii. 14.

e lxxii. 13. lxxxvi. 10. Ex. xv. 11. Job v. 9. Rev. xv. 3.

f xxxii. 6. civ. 24. Gen. i. 1. Prov. iii. 19, 20. vii. 22-29. Jer. li. 15.

g xxiv. 2. civ. 23. Gen. i. 9. Job xxvi. 7. xxxvi. 18. Is. xl. 22.

h lxxviii. 16. 17. oiv. 19. Gen. i. 14-19. Deut. iv. 19.

i cxlviii. 3. Jer. xxxi. 35. Matt. v. 45.

j Heb. for the *ruled* by day.

k viii. 3. lxxxix. 36, 37. Job xxxi. 26.

l lxxviii. 51. ev. 36. cxxxv. 8. Ex. xl. 6. xii. 12.

29. Heb. xii. 29. 14. xv. 6. Deut.

o lxxv. 5, 6. lxxv. 13. lxxviii. 15. cvi. 9-11. Ex. xiv. 21. 22. 29. Is. lxiii. 12, 13. Heb. xi. 29. p lxxvii. 53. Ex. xiv. 27, 28. xv. 4, 5. 10, 11. Neh. ix. 10, 11.

q Heb. *shook off*.

r lxxvii. 20. Ex. xii. 16. xv. 22. Num. ix. 17-22. Deut. viii. 2.

s cxxxv. 10, 11. Josh. xii. 19. Neh. ix. 12, 19. Is. lxix. 10. lxxii. 11-14.

t Num. xxi. 23. Deut. ii. 30-36. xxix. 7.

u Num. xxi. 33. Deut. iii. 1, &c.

x xlv. 2, 3. lxxviii. 56. ev. 44. cxxxv. 12.

y xlvii. 4. z cii. 17. cvi. 43.

1. Deut. xxxii. 36. Is. lxiii. 9. Ez. xvi. 3, &c. Luke i. 48, 52.

a lxxii. 12-14. cxiii. 7. cxvi. 6. cxlii. 6. 1 Sam. ii. 7, 8.

b Ex. xv. 13. c civ. 27. cxlv.

13 To <sup>o</sup>him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 <sup>p</sup>But <sup>q</sup>overthrew Pharaoh and his host in the Red sea: <sup>r</sup>for his mercy *endureth* for ever.

16 To <sup>s</sup>him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To <sup>t</sup>him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 <sup>u</sup>Sihon king of the Amorites: for his mercy *endureth* for ever:

20 <sup>v</sup>Og the king of Bashan: for his mercy *endureth* for ever:

21 And <sup>w</sup>gave their land for an heritage: for his mercy *endureth* for ever:

22 <sup>x</sup>Even <sup>y</sup>an heritage unto Israel his servant; for his mercy *endureth* for ever.

23 Who <sup>z</sup>remembered us <sup>a</sup>in our low estate; for his mercy *endureth* for ever:

24 And <sup>b</sup>hath redeemed us from our enemies; for his mercy *endureth* for ever.

25 Who <sup>c</sup>giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto <sup>d</sup>the God of heaven: for his mercy *endureth* for ever.

Deut. xv. 15. Prov. xxiii. 10, 11. Is. lxiii. 9. Luke i. 68-74. Tit. ii. 14. d 1-3. cxv. 3. cxlii. 1. Jonah i. 9. Rev. xi. 13.

utmost love and praise, were it possible for us to be free from other obligations to him: and the pleasantness of the work would endear it to us, if our hearts were free from the pestilence of sin. But to the Lord we owe our being, our rational powers, and all our outward comforts; which demand our warmest gratitude: and the peculiar favours vouchsafed to Britons, both in providence, and in the spiritual advantages afforded us, place us in the same relation, and under the same obligations to him, with the Israelites of old. Whilst his moderate rains fructify our land, and we are generally exempted from fatal tempests and inundations; how often have the winds from his treasuries dispersed the preparations of our formidable enemies! How inexcusable then is our national infidelity, impiety, and licentiousness! "O foolish people and unwise, do ye thus requite the Lord!" He has, however, a remnant among us, "whom he has chosen unto him, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus." (Note, 1 Pet. i. 1-5.) These are indeed his "peculiar treasure" which he values, by whom he is loved and adored on earth, and in whom he will be eternally glorified. Happy then are they! their unchangeable friend is equally great and good; and equally able and willing to defend, uphold, and bless them. "He doeth what he pleases in heaven, and earth, in the seas, and in all deep places." It hath pleased him to make them his people, and it is his "good pleasure to give them the kingdom." (Note, Luke xii. 32.) The tokens and wonders which he wrought for Israel, and the heritage that he gave them, were feeble shadows of the mercy which he hath shewn to his true Israel, the redemption wrought out, and the inheritance prepared, for them; and every past and present favour is a token and earnest of his future and eternal love. For he is immutably perfect, and the memorial of his wonders for his people shall endure throughout all generations. He will plead their cause, and judge between them and their enemies; and, though he afflict and correct them, he will repent concerning them, and not be wroth with them for ever. (Notes, xc. 13-17.) Whilst therefore we detest the idolatries and impiety of the world around us, let us remember with gratitude who hath made us to differ; let us pity and pray for benighted heathens and deluded sinners; and let us, whether ministers or private Christians, whilst we trust and fear the Lord, bless him in his church on earth, rejoice in hope of praising him in his holy habitation in heaven; and endeavour to glorify his name and recommend his truth, not only with our lips, but in our holy lives, and in copying the example of his righteousness, goodness, and truth, in all our dealings with our brethren and neighbours.

## NOTES.

PSALM CXXXVI. V. 1-3. This psalm in many things resembles the preceding: but it is rendered remarkable, by the repetition of the sweet sentence, "for his mercy endureth for ever," at the end of every verse. By *mercy* we understand the Lord's disposition to compassionate and relieve those whom sin has rendered miserable and vile; his readiness to forgive and be reconciled to the most provoking of transgressors, and to bestow all blessings upon them; together with all the provision which he hath made, for the honour of his name, in the redemption of sinners by Jesus Christ. The counsels of this mercy have been from everlasting; the effects of it will be eternal to all who are interested in it; and the Lord continues, from age to age, equally ready to shew mercy to all who seek to him for it. (Note, cii. 15-18. Marg. Ref.) The frequent repetition of this sentence shews how greatly the Lord delights in

mercy, and deems himself honoured by the exercise of it; and teaches us that this attribute should be peculiarly dear to us, being the source of all our hopes and comforts.—"At every half verse, one half of the choir answers to the other in these words: "For his mercy endureth for ever:" a form of acknowledgment prescribed by David to be used continually in the divine service." (Bp. Patrick).—"A form highly proper for creatures, sinful creatures, to use, whose great employment it is now, and will be for ever, to magnify the mercy and lovingkindness of their God." (Bp. Horne).—"This was a common kind of thanksgiving, which the whole people used, when they had received any benefit of God; (Marg. Ref.) meaning that God was not only merciful to their fathers, but also continued the same to their posterity."

V. 4. "How many of those, for whom the wonders of creation, providence, and redemption have been wrought, think none of them worthy their attention! Angels admire and adore, where man will not deign to cast an eye, or employ a thought." (Bp. Horne.) (Note, lxxii. 17-19.)

V. 5-9. (Notes, Gen. i. Marg. Ref.)  
V. 10-22. (Notes on the texts referred to in the margin.) The destruction of the Egyptians, Amorites, and Canaanites, with their kings, was a display of God's justice towards them; but of his abundant mercy and goodness to his people. (Notes, lxxviii. 41-54. Neh. ix. 7-22. Is. lxiii. 7-14.)

V. 23-26. (Notes, cxiii. 7-9. Ex. xv. 13. Is. li. 1-3. Ez. xvi. 6-14. Luke i. 46-55. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

Repetitions, disgusting to the fastidious, are often salutary and necessary, because we are prone to overlook or forget the Lord's goodness and mercy: yet, they convey a severe reproof, and should cause us to unite humiliation with our gratitude to our condescending instructor. (Note, Is. xxix. 9-11. P. O. 1-13.)—The works of creation proclaim the wisdom, power, and goodness of *JEHOVAH*, the "God of gods, and Lord of lords:" while the continuance of the settled course of nature, and the blessings thus communicated, by a kind Providence, to a rebellious world, are proofs of his patience and ever-enduring mercy. Nay, his denunciations of vengeance against impenitent sinners, should be considered as tokens of his mercy, and improved as warnings to repent, and "to flee from the wrath to come;" and his judgment upon persecutors and oppressors is evidently the effect of his mercy to his church. (Note, Zech. i. 12-21.) The destruction of opposing kings and nations, "with a strong hand and an outstretched arm," was as conducive to the good of Israel, as the manna, the water from the rock, and the conducting cloud. And in like manner, the crucifixion of our lusts, and the sharp corrections by which the Lord promotes our sanctification, are as blessed tokens of his mercy, as the forgiveness of our sins, and the consolations of his Holy Spirit: and our complete salvation will be connected with the final destruction of all the enemies of God and of our souls.—Blessed be his name, who hath remembered us lost sinners in our low estate, and hath provided salvation for us through his Son, and revealed it in his holy word. May we experience his redeeming power in our hearts, that being "saved from our enemies, we may serve him in righteousness all our days;" (Note, Luke i. 67-75;) and may he, who giveth food to all flesh, feed our souls unto eternal life, (Notes, xxii. 26. John vi. 47-58,) and enliven our affections by his grace, that we may give thanks and praise to his holy name, "because he is good, and because his mercy endureth for ever."



## PSALM CXXXVII.

The pious captives of Babylon bewail Zion's desolations, complain of the insults of their oppressors, and declare their inviolable attachment to Jerusalem. 1-5. They pray that God would remember the conduct of Edom; and they predict the doom of Babylon. 7-9.

**B**y the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows, in the midst thereof.

3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem: who said, Raze it, raze it, even to the foundation thereof.

8 O daughter of Babylon, who art to be destroyed;

Jer. xxxi. 12, 13. Rev. xiv. 1-3. g Eccl. iii. 4. Is. xxii. 12. Lam. v. 14, 15. Hos. ix. 4. Am. viii. 3. f Heb. land of a stranger. Is. lxxv. 13, 14. 21. h lxxvii. 1, 2. 10. cii. 13, 14. exxii. 5-9. Neh. i. 2-4. ii. 2, 3. Is. lxxii. 8, 7. Jer. li. 30. i Zech. xi. 17. k xlii. 15. Is. xlii. 17. Lam. iv. 4. Ez. iii. 26. l Matt. vi. 33. Acts xx. 24. Phil. i. 20-25. 1 Thes. iii. 7-9. m Heb. the head of my joy. n lxxiv. 18. lxxix. 8-12. Ex. xvii. 14. 1 Sam. xv. 2. Hos. vii. 2. Jer. xlix. 7, 8c. Lam. iv. 21, 22. Ex. xxv. 12-14. Ob. 10-14. 18-21. || Heb. Make bare, o Is. xlvii. 1-5. Jer. i. 42. li. 33. Zech. ii. 7. p Is. xlii. xiv. 4-24. xxi. 1-10. Jer. xxv. 12-14. l. ii. Rev. xiv. 8-11. xvii. xviii. + Heb. wasted.

## NOTES.

PSALM CXXXVII. V. 1-6. It is not known by whom this psalm was written, but the occasion is evident; and the pathetic abruptness, so suited to that occasion with which it opens, is admirably beautiful. The captive Jews, by the rivers of Babylon, sat down and wept, whilst they recollected their former prosperity; and especially, they remembered with tears the desolate state of the holy city and the temple of God, their own destitution of sacred ordinances, and the apparently ruined state of the church and people of Israel; for these calamities were brought on them by their national transgressions, to which they had all contributed. No longer therefore able to divert their melancholy by singing songs of praise, they hanged their harps upon the willows, which grew in abundance in that moistened soil, which perhaps they were employed in cultivating. But their insulting victors and oppressors demanded of them to gratify their curiosity, or administer to their entertainment, by singing "one of the songs of Zion;" by which they meant to deride their confidence in JEHOVAH, and to express their triumph over the religion, as well as over the city and country, of the poor captives. (Note, cxxiii. 3, 4.) But they were not only indisposed (probably too much) for joyful praise, but they would not, they could not, profane their sacred songs to increase the insolence of their idolatrous masters; and therefore, they said one to another, or to those who demanded this of them, "How shall we sing the LORD's song in a strange land?" Neither fear nor favour could extort this service from our Levites, but they resolutely answered, As those songs were not made for pastime or sport, but in honour of the great Lord of the world; so, how can you imagine that miserable slaves are disposed to sing? and to sing those songs in the land where we are exiles, which recount the mercies of God to us in our once flourishing country? (Bp. Patrick.) Yet Jerusalem and the interests of religion, were still uppermost in their thoughts and affections; and the psalmist, in the name of his brethren, declared that he would rather be deprived of his skill in music, and have "his tongue cleave to the roof of his mouth," than forget the songs of Zion, or do otherwise than prefer the interests of the church to every personal advantage or pleasure. (Notes, lxxvii. 1, 2. cii. 13-22. cxxiii. 6-9. Marg. Ref.) The persons immediately concerned seem to have been Levites, who had been singers at the temple, and who had brought their instruments along with them. (Notes, 1 Chr. vi. 31-48. xvi. 4-6. xxv.)

V. 7-9. The Edomites, though of the same stock with the Jews, were inveterate in their hatred of them, and excited the Chaldeans utterly to destroy their city and temple; and, for this and other injuries, their ruin had long been predicted. (Notes, Lam. v. 21, 22. Ez. xxv. 12-14. xxxv. Ob. 10-14.) The destruction of Babylon, with every circumstance of terror and misery, had also been foretold. (Marg. Ref.) This was therefore a prayer of the church for deliverance, in the predicted manner, with the extermination of their implacable enemies, root and branch, as Israel had been commissioned to destroy the Canaanites; and a declaration that the persons employed in executing this vengeance on Babylon, and effecting this deliverance of his people, would be peculiarly favoured and prospered by Providence, though the work should be accompanied with the retaliation of those cruelties which had been committed upon the inhabitants of Jerusalem.—Babylon was a type of the antichristian corrupters and oppressors of the new-testament church, which are likewise to be destroyed in a most dreadful manner. (Marg. Ref. Rev. xviii. xix.)

## PRACTICAL OBSERVATIONS.

When we are suffering the effects of our personal or national transgressions, we should recollect, with godly sorrow, our forfeited mercies, and our sins by which we have lost them; that by repentance and prayer we may seek deliverance, and the restoration of our privileges. Whilst worldly men grieve for the loss of their outward prosperity, the believer mourns over his banishment from the ordinances of God, and for the despoiled and de-late state of religion: especially when he hears the insults and blasphemies of infidels and profane scoffers; who, being employed to correct the offending people of God, triumph, as if he

A.N. 2956.

B.C. 1048.

a Gen. ii. 10-14. Era. vii. 21, 31. Ez. i. 1. b Neh. i. 3, 4. vii. 3. Job ii. 12. 13. Jer. xlii. 17. 18. xv. 17. Lam. ii. 10. Ez. iii. 15. c xlii. 4. cit. 9-14. Is. lxxv. 10. Jer. li. 30, 51. Lam. i. 16, ii. 11, 18. iii. 49-51. Dan. ix. 3. x. 2, 3. Luke xix. 41. Rev. xii. 3. d xxxiii. 2. lxxxi. 4. Ez. xxvi. 13. Am. viii. 10. Rev. xviii. 22. e cxxiv. 3, 4. Lam. ii. 15, 16.

\* Heb. the words of a song. + Heb. laid us on heaps. lxxix. 1. Neh. iv. 2. Jer. ix. 11. xxvi. 18. Mic. iii. 12. Luke xxi. 6. f ix. 14. lxxv. 1. 1 Chr. xv. 27. 28. vii. 7. Is. xxxv. 10. li. 11.

\* Heb. the words of a song. + Heb. laid us on heaps. lxxix. 1. Neh. iv. 2. Jer. ix. 11. xxvi. 18. Mic. iii. 12. Luke xxi. 6. f ix. 14. lxxv. 1. 1 Chr. xv. 27. 28. vii. 7. Is. xxxv. 10. li. 11.

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\* Heb. the words of a song. + Heb. laid us on heaps. lxxix. 1. Neh. iv. 2. Jer. ix. 11. xxvi. 18. Mic. iii. 12. Luke xxi. 6. f ix. 14. lxxv. 1. 1 Chr. xv. 27. 28. vii. 7. Is. xxxv. 10. li. 11.

q cxlix. 6-8. Is. xlii. 3-5. xlv. 28. Rev. xvii. 5, 6. 14. xviii. 6. 20. + Heb. recom-penseth unto thee thy deed which thou didst unto us. Jer. i. 15-29. Rev. xviii. 6.

r Is. xlii. 16. Hos. x. 14. xlii. 16. + Heb. the rock.

PS. CXXXVIII.

a ix. 1. lxxvii. 12, 13. cii. 1, 2. cxi. 1. 1 Cor. xiv. 15. Eph. v. 19.

b lxxvii. 1, 6. cxix. 46. Ex. xlii. 28. John x. 34-36. Acts xlii. 5. Heb. i. 14.

c v. 7. xxviii. 2. cxix. 5-9. 1 Kings viii. 29. 30. Dan. vi. 10.

d xxxvi. 5, 6. lxxv. 10. lxxvii. 1, 2. c. 4, 5. cxv. 1. Is. lxxii. 7. Mic. vii. 13-20. Luke i. 68-79. John i. 17. Rom. xv. 8, 9. e lvi. 4, 10. Is. xlii. 21. Matt. v. 18. xxiv. 35. John x. 35. f xxvii. 6. xxxiv. 4-6. lxxvii. 1, 2. Is. lxxv. 24. g xxvii. 14. xxix. 11. lxxii. 8. Is. xlii. 2. xl. 29-31. xlii. 10. Zech. x. 12. 2 Cor. xii. 8-10. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11. 1 Pet. v. 10. h lxxii. 11. cii. 15, 23. Is. xlv. 15. 16. Rev. xli. 18. xlii. 2. i xxi. 22, 27. li. 13. lxxix. 30-32. lxxi. 18. k Is. lii. 7-10. lxxv. 14. lxxvi. 10-14. Jer. xxxi. 11, 12. Zeph. iii. 14, 15. Matt. xxi. 5-9. Luke xix. 37, 38. l xxi. 5. Ex. xv. 11. lxxvii. 18, 19. Is. vi. 1-3. Mal. i. 11. John xiii. 31, 32. xvii. 1. 2 Cor. iv. 6. Eph. i. 6, 12. Rev. iv. 11. v. 12-14. vii. 19. xix. 1.

happy shall he be, that rewardeth thee as thou hast served us.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

## PSALM CXXXVIII.

David praises the mercy and truth of God, who had answered his prayers, 1-3. He prophesies that all kings shall praise God, and rejoice in his ways, 4, 5. He shews the Lord's dealings with the humble, and with the proud; and professes full confidence in him, 6-8.

**I** WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD; for great is the glory of the LORD.

lxxvii. 10. lxxvii. 1, 2. c. 4, 5. cxv. 1. Is. lxxii. 7. Mic. vii. 13-20. Luke i. 68-79. John i. 17. Rom. xv. 8, 9. e lvi. 4, 10. Is. xlii. 21. Matt. v. 18. xxiv. 35. John x. 35. f xxvii. 6. xxxiv. 4-6. lxxvii. 1, 2. Is. lxxv. 24. g xxvii. 14. xxix. 11. lxxii. 8. Is. xlii. 2. xl. 29-31. xlii. 10. Zech. x. 12. 2 Cor. xii. 8-10. Eph. iii. 16. vi. 10. Phil. iv. 13. Col. i. 11. 1 Pet. v. 10. h lxxii. 11. cii. 15, 23. Is. xlv. 15. 16. Rev. xli. 18. xlii. 2. i xxi. 22, 27. li. 13. lxxix. 30-32. lxxi. 18. k Is. lii. 7-10. lxxv. 14. lxxvi. 10-14. Jer. xxxi. 11, 12. Zeph. iii. 14, 15. Matt. xxi. 5-9. Luke xix. 37, 38. l xxi. 5. Ex. xv. 11. lxxvii. 18, 19. Is. vi. 1-3. Mal. i. 11. John xiii. 31, 32. xvii. 1. 2 Cor. iv. 6. Eph. i. 6, 12. Rev. iv. 11. v. 12-14. vii. 19. xix. 1.

could not, or would not, plead their cause. (Notes, xli. 9, 10. xlv. 9-16. lxxvii. 17-23. lxxix. 8-13.) In such circumstances, it is hard to preserve the mind in tranquillity, and to be duly thankful for remaining unmerited mercies. Sacred things, however, must on no consideration be profaned to please ungodly men, nor the songs of Zion sung, to gratify their humour, or embolden their insolence. (Notes, xlix. 7-9. Matt. vii. 6.) In such an evil day it is best to keep silence, or to complain unto God and among his people. Yet no calamity, no strange land, no prevalence of ungodliness, no despised oppressed state of the church, should induce us to forget Jerusalem. If personal advantages and prosperity ever render a professor satisfied at a distance from the ordinances of God, ashamed of his despised cause, or indifferent about the interests of the church, so as not to "prefer them to his chief joy," a "worse calamity has befallen him, than if his right-hand withered," or his "tongue cleaved to the roof of his mouth." For the Lord will not forsake his church in her low estate; he will execute predicted vengeance on all her persecutors, principals and accessories; and if professed Christians join with them in their prosperity, they will be joined with them in the day of wrath. We cannot pray for promised success to the church of God without implying a prayer for the ruin of her implacable enemies; and the instruments of good to the people of God, will, in one way or other, be instrumental to the condemnation of impenitent sinners. It is more agreeable to be instruments of good to the people of God, to our fellow-sinners, than executioners of vengeance on his enemies: though the latter may be accepted and blessed, if men act in obedience to his command, and out of zeal for his glory. (Note, cxlix. 7-9.) Let us, however, be decidedly on the Lord's part, for his cause will at length prevail, and destruction will be to the workers of iniquity: but his true people, though here, as in a strange land, they are often insulted, despised, hated, and grieved, and put out of frame for singing the Lord's song; yet shall soon come to Zion, and resume their harps, and rejoice in their God for evermore. (Is. xxxv. 10.)

## NOTES.

PSALM CXXXVIII. Title. The Septuagint entitles this 'A psalm of, or for, David, Hagai, and Zechariah'; perhaps meaning, that these prophets taught the congregation to use it, in giving thanks for Israel's return from captivity.

V. 1. Gods. 'Thy holy angels shall be witnesses of my gratitude, which I will express in psalms and hymns, in the presence of the great assembly of the judges, that they may remember to whom they owe their power and authority.' (Bp. Patrick.) (Notes, lxxvii. 1, 6. cxvi. 5. xxvii. 3-7.) Perhaps the psalmist also meant, that he would praise JEHOVAH in the presence of the most powerful heathen princes, in contempt of the objects of their idolatrous worship, and as a protest against it.

V. 2. (Marg. Ref.) Magnified, &c. The accomplishment of the promises which God had made to David, notwithstanding all opposition and difficulties, peculiarly honoured his word of grace and truth. (Notes, lxi. 3, 4. Matt. xxiv. 35. John i. 17.) In like manner, that display of his glory, which is made by his holy word, and the salvation there revealed, exceeds, and, as it were, eclipses the glory of all his other works; and the giving and fulfilling his promises to sinners are especially "to the praise of his glory," even "the glory of his grace" and truth, "wherein he hath abounded towards us, in all wisdom and prudence." (Notes, lxxv. 10-13. Eph. i. 1-12. 1 Pet. i. 10-12.)

V. 3. When God strengthens the faith, hope, love, patience, and holy fortitude of his afflicted servants, he strengthens them with strength in their souls; and, though their outward trials and sufferings continue, yet their prayers are answered in the most desirable manner. (Notes, Is. xl. 27-31. 2 Cor. xii. 7-10. Eph. iii. 4-9. Phil. iv. 10-13. Col. i. 9-14.)

V. 4, 5. Perhaps David expected that his example and instructions would have a good effect on the neighbouring princes. (Notes, lxxvii. 9. cxix. 46.) These verses, however, are an evident and remarkable prophecy of the calling of the Gentiles, and of such a prevalence of true religion as hath not yet taken



6 "Though the LORD be high, yet hath he respect unto the lowly: "but the proud he knoweth 'afar off.

7 "Though I walk in the midst of trouble, 'thou wilt revive me: 'thou shalt stretch forth thine hand against the wrath of mine enemies, 'and thy right-hand shall save me.

8 The LORD will 'perfect that which concerneth me: 'thy mercy, O LORD, endureth for ever: 'forsake not the works of thine own hands.

## PSALM CXXXIX.

David contemplates, with adoring surprise, the omniscience and omnipresence of God, 1-13. He praises him, as his all-wise and bountiful Creator, and for his numberless mercies, 14-18. He avows his abhorrence of the wicked; and prays to be searched, proved, and directed in the right way, 19-24.

To the chief Musician, A Psalm of David.

O LORD, 'thou hast searched me, and known me.

2 Thou 'knowest my downsitting and mine uprising; 'thou understandest my thought 'afar off.

3 Thou 'compassest 'my path and my lying down, 'and art acquainted with all my ways.

4 For 'there is not a word in my tongue, but, lo, O LORD, 'thou knowest it altogether.

5 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

6 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

7 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

8 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

9 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

10 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

11 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

12 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

13 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

14 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

15 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

16 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

17 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

18 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

19 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

20 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

21 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

22 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

23 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

24 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

25 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

26 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

27 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

28 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

29 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

30 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

31 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

32 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

33 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

34 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

35 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

36 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

37 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

38 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

39 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

40 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

41 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

42 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

43 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

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50 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

51 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

52 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

53 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

54 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

55 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

56 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

57 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

58 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

59 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

60 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

61 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

62 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

63 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

64 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

65 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

66 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

67 'Thou art about me, O LORD, 'and thou hast searched me, and known me.

A.M. 2656.

B.C. 1048.

m 11. 17. exiii. 5, 6. 1 Sam. ii. 7. 8. Prov. iii. 34. Is. lvii. 15. lxxv. 2. Luke i. 51-53. xiv. 1. xviii. 14. Jam. iv. 6. 1 Pet. v. 5, 6.

n Ex. xvii. 11. Job xl. 11, 12. Is. ii. 11, 17. Ez. xxviii. 2-9. Dan. iv. 37. v. 20-24. Acts xii. 22, 23.

o exxxxix. 2. Matt. xxv. 41. 2 Thes. i. 9. p xxiii. 3. 4. xlii. 7, 8. xlv. 10-12. Job xiii. 15. xix. 25, 26. q lxxi. 20, 21. lxxxv. 6. cxix. 49, 50.

r xxxv. 1-3. vi. 1, 2. 9. lxxv. 7, 8. lxxvii. 10. cxlii. 1, 2. Is. v. 25. ix. 12. 17. 21. x. 4. Mic. vii. 8-10.

s xvii. 7. xviii. 35. xlv. 3-5. 7. lx. 5. Is. xli. 10. Acts ii. 33.

t lvi. 2. Is. xxvi. 12. Jer. xxiii. 39. 40. John x. 2. Rom. v. 10. viii. 20-30. Phil. i. 6. x lxxi. 6-9. 17. 18. Job x. 3. 8. xiv. 15. Is. xlii. 16. xliiii. 21. 1 Pet. i. 3-5. iv. 10. Jude 1-17. PSALM CXXXIX. a 23. xi. 4. 5. xvii. 3. xlv. 21. 1 Kings viii. 39. 1 Chr. xxviii. 9. Jer. xii. 3. xvii. 9. 10. John xxi. 17. Heb. iv. 13. Rev. ii. 18. 23. b lvi. 8. Gen. xvi. 13. 2 Kings xix. 27. Prov. xv. 3. Is. xxxvii. 28. Zech. iv. 10. c xxiv. 11. Matt. ix. 4. Luke ix. 47. John ii. 24. 25. 1 Cor. iv. 5. d Ez. xxviii. 10. 11. 17. e Or, unincircled. f Job xiii. 26. 27. 16. 17. xxxi. 4. Matt. iii. 12. e 18. cxli. 3-8. Gen. xxviii. 10-17. 2 Sam. vii. 14. xl. 2-5. 27. f 2 Sam. xii. 9-12. Prov. v. 20, 21. c 22. Is. xxi. 15. Jer. xxiii. 24. John vi. 70. 71. xlii. 2. 21. Acts v. 3. 4. g xix. 14. Job viii. 2. xxxviii. 2. xlii. 3. 6-8. Zeph. i. 12. Mal. iii. 13-16. Matt. xii. 35-37. Jam. i. 26. iii. 2-10. h 1. 19-21. Jer. xxix. 23. Heb. iv. 12. 13.

i Deut. xxxiii. 27. Job xxiii. 8, 9. k Ex. xxiv. 11. Rev. i. 17. l xl. 5. cxix. 1. Job xl. 7-9. xxvi. 14. xlii. 3. Prov. xxx. 2-4. Rom. xi. 33. m Jer. xxiii. 23. 24. Jonah i. 3. 10. Acts v. 9.

n Ez. xxviii. 12-17. Am. ix. 2-4. Ob. 4. o Job xxvi. 6. xxxv. 21, 22. Prov. xv. 11. Jonah ii. 2.

p xviii. 10. xix. 6. Mal. iv. 2. q lxxiv. 16, 17. r lxxii. 14. 15. lxxiii. 8. lxxv. 10. s xli. 13. t s. xli. 13. cxiv. 7. Job xli. 12. 14. Is. xxi. 15. Jer. xxiii. 24. t Job xlii. 22.

u Ex. xiv. 20. xx. 21. Job xxvi. 6. xxxiv. 22. Dan. ii. 22. Heb. iv. 13.

v Heb. darken- ed not. w Heb. as is the darkness, so is the light. x Job x. 12. y Job xli. 10. lxxi. 6. Job xxxi. 15. Is. xlv. 2. xlv. 3. Jer. i. 5. z Gen. i. 26. 27. a xxi. 4. 5. civ. 24. cxi. 2. Job v. 9. Rev. xv. 3. s Heb. greatly. || Or, strength, or body. b 13. Job x. 9-11. Ec. xl. 5.

5 Thou hast 'beset me behind and before, 'and laid thine hand upon me.

6 'Such 'knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If 'I ascend up into heaven, thou art there: if I make my bed 'in hell, behold, thou art there.

9 If I take 'the wings of the morning, and 'dwell in the uttermost parts of the sea;

10 Even 'there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, 'Surely the darkness shall cover me; 'even the night shall be light about me.

12 Yea, 'the darkness 'hideth not from thee; but the night shineth as the day: 'the darkness and the light are both alike to thee.

13 For 'thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; 'for I am fearful and wonderfully made: 'marvellous are thy works, and that my soul knoweth 'right well.

15 My 'substance was not hid from thee, 'when I was conceived in the womb, and when I was born.

## NOTES.

PSALM CXXXIX. Title. It is probable that David wrote this psalm, when accused of traitorous designs against Saul; as a solemn appeal to God that he was, in that respect, entirely innocent. (Notes, vii. 3-11.)

V. 1. (Marg. Ref.) 'I am accused of grievous crimes, O Lord; but my comfort is, that thou seest I am not guilty of them.' (Bp. Patrick.)—The language employed in this and the following verses, is taken from the affairs of men; who by diligent search find out those things which have been carefully concealed from them. (Notes, Gen. xi. 5. xviii. 20, 21.)

V. 2. (Marg. Ref.) Thought. 'He confesseth that neither our actions, thoughts, nor any part of our life, can be hid from God, though he seem afar off.—My inclinations are so perfectly understood by thee, that before I have conceived any design, it is visible to thee.' (Bp. Patrick.) (Notes, xvii. 1-3. xlv. 17-22.)

'My thoughts, before they are my own,  
Are to my God distinctly known,  
He knows the words I mean to speak,  
Ere from my opening lips they break.' (Watts.)

V. 3. Men are most tempted to sin, either, when, being from home, they are no longer under restraint from such of their neighbours or relations, whose censure they dread; or when in secret, as in the bedchamber, they have no apprehension of being detected by any human eye: but the psalmist recollected, that God saw him, and was present with him, in every situation; as He "compassed his path and bed, and was acquainted with all his ways," even those which he most carefully concealed from his fellow-creatures. (Marg. Ref.) (Notes, Job xiv. 16-22. xxxi. 1-4.)

V. 4-6. (Marg. Ref.) 'When we reflect, that "all things are naked and open to him with whom we have to do;" that although he dwelleth in the highest heavens, he surveyeth not only the outward acts, but even the very hearts and imaginations of men on earth; must not each of us cry out, "Such knowledge is too wonderful for me! it is high, I cannot attain unto it!" I cannot admire it enough; for I cannot conceive of it aright!' (Bp. Horne.) (Note, xl. 1-5.)—The actual constant consideration of God's presence would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach to the blessed estate of the saints in heaven, who cannot sin; for they always walk in the presence, and behold the face, of God.' (Bp. Taylor.)—It should, however, be noted, that if it were possible for unregenerate men thus habitually to think of the eye of God always upon them; it would no more change their carnal enmity into love, than it does that of evil spirits. Nothing but regeneration, and the sanctification of the Holy Spirit, can make fallen men holy; and the efficacy of all means depends on his powerful operation to render them successful.

V. 7, 8. (Note, Gen. iii. 8. 9. Jer. xxiii. 24, 25. Jonah i. 2, 3. Acts v. 1-11.) Bed in hell, &c. (5.) 'An uncomfortable place to make a bed in, where there is no rest day or night; yet thousands will make their bed for ever in those flames.' (Henry.)—Should any one murder himself to terminate his sorrows, and escape the remorse of conscience or the consequences of his sins; he must certainly be disappointed. Yet the presence of God, with the senseless corpse in the grave, could not in any degree cause this disappointment, or produce the least effect: but his presence with the disembodied spirit, in the invisible world, as an angry Judge, must in that case be as dreadful, as it is unexpected.—This then is one passage, where the word *sheol* cannot mean exclusively the grave, without rendering the sacred writer's argument absurd and frivolous. (Note, xvi. 8-11.)

V. 9, 10. (Marg. Ref.) Wings, &c. Or sun-beams. (9.) Could I travel as fast as the rays of light, &c.—The same considerations, which should restrain us from sin, should also encourage us to work righteousness; and comfort us under all our sorrows; namely, the thought, that we are never out of the sight and protection of our Maker.—The piety and charity which are practised in



I was made in secret, and curiously wrought 'in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being imperfect; and in thy book *all my members* were written, *which* in continuance were fashioned, when as yet there was none of them.

17 How precious also are thy thoughts unto me, O God! 'how great is the sum of them!

18 If I should count them, 'they are more in number than the sand: 'when I awake, I am still with thee.

19 'Surely thou wilt slay the wicked, O God: 'depart from me therefore, ye bloody men.

xxvi. 19. Dan. xii. 2. 1 Thes. v. 10.

k vi. 8. cxix. 115. Matt. vii. 23. xxv. 41.

v. 6. ix. 17. lv. 23. lxxiv. 7. xciv. 23. Is. xl. 4.

2 Cor. vi. 17.

A. M. 2914.

B. C. 1060.

c lxiii. 9. Eph. iv. 9.

d lvi. 8. Mal. iii. 16. Rev. xx. 12.

\* Heb. all of them.

+ Or, what days they should be fashioned.

e xl. 5. Prov. viii. 31. Is. lv. 8. 9. Jer. xxxix. 11. Eph. iii. 9.

f xxxi. 19. xxxvi. 7.

g xl. 12.

h 3. iii. 5. xvi. 8. —lv. xlvii. 15. lxxiii. 6. 7. Is. xlv. 12.

i lxxiii. 8. 9. lxxiv. 22. 23. Job xxi. 14. 15. Is. xxxvii. 23. 28. 29. Jude 15. Rev. xlii. 6.

m ii. 1—3. Ex. xx. 7.

n xv. 4. xxxi. 6. 2 Chr. xix. 2. Rev. ii. 2. 6.

o cxix. 135. 158. Jer. xlii. 17. Mark iii. 5.

p Luke xix. 41. Rom. ix. 1—3.

q ci. 3—8. Luke xix. 26.

r Deut. viii. 2. 16. Job xxxi. 6. Prov. xvii. 3. Zech. xiii. 9. Mal. iii. 2. 3.

s vii. 3. 4. xviii. 3. Prov. xxviii. 26. Jer. xvii. 9. 10. Heb. xii. 15. 16. t xxv. 8. 9. cxix. 1. 32. cxliii. 8. 10. u Matt. vii. 14. John xiv. 6. Col. ii. 6.

20 For<sup>1</sup> they speak against thee wickedly, and *thine enemies take thy name in vain.*

21 'Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I *hate* them with perfect hatred; I count them mine enemies.

23 'Search me, O God, and 'know my heart; try me, and know my thoughts:

24 And 'see if *there be any* 'wicked way in me, and lead me in 'the way everlasting.

r Deut. viii. 2. 16. Job xxxi. 6. Prov. xvii. 3. Zech. xiii. 9. Mal. iii. 2. 3. s vii. 3. 4. xviii. 3. Prov. xxviii. 26. Jer. xvii. 9. 10. Heb. xii. 15. 16. t xxv. 8. 9. cxix. 1. 32. cxliii. 8. 10. u Matt. vii. 14. John xiv. 6. Col. ii. 6.

cottages; the labour and pain which are patiently endured in the field, or on the bed of sickness; the misery and torment inflicted by persecution, in the mines, the galleys, and the dungeons, are all under the inspection of JEHOVAH, and are noted by him against the day of recompense.' (Bp. Horne.) (Notes, lxxiii. 23—28. Is. xli. 10—14. xlii. 13—17.)

V. 11, 12. (Notes, Job xxii. 5—14. xxxvi. 5—13. xxxiv. 20—30. 1 Cor. iv. 2—5. Heb. iv. 12, 13.)

V. 13. 'My most retired thoughts and contrivances, and my most secret desires, are apparent to thee; whose I am, and by whom I was wrapt up...in my mother's womb, than which nothing is more hidden and dark.' (Bp. Patrick.) (Note, Job x. 8—13. Marg. Ref.)

V. 14. 'A work so astonishing, that before the psalmist proceeds in his description of it; he could not help breaking forth in rapture at the thought.' (Bp. Horne.)—(Note, civ. 24.) The verse may be rendered perhaps more literally; 'I will praise thee, for in considering thy wonders, I am filled with astonishment. Thy works are admirable; and my soul knoweth it exceedingly!'

V. 15. 'By the lowest parts of the earth, is undoubtedly to be understood the womb, where the fetus is gradually formed, and matured for the birth, like plants under ground. The process is compared to that in a piece of work wrought with a needle, or fashioned in a loom, which, with all its beautiful variety of colour, and proportion of figure, ariseth by degrees unto perfection, under the hand of the artist—from a rude mass of silk, &c. But whereas the human artificer must have the clearest light, whereby to accomplish his task;...the divine work-master...effecteth all his wonders, in the dark and narrow confines of the womb.' (Bp. Horne.)

V. 16. 'When the matter, out of which I was made, was without any form, it was visible to thee, how every muscle, vein, and artery, with all the rest of my body, should be wrought, out of the pattern of them which was in thy mind: and accordingly in time, when there was not so much as one of them, they were all fashioned for the several uses by which they were designed, and not the smallest of them omitted or left imperfect.' (Bp. Patrick.)

V. 17, 18. David delighted to meditate upon the works and perfections of God; such thoughts were precious to him: the glory displayed in them was infinite, the mercies communicated to him were innumerable as the sand; they were new every morning, and were increased with every returning day. (Notes, xl. 1—5. Prov. viii. 30, 31. Is. lv. 8, 9. Lam. iii. 21—23. Eph. iii. 9, 10.) 'The thoughts or counsels of JEHOVAH, concerning David, his appointment to the throne, his troubles and preservations in the midst of them, were precious and delightful subjects of meditation and praise; never to be exhausted of the rich matter they contained. With these in his mind, he lay down at night to rest; and when he awoke in the morning, his thoughts naturally recurred to the pleasing theme: he began where he had left off; and found himself, in heart and soul, still present with God, still ruminating on him and his works. The mercies of God, in the redemption of the church, according to the Divine decree; how precious are they to believers! how great is the sum, far exceeding all human arithmetic to name them! Let them be to us the constant subjects of contemplation. Let death find us engaged in this employment; which when we awake, and arise from the grave, we shall resume, and prosecute to eternity, in the presence of God.' (Bp. Horne.)

V. 19—22. It is probable, that when David composed this psalm his character lay under a load of calumny: (Note, title:) but he could appeal to God that he would have no fellowship with ungodly and cruel men, whom he knew God would destroy: he detested their characters and conduct, and could not endure their company. (Notes, xxvi. 5—11.) Being enemies and blasphemers of God, he considered them as his enemies. For the godly man hath the same friends and enemies with the Lord, as far as he knows the real characters of men: (Note, Rom. v. 1, 2.) yet this is entirely consistent with loving their persons, praying for them, and being kind to them; for we do not know, but they may yet be converted and reconciled to God. The clause rendered 'thine enemies take thy name in vain,' may mean, that they called God to witness the truth of their lying accusations: but it may be translated, 'they lift up themselves in vain;' as they will surely be cast down.

V. 23, 24. The psalmist began by professing his belief, that God had searched him out and known him, (Note, l: and he concluded by praying, that 'he would search him, and know his heart and his thoughts:' he did not wish to decline the investigation: he desired to have his real character ascertained, and the springs of his conduct laid open; that he might know himself, and discover every sinful part of his conduct, and repent of it; and that he might be led in the good old way, unto everlasting life; as well as be vindicated from calumnies and suspicions. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1—12. It is far more profitable to meditate on divine truths, with application to our own cases, and with hearts lifted up to God in prayer; than with a speculative, curious, and disputing frame of mind. The omniscience and

omnipresence of God are generally acknowledged: yet, they seldom produce their practical effect upon the hearts and conduct of mankind; because they are not apprehended by a true and vigorous faith. Hence it is, that such numbers allow that their Judge is witness to their whole conduct; and yet are careful to save appearances with their fellow-criminals, whilst they transgress in secret, and amuse their depraved imaginations with every kind of speculative wickedness. Nay, even true believers, through weakness of faith, are often very wavering in obedience, and easily discouraged from it by the trivial circumstances of time, place, company, or solitude. We should therefore, by meditation and prayer, seek to have our minds suitably affected with the firm belief and habitual recollection, that the just, the holy, the almighty God fully searches us out, and knows us, however our fellow-creatures may mistake or misrepresent our characters. We should seriously consider, when we are alone, or in company, in the shop, the market, the place of worship, or the closet, that the eye of God is upon us; 'that he observeth our down-sitting and our up-rising, and understandeth our thoughts,' whether good or bad, before they become distinctly observed by our own minds, or influential upon our conduct; that he compasseth and investigateth our path, and is accurately acquainted with all our ways; and that he will bring every secret work into judgment, with every word of our lips, and every thought of our hearts. (Notes, Matt. xii. 33—37. Rev. xx. 11—15.) For our God surrounds us continually, and so lays his hand upon us, that we cannot move, or think, without his cognizance and consent. Such meditations are suited to restrain us from sin, even in seasons when secrecy and present advantage give force to Satan's temptations; and to counteract the sinful inclinations as soon as it begins to move. Who would dare, if thus suitably impressed, to defraud or deceive his neighbour; to gratify in secret his lust, or malice; or to assume a mask of piety, to cover his avarice, injustice, ambition, or sensuality? Recollections of this kind are equally calculated to encourage the believer, in his secret prayers, meditations, self-denial, and almsgiving; in his well-meant but misrepresented endeavours to do good; and in his conscientious obedience amidst slanders and reproaches, or in the most obscure station in society. We soon indeed find, that we cannot comprehend the manner in which the infinite God knoweth all things; but, while, faith apprehends the truth, upon his sure testimony, humility adores the mystery, and confesses, that 'such knowledge is too wonderful for her; and is so high she cannot attain unto it.' The belief of God's omnipresence is intimately connected with that of his omniscience, and is of similar efficacy. Should the guilty wretch desire to shun the presence of that God, whose power he cannot resist, and whose mercy he scorns to supplicate; whither shall he flee from him, who is an infinite and all-pervading spirit? Were it possible for him to find admission into heaven, the displays of the glorious holiness of JEHOVAH would be intolerable to him. The grave, nay, the centre of the earth, could not place him at a distance from his righteous Judge: the presence of a God of vengeance kindles the flames of hell; were it possible for him to fly with the velocity of the sunbeams to the most distant regions, or through the immensity of space, he would still meet the presence of his offended God, from whom no darkness can conceal him; 'for the darkness and the light to him are both alike.' On the other hand, the believer cannot be removed or banished, from the supporting comforting presence of his almighty friend; who was with Joseph in the prison, with the three young Jews in the fiery furnace, and with Daniel in the lions' den. Should the persecutor's rage take away his life, his soul will the sooner ascend into heaven, and be more sensibly present with his Father and friend, to his unutterable joy. The grave cannot separate his body from the love of his Saviour, who will raise it incorruptible and glorious. Could he even enter the place of torment, the presence and love of God would prevent his feeling misery. A desolate island, or the remotest region inhabited by the worst of savages; the sultry heat of the torrid zone, or the benumbing cold of polar regions; the deep dark dungeon, cavern, or mine; can by no means exclude him from his God.—Whilst he is in the path of duty, he may be happy in any situation, by the exercise of faith, and hope, and prayer. But should he sinfully shift his duty, and like Jonah, attempt to flee from the presence of the Lord, his arm would arrest, his frown dismay, and his rod correct him, in every place. We should then enquire what the Lord would have us to do, and whither we ought to remove? and pray that his gracious presence may always attend us; and then we shall have every thing to hope, and nothing to fear, in life, in death, or in the eternal world. (Notes, lxxiii. 23—28. Ex. xxxiii. 12—16. P. O. 12—23. Prov. iii. 5, 6.)

V. 13—24. The omnipresent God is our creator, and has a right to possess and dispose of us as his property: he comprehends our whole frame, which is his marvellous workmanship. The wise and kind contrivance, with which our bodies are formed, should excite our reverent admiration and gratitude; and surely we ought not to use our members and senses, which the Lord hath so curiously fashioned in the womb, as instruments of unrighteousness unto sin. (Notes, Rom. vi. 12—19. xii. 1. 1 Cor. vi. 18—20.) But our immortal and rational souls are still a more noble work and gift of God. Yet had it not been



## PSALM CXL.

David prays for deliverance from his malicious persecutors, and predicts their ruin.  
1—11. He professes his confidence that God would rescue and bless all his afflicted people, 12, 13.

To the chief Musician, A Psalm of David.

**D**ELIVER me, O LORD, from the evil man: preserve me from the violent man;

2 Which imagine mischiefs in their heart; continually are they gathered together for war.

3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked: preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords, they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device, lest they exalt themselves. Selah.

excl. 3, 4. cxli 9, 10. cxlii 3. Prov. xxix 5. Jer. xviii 18, 20, 22. Luke xi 53, 54. xx 20—23. 1 xvi. 2, 3, 6. cxlii 1. xci. 2. cxix 57. cxlii 5. Lam. iii 24. Zech. xiii 9. xxviii 1, 2. ix. 1, 2. lxi. 1. n. xviii. 1, 2, 25. xxviii 7, 8. ix. 17. lxi. 2. 7. lxxxix 26. xcv. 1. Deut. xxxiii 27—29. Is. xli 2. o. cxlv. 10. 1 Sam. xvii 36, 37, 45—51. 2 Sam. viii 6, 14. p. xxviii 12. xciv 20, 21. 2 Sam. xv 31. Job v 12, 13. † Or, let them not be exalted. Deut. xxxii 27.

A. M. 2948.

B. C. 1061.

a xlii. 1, lix. 1—3. lxxi 4. \* Heb. man of violence. 4. li. xviii 13. marg. Hab. i 2, 3. b li. 1, 2. xxi. 11. xxxvi. 12. lxi. 3. lxi. 5, 6. Prov. xii 20. Hos. vii 6. Mic. ii 1—3. Nah. i 11. c lvi. 6. cxv 7. 1 Sam. xxii 19. —21. xxi. 11, 12. xxvi 1, &c.

d lii. 2, 3. lvi. 4. lxi. 2, lxi. 3, 4. Prov. xii 18, 19. lxi. 3—5. 13. Jer. ix 3, 5. Jam. iii 6—8.

e Gen. iii 13. Prov. xlii 32. Matt. xli 34. 2 Cor. xi 3. f lvi. 4. Rom. i 13, 14. g xvii 8, 9. xxxvi 11. xxxviii 22. 32—40. lv 1—3. h i. 4.

i xlii. 5. Prov. xviii 5. k x. 4—12. xvii. 8—12. xxxv 7. xxxviii 11. lvi 6. cxix 69, 85, 110.

l xlii. 5. Prov. xviii 5. k x. 4—12. xvii. 8—12. xxxv 7. xxxviii 11. lvi 6. cxix 69, 85, 110.

q vii. 16. lxi. 8. xciv 23. Bath. v. 14. vii. 10. Prov. x. 6, 11. xviii 7. Matt. xxvii 25. r xi. 6. xviii 13. 14. xli. 9. cxx. 4. Gen. xix 24. Ex. ix 23, 24. Rev. xvi 8, 9.

s Dan. iii 20—25. Matt. xii 42, 50. t xv. 23. Prov. xxviii 10, 17. Rev. xx 15. xli 8.

† Or, let not an evil speaker, a wicked man of violence, be established in the earth: let him be fastened to his overthrow.

§ Heb. a man of tongue. u xli 2, 4. Prov. vi 17. xli 13. xvii 20. xviii 21.

x vii 14—16. ix 16. xxvii 21. xlii 17, 18. lxi 5. lxi 12. cxlii 7. Job vii 21. Is. iii 11. y ix. 4. 18. x. 17, 18. xlii 24. lxxii 4. 12—14. ch. 17. 1 Kings vii 45, 49. Prov. xlii 22, 23.

z xlii 10, 11. Is. xi 4. Jer. xxii 16. Matt. xi 5. z xxxii 11. xxxiii 1. Is. iii 10. a xvi 11. xlii 8. lxxii 24. John xiv 3. xvii 24. 1 Thes. iv 17. Rev. vii 14—17. xli 21—27. —PSALM Job vii 21. b Prov. xv 8. \* Heb. directed v. 3. c Ex. xxx 7—9. 34—38. Lev. x 1, 2. xvi 11—13. Num. xvi 35, 46—48. Mal. i 11. Luke i 9, 10. Rev. v 8. viii 3, 4. d xxviii 2. lxxii 4. cxxxiv 2. 1 Tim. ii 8. e Ex. xxix 39—42. 1 Kings xviii 36. Ezra ix 4. Dan. ix 24. Acts iii 1.

9 As for the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

## PSALM CXLI.

David earnestly requests the acceptance of his prayers, to be preserved from sinful words, works, and indulgences, 1—4. He desires the reproofs of the righteous, whom he will recompense by his prayers; and hopes to win on his people when afflicted, 5, 6. He complains, that his friends were cruelly slain, professes confidence in God, and predicts the fall of the wicked, 7—10.

A Psalm of David.

**L**ORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.

V. 10. 'Their lips, which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with the hot burning coals of eternal vengeance; and they who, with so much eagerness and diligence, have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they will not rise up again any more for ever.' (Bp. Horne.) All the verbs are future.—'He shall cause them to fall into the fire.'—(Notes, xi. 6. cxx. 4. Mark ix. 43—50.)

V. 11. 'A lying lip is but for a moment; it serves a present purpose, and often proves for a while very successful; but at length it defeats its own purposes, and never effects established prosperity. (Note, Prov. xi. 18, 19.) The original is, "A man of tongue shall not be established," &c., one who does not bridle his tongue.—The similitude of evil, or punishment, hunting the violent man, as the hounds do the fleeing animal, through all its windings and doublings, till they seize upon it, is very emphatical. (Marg. Ref. Note, Prov. xlii. 21.)

V. 12, 13. (Notes, x. 17, 18. cii. 13—22. Marg. Ref.) PRACTICAL OBSERVATIONS.

The seed of the old serpent, instigated by their father, will unite subtlety with violence, in executing the mischiefs which they have imagined in their hearts against the children of God: slanders will be devised to cloak their unprovoked malice; they will sharpen their tongues to ruin their reputation, as the serpent's fatal bite envenoms the blood; for 'adder's poison is under their lips.' Especially they will lay artful stratagems to overthrow their goings, and to betray them into some real or seeming crime, which may furnish a plausible handle against them. All this we have seen illustrated in the history of David the type, but it is still more manifest in the history of Christ, the great antitype. In such circumstances, therefore, we should especially watch and pray, that the Lord would "hold up our goings in his ways, that our footsteps slip not." He is the strength of salvation to all who trust and worship him as their God: he will hear their prayers, and cover their head in the day of battle: every former deliverance is an earnest of future and final victory: and they may unreservedly pray, that he would not grant the desires of the wicked, nor further their wicked devices, lest they grow more insolent. We may also be confident, that false accusers will, by their lies and perjuries, bring mischief upon themselves, even the burning coals of divine vengeance, which will sink them into the fire and deep pit of hell, to rise no more; except timely repentance prevent the fatal doom. For 'an evil speaker shall not be established in the earth: evil shall hunt the violent man to overthrow him.' But when the Lord hath proved the faith and patience of his afflicted people, he will maintain their cause, and do them justice against their oppressors. And beyond all doubt, 'the upright shall dwell in God's presence,' and give him thanks for evermore.

## NOTES.

PSALM CXLI. Title. This psalm is generally allowed to have been written by David, when driven among the Philistines by the implacable persecution of Saul. (Notes, 1 Sam. xxvii.)—'Nobody need wonder that there are so many prayers founded on the same subject: for that persecution endured long, and they were made upon different occasions, or for different purposes; and David loved to spend his time in such devout meditations.' (Bp. Patrick.)

V. 1, 2. (Note, lxxi. 12.)—Let, &c. (2.) Or, 'My prayer shall be set before thee, as incense,' &c.—When driven from the courts of the Lord and the communion of his people, the psalmist purposed to be as regular and constant at his devotions, as the priests were in burning incense, and offering the sacrifices morning and evening: and he prayed, that his fervent supplications might be accepted, even as if presented at the sanctuary, being offered with a believing reference to the typical expiation and intercession there made

for his "precious thoughts" of love to us, our reason and immortality would, through our sins, have proved the occasion of our eternal misery. How should we then delight to meditate on his love to sinners in Jesus Christ, the sum of which exceeds all computation! the mercies thence derived are numberless as the sands of the sea. Every morning we awake more indebted, and ought to be more grateful, than before: but when we shall awake in the world of glory, how shall we admire and bless our God for this invaluable salvation!—Yet this God of infinite mercy will most surely destroy all the impenitent workers of iniquity. We should therefore warn our fellow-sinners "to flee from the wrath to come;" and protest against their crimes by separating from their company. (Notes, 2 Chr. xix. 2, 3. 2 Cor. vi. 14—18. Eph. v. 8—14.) But those bloody men, who persecute the people of God, and thus join cruelty to their impiety and blasphemy, are most eminently the enemies and haters of God himself; and should be shunned with marked abhorrence by all who love him and his cause; yet we should still pray for their conversion and salvation.—As the Lord knows us perfectly, and we are such strangers to ourselves, we should earnestly desire and pray to be searched and proved, in his providence, and by his word and Spirit; thus we shall best be preserved from self-deception, gradually purified from our remaining sinfulness, and led in the way of everlasting life: and these our desires and prayers will evidence our sincerity, and increase our comfortable assurance, that we are the children of God. (Note, John iii. 18—24.)

## NOTES.

PSALM CXL.—Title. It is evident that David composed this psalm, when persecuted by Saul, slandered by Doeg, and betrayed by the Ziphites and others. (Notes, lii. cxx.) 'When he came to the kingdom, and had settled the service of God, in the manner which we read in the first of Chronicles, he delivered it to the master of music, to be sung at certain times at the tabernacle. But it was not found, I suppose, (any more than the two foregoing, and the four following,) till some time after the other books of psalms were published; and so they were placed here all together, by him that collected this book.' (Bp. Patrick.)

V. 1, 2. Saul, or Doeg, was "the evil man," and "the man of violence;" but there were many others who concurred in all the designs formed against the life of David, and who were employed in devising plans for that purpose; as Caiaphas and Judas had many helpers, in their machinations against the life of the holy Jesus. (Marg. Ref.)

V. 3. 'Slander and calumny must always precede and accompany persecution; because malice itself cannot excite people against a good man as such, to do this he must first be represented as a bad man.—What can be said to those who are busy in this manner, but that they are "a generation of vipers," the brood of the old serpent, that grand accuser and calumniator of the brethren: having under their tongues a bag of poison, conveying instant death to the reputation on which they fasten?—Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder.' (Bp. Horne.) (Notes, lviii. 4. lix. 7. lxi. 2—5. Prov. xii. 18, 19. Jer. ix. 3—6. Jam. iii. 3—6.)

V. 4—6. (Notes, x. 2—13. xvii. 8—13. cxli. 9, 10. cxlii. 1—3.)

V. 7, 8. (Notes, cxlv. 10. xciv. 20, 21. 2 Sam. xv. 31.) Covered, &c. 'He calleth to God with lively faith, being assured of his mercies: because he had beforetime proved, that God helped him ever in his dangers.' (Notes, 1 Sam. xvii. 34—37. 45—51. 2 Cor. i. 8—10.)

V. 9. Some render this verse "The poison of those that compass me about, even the mischief of their own lips, shall cover them." (Note, 3.) The original word, translated "the head," signifies also poison; especially the poison of serpents, which is collected in their heads.



3 'Set a watch, O LORD, before my mouth; 'keep the door of my lips.

4 'Incline not my heart to *any* evil thing; 'to practise wicked works with men that work iniquity: 'and let me not eat of their dainties.

5 Let 'the righteous 'smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: 'for yet my prayer also *shall be* in their calamities.

6 When 'their judges are overthrown in stony places, 'they shall hear my words, 'for they are sweet.

7 Our 'bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But 'mine eyes are unto thee, O God the

+ Or, smite me kindly and reprove me; let not their precious oil break my head, &c. Matt. v. 44. 2 Tim. i. 16-18. Jam. v. 14-16. n 1 Sam. xxii. 1-8. 2 Sam. i. 7. o 2 Sam. ii. 4. v. 1-3. 1 Chr. xi. 1-3. xii. 38. p xlv. 2. 2 Sam. ii. 5. 6. 1 Chr. xlii. 2. Luke iv. 22. q xlv. 22. 1 Sam. xxii. 18, 19. Rom. viii. 36. Heb. xi. 37. Rev. xi. 8, 9. r xxv. 15. exxiii. 1. 2. 2 Chr. xxi. 12.

(Notes, 1 Kings viii. 28-30.) It is probable, that this psalm was composed at the time of the morning or evening sacrifice; and that David (as Daniel afterwards) poured out his prayers with his face towards Zion. The word, however, rendered "sacrifice," does not signify the lamb for a burnt-offering every morning and evening, but the meat-offering which accompanied it. (Num. xxviii. 4, 5.) This is supposed by some learned men to have been typical of our Saviour's holy and useful life, by which he "fulfilled all righteousness," and set us "an example that we should follow his steps;" as the lamb slain typified his expiatory sufferings. So that the psalmist seems to have selected this word, to express his desire that his prayers might be accepted, as the meat-offering at the sanctuary, rather than as the burnt-offering, perhaps in order the more clearly to exclude the idea of expiation.

V. 3, 4. David, surrounded by idolaters, (who would watch all his words and actions, suspect him as a spy, or an enemy, or want to draw him into idolatry, besought God to enable him so to bridle his tongue, that he might not give them any advantage against him; (Notes, xxxix. 1-4. Marg. Ref.) and so to govern and rule his heart, that he might not be seduced into any sinful compliances. In such company he feared lest he should be tempted to trifle, to dissimble, or to speak inconsistently with his character as a zealous worshipper of the true God; or, as some think, lest he should be led to express his sense of the ill usage which he had received from Saul in an unbecoming manner, and therefore he prayed for a guard to be placed before his mouth. He was also aware that corrupt examples continually before his eyes, might gradually draw him aside; and he prayed that his heart might not be inclined to any evil thing, or to join the impieties and iniquities of the Philistines; and that he might not be tempted by their idolatrous feasts, or hospitable entertainments, so eat of such things as were forbidden by the law of God.—*Incline not, &c.*, evidently means, 'Keep my heart so, that I may not be suffered to incline to evil.' (Note, cxix. 36. Deut. ii. 30. Is. lxiii. 15-19.)

V. 5. Jealous of himself in so ensnaring a situation, the psalmist prayed that some pious friends might ever be present, to reprove him sharply if he yielded to temptation. This he would take most kindly, sensible that it would neither break his head, nor cause him to hang it down in dejection; but, being insinuating and healing, like an excellent oil, it would be very useful to him; and he would requite the benefit by praying for them in their calamities, if he had no other way of expressing his gratitude. (Notes, 1 Sam. xxv. 23-33.) Or, This would enable him more fervently, and as with renewed vigour, to pray against their wickedness, (that of the idolaters,) which he had been almost induced to imitate. Perhaps David obliquely hinted at the slanders of Saul and his party, from which he distinguished the censures of the pious Israelites, who might blame him for going into the land of the Philistines. (Marg. Ref.)

V. 6. This verse may mean according to our translation, that David, foreseeing the ruin of Saul and his party, the present "judges" of Israel, as if they had been cast from the sides of a rock, or cut in pieces in rocky places by the enemy, without being able to escape, hoped that the Israelites would then hearken to his salutary admonitions, which they now disregarded. "The people which followed their wicked rulers in persecuting the prophet, shall repent and turn to God, when they see their wicked rulers punished. The following is a literal translation: "Their judges have been dismissed in the sides of the rock, and have heard my words, that they were sweet." David mentions his own behaviour to his implacable enemy, whose life he had spared at two several times, when he had it in his power to destroy him. Their judges, or princes, "have been dismissed, in the sides of the rock," when I had them at an advantage, and...they only heard me expostulate with them in a manner so mild and humble, that even Saul himself was overcome, and...wept. Yet how have my people also been by them most miserably butchered! (Bp. Horne.) (Notes, 1 Sam. xxiv. xxvi.)

V. 7. This, probably refers to the slaughter of the hundred and eighty-five priests, and their families, by Doeg, at Saul's command, because they were supposed to favour David. The bones of this company, murdered on his account, were thrown at the grave's mouth, as plentifully, and as disregarded, as the chips are scattered about by one that cleaveth wood upon the ground. (Notes, xlv. 17-22. 1 Sam. xxii. 8-19. Rom. viii. 35-39.)—In this verse, the word *sheol* certainly means the grave.

V. 8, 9. (Note, cxxiii. 1, 2. Marg. Ref.) 'Not only preserve me from the snares which my persecutors have laid for me, but likewise from the allure-

A.M. 2944.

B.C. 1060.

xxvii. 3-5. xxxix. 1. lxxi. 8. Jam. i. 26. iii. 22. g Mic. vii. 5. h cxix. 36. Deut. ii. 30. xxix. 4. 1 Kings viii. 58. xxii. 22. Is. lxiii. 17. Matt. vi. 13. Jam. i. 13. i 1 Cor. xv. 33. 2 Cor. vi. 17. Rev. xviii. 4. k Num. xxv. 2. Prov. xxiii. 1-3. 3, 6-8. Dan. i. 5-8. Acts x. 13, 14. 1 Cor. x. 27, 28, 31. l 1 Sam. xxv. 31 — 34. 2 Sam. xii. 7-13. 2 Chr. xvi. 7-10. xxv. 16. Prov. vi. 23. ix. 8, 9. xv. 2, 22. xix. 25. xxv. 12. xxvii. 5, 6. Gal. ii. 11-14. vi. 1. Rev. iii. 19. m ii. 18. xxv. 4. n 1 Sam. xxi. 1-8. 2 Sam. i. 7. &c. 1 Chr. x. 1-7. o 2 Sam. ii. 4. v. 1-3. 1 Chr. xi. 1-3. xii. 38. p xlv. 2. 2 Sam. ii. 5. 6. 1 Chr. xlii. 2. Luke iv. 22. q xlv. 22. 1 Sam. xxii. 18, 19. Rom. viii. 36. Heb. xi. 37. Rev. xi. 8, 9. r xxv. 15. exxiii. 1. 2. 2 Chr. xxi. 12.

z Heb. make not my soul bare. s xxv. 16, 17. cii. 17. cxlxi. 3, 4. Is. xli. 17. John xiv. 18. t cxix. 110. exl. 5. xlii. 3. Jer. xxvii. 22. Luke xx. 20. u vii. 15, 16, xxxv. 8. xxxviii. 14, 15. lxiv. 7, 8. exl. 9. Esth. vii. 10. Prov. xi. 8. § Heb. pass over.

PS. CXLII.

# A psalm of David giving instruction, xxxii. liv. titles.

a 1 Sam. xxii. 1. 2. xxiv. 3. Heb. xi. 38. b xxviii. 2. lxxvii. 1, 2. cxli. 1. c xlii. 4. d title. Is. xxvi. 16. Rom. viii. 25. d xviii. 4-6. Phil. iv. 6, 7. Heb. v. 7. cxlii. 4. Mark xiv. 33-36. f 6. xviii. 3. exxxix. 2-4. Job xxiii. 10. g xxxi. 4. xxxv. 7, 8. lvi. 6. exl. 5. cxli. 9. Jer. xxviii. 22. Matt. xxii. 15.

Lord: in thee is my trust; 'leave not 'my soul destitute.

9 Keep me 'from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let 'the wicked fall into their own nets, whilst that I withal 'escape.

## PSALM CXLII.

David complains of his persecutors, and expresses his confidence and joy in God, 1-7.

\*Maschil of David; A Prayer 'when he was in the cave.

I CRIED unto the LORD with my voice: 'with my voice unto the LORD did I make my supplication.

2 I 'poured out my complaint before him; 'I shewed before him my trouble.

3 When 'my spirit was overwhelmed within me, 'then thou knewest my path. 'In the way wherein I walked have they privily laid a snare for me.

ments of all other wicked men, especially the idolatrous Philistines among whom I sojourn.'

V. 10. 'David escaped all the snares that were laid for him on every side; he lived to see the death of Saul, who fell in battle with the Philistines, and those Philistines subdued by himself and his subjects.' (Bp. Horne.)—"The wicked shall fall," &c. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The believer will maintain communion with his God, wherever he goes; the greater his trials are, the more fervent will his prayers be; and when they are presented through the Saviour's oblation and intercession, they are as acceptable to God as the daily sacrifices and burning of incense were of old.—We have always need to intreat the Lord to "set a watch before the door of our lips;" but especially when we are constrained to associate with ungodly men, where we shall continually be urged to speak, and tempted to speak improperly, out of fear, shame, or complaisance: and where we can scarcely speak at all without giving them some cause of error, prejudice, or offence. If surrounded by such contagious examples, we shall likewise have especial cause to "keep our hearts with all diligence," and to pray continually that they may not be "inclined to any evil thing, or to practise wicked works with men that work iniquity." Our appetites, also, must be bridled, lest they be bribed by their luxuries, or we be prevailed upon by seducing solicitations, to sanction their excesses, or iniquities, by the least approach to inordinate indulgence. (Note, Prov. xxiii. 1-3.)—If it be our trial to be cast into such a situation, we may expect that the Lord will preserve us in it; though it will require extraordinary watchfulness and constancy in prayer, and we are generally most remiss on such occasions; but if any, from carnal motives, run into such temptations, they seldom escape unpolluted, or unwounded. In all places, however, we should fear sin more than suffering; and rather be desirous to honour God, than to recommend or advance ourselves. Such desires, will not only dictate our prayers, but induce us to welcome the rebukes of our heavenly Father, and also the reproofs of our brethren. We should, indeed, study to profit by the *reproaches* of our enemies, and by the severe rebukes of those who mean well, but are unskilful; but that *reproof* which is given with prudence, meekness, piety, and affection, insinuates and lubricates like a healing ointment—it causes little pain or irritation, and produces abundant good; and no benefactors are more entitled to our gratitude and our prayers, than reprovers of this character, because none serve us in a more disinterested and self-denying manner. Yet, alas! flatterers are generally more favoured, even by professed Christians; and this plain-dealing is lamentably sunk into disuse, to the unspeakable detriment of true piety.—We should be unwearied in our endeavours to do good; those instructive and affectionate words, which sinners despised in their prosperity, may, perhaps, be attended to in adversity; or when the ruin of ringleaders, or associates in iniquity, concurs in shewing them their danger and misery; and we ought to watch for such opportunities. Nor should any injuries make us reluctant to do good to our opponents, even though they have wasted the church, as king Saul, and as Saul of Tarsus did, till the bones of the ministers and people of God lie scattered abroad, as the chips around him who heweth wood. Indeed, if we be not exposed to such calamities, our bones will soon lie scattered at the mouth of the grave, and others will moralize over them, as we are wont to do when we traverse a burying ground, and behold an opened grave. Let us then lift our eyes unto God the LORD, and trust in him that our souls shall not then be left destitute: let us intreat him to rescue us from the snares of Satan, and of all the workers of iniquity, that we may escape and be blessed for ever, whilst the wicked fall into their own nets and perish.

## NOTES.

PSALM CXLII. Title. On one occasion, David, driven from the court of Achish, with only a very small company, hid himself in the cave of Adullam; where, at length, he was joined by a considerable number of adherents. (Note, 1 Sam. xxii. 1, 2.) On another, he was hidden in a cave when Saul and his army came to seek for him; thus he was in extreme danger, till Saul, by inadvertently entering the cave, put himself in his power, and gave him an opportunity of shewing his determination not to injure his prince, and also of escaping for the present. (Notes, 1 Sam. xxv.) It is not certain to which of these events this psalm belongs.—But, however that may be, David seems to have formed the substance of the prayer which he made before God in the



4 <sup>†</sup>I looked on *my* right hand, and beheld, <sup>‡</sup>but there was no man that would know me: <sup>§</sup>refuge <sup>||</sup>failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, <sup>¶</sup>Thou art my refuge and <sup>‡</sup>my portion <sup>||</sup>in the land of the living.

6 Attend unto my cry; <sup>¶</sup>for I am brought very low: deliver me from my persecutors; <sup>¶</sup>for they are stronger than I.

7 Bring <sup>¶</sup>my soul out of prison, that I may praise thy name: <sup>¶</sup>the righteous shall compass me about; for <sup>¶</sup>thou shalt deal bountifully with me.

## PSALM CXLIII.

David earnestly deprecates the severity of God's judgment, complains of his enemies and distresses, and strengthens his faith by meditating on the works of God, 1-5. He fervently prays for comfort, guidance, quickening, and deliverance; and foretells the destruction of his enemies, 6-12.

## A Psalm of David.

**H**EAR my prayer, O LORD, give ear to my supplications: <sup>¶</sup>in thy faithfulness answer me, and in thy righteousness.

2 And <sup>¶</sup>enter not into judgment with thy servant: for <sup>¶</sup>in thy sight shall no man living be justified.

3 For <sup>¶</sup>the enemy hath persecuted my soul; <sup>¶</sup>he hath smitten my life down to the ground: <sup>¶</sup>the hath

<sup>¶</sup>PSALM CXLIII. a. xxxi. 1. b. xli. 1. c. xlii. 1. d. xlii. 1. e. xlii. 1. f. xlii. 1. g. xlii. 1. h. xlii. 1. i. xlii. 1. j. xlii. 1. k. xlii. 1. l. xlii. 1. m. xlii. 1. n. xlii. 1. o. xlii. 1. p. xlii. 1. q. xlii. 1. r. xlii. 1. s. xlii. 1. t. xlii. 1. u. xlii. 1. v. xlii. 1. w. xlii. 1. x. xlii. 1. y. xlii. 1. z. xlii. 1.

extremity of his danger, into a psalm, when he had obtained deliverance; though some think that it ought to be rendered in the present tense, as the very prayer which he made in the cave. (Notes, Is. xxxix. 9-13. Jon. ii. 1, 2.)

V. 1-3. 'Though destitute of human help, I will not despair of safety, but with more fervent cries implore the Divine succour.—I will lay before him (God) all the sad thoughts which perplex my heart; and representing the miserable straits wherein I am, expose myself to him as an object of his pity.'—'Now that I am utterly at a loss, and ready to faint away in the confusion of my thoughts, thou knowest very well a way for my escape; though, by the intelligence, they (Saul and his party) hold with my enemies, they have blocked up all the passages which I am acquainted with, and laid ambushes for me in every road.' (Bp. Patrick.) (Marg. Ref. Notes, i. 4-6. lxi. 2.)

V. 4. The original is in the imperative, "Look thou on my right hand," &c. (Marg.) Some consider it as a prayer to God to look on the extremity of his case; others as a kind of soliloquy;—"Look about thee, O my soul, if thou canst spy any hope of relief from thy best and most powerful friends. There are none of them that dare to own thee, nor do I know whither to flee for safety." (Bp. Patrick.) (Marg. Ref.)

V. 5. (Notes, xi. 1-5. John xvi. 31-33. Marg. Ref.)

V. 6. 'O let my importunate cry prevail for some relief, which will come most seasonably in this extreme necessity. Rescue me now, that I may not fall into the hands of my persecutors, who are every way, (except in these cries unto, and confidence in, thee,) much too strong for me.' (Bp. Patrick.) (Note, cxvi. 6. Marg. Ref.)

V. 7. (Note, Title.) The cave, in which David was hidden, was like a prison to confine him, till Saul should come and put him to death; unless God would mercifully deliver him, according to his word, of which he did not allow himself to doubt. Nay, he anticipated the season, when his grateful praises would attract the notice of all the pious Israelites; and when he should be as much surrounded by admiring multitudes, as he was now shunned by all. (Notes, vii. 6, 7. xlii. 5, 6.) In this he was a type of Christ, as deserted in the garden; and as exalted to be a prince and Saviour.

## PRACTICAL OBSERVATIONS.

There can be no situation so distressing, perilous, or disgraceful, in which faith will not derive comfort from God by fervent prayer. (Notes, 1 Sam. xxx. 6. Acts xvi. 25-28.) In our great perplexities, when our spirits are overwhelmed by distress, and filled with confusion and discouragement, and when we see snares laid for us on every side; we may reflect with comfort, "that the Lord knoweth our path;" and if we aim to walk in his way, he will protect and guide us, and extricate us from every danger and difficulty. Indeed, few men choose to know their afflicted and persecuted acquaintance, which might expose them to expense, inconvenience, and peril; (Notes, xxxviii. 11, 12. Job vi. 15-23. xix. 5-22;) and refuge may in this sense fail us, and no one appear to care for our lives or souls. But the Lord will be the refuge of his people on earth, and their portion in heaven, that "land of the living." Thus he delivered David from his powerful persecutors, after he was brought very low; he raised him from the cave, in which he seemed to be imprisoned as a condemned criminal for execution: he advanced him to the throne, compassed him about with the righteous, dealt bountifully with him, and turned his complaining prayers into joyful praises. Thus he raised the crucified Redeemer, from the prison of the grave to the throne of glory, and made him head over all things, for his church. Thus the poor convinced sinner, when every other refuge fails, and he is shut up under sin, cries for help, and is brought forth out of prison to praise the Lord, in the company of his redeemed people: and thus every believer will be finally delivered from this evil world, from sin and death; that, with mutual congratulations, the whole company of the redeemed may rejoice, and praise their God and Saviour for evermore.

## NOTES.

PSALM CXLIII. V. 1. 'There are passages which incline us to apply this psalm to David's flight from Absalom; for then he had most reason to fear,

† Or, Look on the right hand and see.  
h xxxi. 1. lxi. 20. lxxxviii. 8. 79. Job xix. 13-19. Matt. xxv. 56. 2 Tim. iv. 16.  
† 1 Sam. xxiii. 11-13. 19. 20. xxviii. 1.  
‡ Heb. perished from me; no man sought after my soul.  
k xli. 1. 7. 11. lxi. 6. 7. xci. 2. 9. 10. John xvi. 32. 2 Tim. iv. 17.  
l xvi. 5. lxxviii. 26. cxix. 57. Lam. iii. 24. m xxviii. 13. lvi. 13.  
n xli. 24-26. lxxix. 8. cxvi. 6. cxxxvi. 23. cxliii. 3. 7. o iii. 1. xxxviii. 19. lvi. 3. 4. lix. 3. 1 Sam. xxiv. 14.  
p Title ix. 13. 14. xxxi. 8. lxxxviii. 4-8. cxliii. 11. Acts ii. 24. q xli. 1. 7. Jam. v. 11. b cxxx. 3. Job xiv. 3. c Job iv. 17. ix. 2. xv. 4. xxv. 4. Eccl. vii. 20. Rom. iii. 20. Gal. ii. 16. 1 John i. 10. d vii. 1. 2. xvii. 9-13. xxxv. 4. li. 3. cxlii. 6. e vii. 5. 2 Sam. ii. 22. xxviii. 11. f cxxi. 12. 13. lxxxviii. 4-6. Ez. xxxviii. 11.

g lvi. 3. lxi. 2. lxxviii. 3. cii. Title. cxix. 4. cxliii. 3. Job vi. 27. h xxv. 16. cii. 3. 4. Daut. viii. 2. 3. 1 Sam. xviii. 34-37. 45-50. Is. lxiii. 7. &c. Mic. vi. 5.

l xlii. 6. lxxviii. 10-12. cxi. 4. Daut. viii. 2. 3. 1 Sam. xviii. 34-37. 45-50. Is. lxiii. 7. &c. Mic. vi. 5.  
k xli. 2. lxxviii. 9. Job xi. 13.

l xli. 1. 2. lxxi. 1. lxxviii. 2. Is. xxvi. 8. 9. xxxv. 7. John vii. 37.

m xlii. 1-4. li. 13. 17. lxx. 5. lxxi. 12. n xl. 12. lxxix. 3. Is. lvi. 16. Luke xxi. 26.

o xlii. 24. xxvii. 9. lxx. 17. Is. viii. 17. \* Or, for I am become, &c.

p xxxii. 1. lxxxviii. 4-6. 10. 11. Is. xxxviii. 18. q xxx. 5. xlii. 8. xli. 5. Marg. lix. 16. Gen. xxxi. 24-29. Hos. vi. 3. r 10. w. 8. xxv. 4. 5. xxvii. 11. xxxii. 8. cxix. 34. 73. Prov. iii. 5. 6. Is. xxx. 21. xlviii. 17. s xxv. 1. lxxxvi. 4. Lam. iii. 41. t xxxi. 2-4. lvi. 9. lxi. 3. 4. cxlii. 6. Prov. xviii. 10. Heb. vi. 13. u xli. 3. 4. 12. 35. cxxx. 24. Matt. xxviii. 20. Gal. i. 9. 10. 1 Thes. iv. 1. 2. Heb. xiii. 21. x xlii. 1. xxxi. 14. cxviii. 28. cxi. 6. y Neh. ix. 20. Is. lxiii. 14. John xiv. 26. xxi. 13-15. Rom. v. 5. viii. 2. 14-16. 26. xv. 13. 30. Gal. v. 22. 23. Eph. iv. 30. v. 9. 2 Tim. i. 7. z Is. xxvi. 10.

made me to dwell in darkness, as those that have been long dead.

4 Therefore <sup>¶</sup>is my spirit overwhelmed within me; <sup>¶</sup>my heart within me is desolate.

5 I <sup>¶</sup>remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I <sup>¶</sup>stretch forth my hands unto thee: <sup>¶</sup>my soul <sup>¶</sup>thirsteth after thee, as a thirsty land. Selah.

7 <sup>¶</sup>Hear me speedily, O LORD: <sup>¶</sup>My spirit faileth: <sup>¶</sup>hide not thy face from me, <sup>¶</sup>lest I be <sup>¶</sup>like unto them that go down into the pit.

8 Cause me <sup>¶</sup>to hear thy lovingkindness in the morning; for in thee do I trust: <sup>¶</sup>cause me to know the way wherein I should walk, <sup>¶</sup>for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: <sup>¶</sup>I <sup>¶</sup>flee unto thee to hide me.

10 <sup>¶</sup>Teach me to do thy will; <sup>¶</sup>for thou art my God: <sup>¶</sup>thy Spirit is good; lead me into <sup>¶</sup>the land of uprightness.

lest God should deal with him according to his sins, which he deprecates with such a deep sense of his unworthiness, that it hath made this to be numbered among the penitential psalms, and it is the last of them.' (Bp. Patrick.)—David had the faithfulness of God to depend on, according to the promises made to him by name, and to Solomon and his posterity by him, notwithstanding his personal unworthiness; and his cause was righteous, when called on to withstand Absalom's unnatural rebellion. (Notes, vii. 8-11. lxxi. 2. lxxxix. 1-4. 19-37. 2 Sam. vii. 12-16. 1 John i. 8-10.)

V. 2. The psalmist, having appealed to the justice of God, to decide betwixt him and his enemies, as well as his "faithfulness," to his promises, was reminded, that neither he, nor any other man, could stand in judgment before God, according to the tenour of his righteous law. 'The thoughts of such a trial are enough to appal the soul of the best man living, to make his flesh tremble, and all his bones shake, as if he stood at the foot of mount Sinai, and beheld JEHOVAH ready to break forth upon him, in the flame of devouring fire.' (Bp. Horne.)—'If thou shouldst proceed according to the rigour of thy law, the best man living (much less so great a sinner as I) will not be acquitted at thy tribunal.' (Bp. Patrick.)—The connection of this verse, with the preceding and the following verses, in which it is evident the psalmist was referring the cause, between him and his adversaries, to the decision of the just Judge of the world, renders it peculiarly important in the argument concerning a sinner's justification before God. (Notes, cxxx. 3, 4. Job iv. 17-21. Rom. iii. 19, 20. Gal. iii. 11-21.)

V. 3. Absalom, Ahithophel, and their zealous adherents, pursued David with unrelenting malice: they drove him from his city and palace, and at once turned his singular prosperity into desolation, almost like death; as a warrior at one stroke beats his enemy to the ground. Thus he was driven into obscure corners in disgrace and distress: and at the same time the consciousness of guilt, and inward disconsolation and temptation, served to shut him up, as in a dark dungeon; while the triumphs of his enemies made his cause to be considered as lost, so that he was no more noticed by the Israelites in general, than if he had been long dead. (Notes, vii. 3-5. xxxi. 10-13. lxxxviii. 5. 2 Sam. xv. 13-31.)

V. 4. (Notes, lxxviii. 3. cii. Title. cxlii. 1-3.)

V. 5. The psalmist may be supposed, in this extremity, to have revolved in his mind all the circumstances of his own eventful life, from the time when "the Lord delivered him from the paw of the lion and the bear," from the sword of Goliath, and the javelin of Saul, through all his subsequent persecutions, and every danger, till the time when he composed the psalm. But, it is also probable, that he meditated on all the displays of the power, truth, and mercy of God to his people, from the beginning of the world; in order to encourage his drooping hope and revive his desponding soul. (Notes, xlii. 6-8. lxxxv. 5-20. Is. li. 1-3. 9-11. lxxii. 7-14. Mic. vi. 3-5.)

V. 6. 'I long for relief, and expect it with as eager a desire, as the parched ground does for the refreshing shower.' (Bp. Patrick.)—"The joy of God's salvation," however, seems to have been more prominent in the psalmist's mind, than any outward deliverance, when he used this most striking similitude. (Notes, xlii. 1-3. lxxii. 1-4. lxxxiv. 1, 2. cxix. 81, 82. John vi. 37-39.)

V. 7. (Notes, 3. xlii. 1-4. lxi. 1-3. Is. lvi. 15, 16. (Marg. Ref.)

V. 8. 'Though this night be sad; yet let me hear...better news...in the morning.' (Bp. Patrick.) Perhaps this was written when David heard of Ahithophel's counsel to slay him. (Notes, iii. 2 Sam. xvii. 1-22.) In this emergency he earnestly lifted up his soul to God, and prayed to be directed what methods to adopt for his safety; or rather, how to act in consistency with his duty. (Notes, 10. Marg. Ref.)

V. 10. 'Whose guidance I beseech, as well as defence, that I may do nothing, (no, not for my preservation,) but what is perfectly agreeable to thy laws.' (Bp. Patrick.)—My God. (Notes, xxxi. 14. 2 Chr. xxviii. 5.)

Thy Spirit, &c. When we consider the darkness and pollution of the sinner's heart, and recollect how men "resist the Holy Spirit;" and how even believers



11 \*Quicken me, O LORD, for thy name's sake: <sup>b</sup>for thy righteousness' sake <sup>c</sup>bring my soul out of trouble.

12 And <sup>d</sup>of thy mercy cut off mine enemies, and destroy all them that afflict my soul; <sup>e</sup>for I am thy servant.

## PSALM CXLIV.

David praises God for his goodness to him, and his condescension to the human race. 1-4. He prays for the powerful interposition of Jehovah to deliver him from his enemies. 5-8. He promises to praise God, 9, 10. He renews his prayers for personal and public prosperity, and shews the happiness of them "whose God is the Lord," 11-15.

## A Psalm of David.

**B**LESSED be the LORD <sup>a</sup>my strength, which <sup>b</sup>teacheth my hands <sup>c</sup>to war, and my fingers to fight:

2 My <sup>d</sup>goodness, <sup>e</sup>and my fortress: my high tower, and my deliverer; my shield, and <sup>f</sup>he in whom I trust; <sup>g</sup>who subdueth my people under me.

3 LORD, <sup>a</sup>what is man, that thou takest knowledge of him! <sup>b</sup>or the son of man, that thou makest account of him!

4 <sup>c</sup>Man is like to vanity. <sup>d</sup>His days are as a shadow that passeth away.

5 <sup>b</sup>Bow thy heavens, O LORD, and come down: <sup>c</sup>touch the mountains, and they shall smoke.

<sup>f</sup>xxxix. 5, 6. lxi. 9. lxxxix. 47. Job iv. 19. xiv. 1-3. Ec. i. 2, 14, xii. 8. cix. 23. 2 Sam. xiv. 14. 1 Chr. xxix. 15. Job viii. 9. Ec. viii. 13. i. civ. 32. Ex. xix. 18. Nah. i. 3-6. Hab. iii. 3-6. Heb. xii. 18.

often quench his emotions, grieve him by their perverseness, and pollute his temple by their sins; and also reflect, that he not only enters the soul as a sanctifier, to prepare us for future happiness; but as a comforter, and as the first-fruits of that happiness; and how he perseveres in his work of love and power, notwithstanding our folly and ingratitude; we shall perceive a peculiar propriety in this epithet of "good," as applied to God the Spirit. His condescension, compassion, and kindness can be equalled by nothing but the bleeding love of Emmanuel, and the mercy of God the Father in sending us such a redeemer and sanctifier. The "goodness" of the Spirit formed a very encouraging plea to the broken-hearted psalmist, who, conscious of his unworthiness, could scarcely hope, that this divine comforter, whom he had so shamefully grieved, would return any more to rejoice his drooping heart. (Notes li. 11-13. Neh. ix. 20. Is. xxvi. 10, 11. Marg. Ref.)

V. 11, 12. 'The verbs should be rendered in the future; and then the psalm will end as usual, with an act of faith and assurance, that all those mercies which have been asked shall be attained.' (Bp. Horne.) "For thy name's sake thou wilt quicken me," &c. (Notes, 1, 2. liv. 5. cxxxvi. 10-20. Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The believer has not only the "faithfulness," but the "righteousness" of God engaged in his behalf; because he is "made the righteousness of God in Christ Jesus:" much more then may he be confident, that he has justice on his side in those causes which are pending betwixt him and his persecutors, before the supreme Judge. But he will not forget, that in himself, and in his best actions, he is a sinner, and that he cannot be justified at God's tribunal by his own obedience: and this consideration will keep him as a humble penitent, pleading guilty, crying for mercy, living by faith, and perceiving more and more preciousness in Christ to the end of his days. Nor need the trembling sinner, who hath lately discovered that he cannot stand in judgment before God, be discouraged on that account: for the greatest of saints have confessed the same. But what must be the presumption and delusion of those, who despise free grace, and expect heaven as the wages of their scanty formal services! Nay, strange to say, some of them have even arrogantly thought of meriting for others also!—The justified believer, having peace with God, will experience the enmity of the world, and the temptations of Satan. This enemy, at least, will persecute our souls; and he often smites our life to the ground by his seducing and discouraging suggestions. When he can prevail with us to commit sin, and the Lord is provoked to hide his face; he next insinuates that God will no more be gracious: and thus he causes us to indulge despondency and hard thoughts of God, and we dwell in darkness as if we were cast off to perish. But meditation and prayer will recover us from these distresses: whilst we "muse on the works of God," we shall be encouraged to hope in him; and then the mourning soul strives to return to him, as the infant stretches out its hands towards an indulgent mother; and thirsts for his consolations as the parched ground for refreshing rain. And if the imminent peril of death renders men vehement in calling out for speedy relief; much more will the believer call upon God, to hear him speedily, when "his spirit faileth," and, through the hiding of his face, he seems like them that go down into the pit. But this night of distress and discouragement shall usher in a morning of consolation and praise. They, who trust in the Lord, shall hear of his lovingkindness: and he will "cause those to know the way wherein they should walk, who lift up their souls unto him." Let us then flee to the Lord, to hide us from every enemy; intreating him to teach us to do his will, and to guide us by his good Spirit, in the straight way of holiness, to the land of perfect righteousness and peace. And the more we are slandered and persecuted, the more fervently should we pray, that we may not only find peace and comfort; but that "by well-doing we may put to silence the ignorance of foolish men." Nor will the good Spirit of our God disdain to be the guide, sanctifier, and comforter of those poor sinners, who seek these

A. M. 2981.

B. C. 1023.

a lxxxv. 6. cix. 23. 27. 40. 88. 107. cxxxviii. 7. Eph. ii. 4, 5. b i. ix. 7, 8. xxi. i. lxxi. 2. c xxv. 17. xxxiv. 19. xxxviii. 39. 40. xxi. 15, 16. Rev. vii. 14-17. d liv. 5. lv. 23. cxxxvi. 15-20. 1 Sam. xxvii. 32. —15. xxv. 30. xxvi. 10. e cxvi. 16. cix. 94.

P. S. CXLIV.

\* Heb. my Rock. xlviii. 2. 31. lxxi. 3. xcv. i. Deut. xxvii. 30, 31. Is. xxvi. 4. Marg. a xlv. 3, 4. ix. 12. 2 Sam. xxii. 35. 2 Cor. x. 4. Eph. vi. 10, 11.

+ Or, to the war, &c. Or, mercy. b 2 Sam. xxii. 2. 3. 40-48. Jer. xvi. 19. c xviii. 47. cx. 3. d viii. 4. Job vii. 17. xv. 14. Heb. ii. 6. e cxvi. 3, 4. f cxli. 1. cxlii. 15, 16. g cxli. 9. Is. lxix. 1, 2.

k lxvii. 13, 14. lxxvii. 17, 18. 2 Sam. xxii. 12-15. l vii. 12. xxi. 12. xlv. 5. Deut. xxxii. 23, 42. m xviii. 16, 25. xxii. 17. Matt. xxvii. 43. s Heb. hands. n lxix. 2. 14. 15. xlii. 3, 4. Rev. xii. 16, 15. xvii. 15. o li. liv. 3. Neh. ix. 2. Mal. ii. 11. p x. 7. xii. 2. xli. 6. xix. 2, 3. Is. lix. 5-7. q Is. xlv. 20. Matt. v. 30. Rev. xiii. 16, 17.

r xxxiii. 2, 3. xl. 3. xcviii. 1. cxli. i. Rev. v. 9, 10. xiv. 3. s lxxxi. 1-3. eviii. 2, 3. cl. 3. —5. 1 Chr. xxv. 1-6. t xviii. 50. xxxiii. 16-18. 2 Sam. v. 19-25. viii. 6. 14. 2 Kings v. 1.

|| Or, victory. Is. xlv. 1-6. Jer. xxvii. 6-8. u xcl. 7. 1 Sam. xvii. 45, 46. 2 Sam. xxi. 16, 17. x. 7, 8. 2 Sam. x. 6. &c. v. 5. &c. xlv. 1. &c. y cxv. 14, 15. cxxvii. 4, 5. cxxviii. 3. Is. xlv. 2-5. Lam. iv. 2. 2 Job xlii. 15. Prov. xxxi. 10-27. Is. iii. 16-24. \* Heb. cut. a Cant. viii. 8, 9. 1 Pet. iii. 3-6. b cvii. 37, 38. Lev. xxvi. 5, 10. Deut. xxviii. 8. Mal. iii. 10. Luke xii. 16-20. + Heb. from hand to kind. c Gen. xxx. 29-31. Deut. vii. 13, 14. viii. 13. xxviii. 4. + Heb. able to bear burdens, or laden with flesh.

blessings in the Redeemer's name.—The Lord counts all those his enemies, who are enemies to his people; and, in mercy to their souls, he will cut off all that afflict and injure them: but we should especially seek the destruction of our sins, our worst enemies, that we may be more devotedly God's servants; and then his righteousness and mercy concur in securing an answer to our prayers for complete and eternal deliverance.

## NOTES.

PSALM CXLIV. V. 1. This psalm was, no doubt, written by David after his accession to the throne over all Israel, and when he had gained some of his first victories over the neighbouring nations; but before he had finished his wars against them. (Note, 7-9.)—"Blessed be the LORD my strength," 'who of a poor shepherd has made me a valiant warrior and mighty conqueror.' (Notes, xli. 1-3. 2 Sam. xxii. 34, 35. Is. xli. 2-4. 2 Cor. x. 1-6.)

V. 2. (Note, 2 Sam. xxii. 2, 3. 31-33. 43-51.) My goodness. 'The God on whose goodness and mercy I depend; or, 'My supreme good; or, 'The author of all that is good in me.'—My deliverer unto me,' (the literal translation) for the prophet cannot satisfy himself with any words.

V. 3, 4. (Note, Ps. viii. 4-9. P. O. Heb. ii. 5-9. Marg. Ref.)—'Man is now become like vanity, or instability itself; his days are fleeting and transient as a shadow, which glides over the earth, vanishes, and is seen no more.'—Such was 'human nature; but the Son of God has taken it upon himself, rendered it immortal, and exalted it to heaven.' (Bp. Horne.)

'Now, what is man, when grace reveals

The virtue of a Saviour's blood?

Again a life divine he feels,

Despises earth, and walks with God

And what in yonder realms above,

Is ransomed man ordained to be?

With honour, holiness, and love,

No seraph more adorn'd than he.

Nearest the throne, and first in song,

Man shall his hallelujahs raise;

While wondering angels round him throng,

And swell the chorus of his praise.' (Olney Hymns.)

V. 5-8. The psalmist perceived that war was again preparing against him on every side; and the number and power of his enemies were so formidable, that, like a dreadful inundation, they seemed ready to bear down and swallow up all before them. (Notes, xciii. 3, 4. Is. viii. 6-8. Dan. ix. 25-27. Nah. i. 7, 8. Rev. xii. 13-17. xvii. 15-18.) But they were "strange children," aliens to Israel; so that their "mouth spake vanity, and their right hand was a right hand of iniquity;" they professed to be worshippers of idols, and blasphemed the God of Israel, and they employed themselves in working wickedness; nay, if they made any league, and confirmed it by giving the right hand as a token of amity, they made no scruple of breaking it. David, therefore, expected that God would appear for him against these idolaters, with similar tokens of his presence and power, as Israel had witnessed in Egypt, at the Red sea, and at mount Sinai. (Notes, 2 Sam. viii. 3-14. xxii. 7-16.)—The deliverance and victories that David expected and experienced from the immediate interposition of God, were typical of the Redeemer's resurrection and exaltation, in which the miraculous power of God was gloriously manifested; and also of his victories over those who oppose the universal establishment of his kingdom, and of his "putting all enemies under his feet;" of which event such passages may be considered as in some respects prophetic. (Notes, xviii. 49. 2 Sam. xxii. 43-51. P. O. 34-51.)

V. 9. (Note, xxxiii. 2, 3.)

V. 10. The preservation and success even of idolatrous princes, are, in Scripture, ascribed to God. "The Lord strengthened Egion against Israel."



there be "no breaking in, nor going out; that there be no complaining in our streets.

15 Happy is that people, that is in such a case; yea, happy is that people, whose God is the LORD.

### PSALM CXLV.

David zealously praises the greatness, power, goodness, and mercy of God, 1-10. He celebrates the glory of his kingdom, and the bounty of his providence, 11-16; his justice, holiness, and regard to the prayers of the upright, and care of those that love him; and his vengeance upon the wicked, 17-21.

David's *Psalm* of praise.

I WILL extol thee, "my God, O King; and I will bless thy name for ever and ever.

b xxx. 1. lxviii. 4. lxxi. 14. &c. c. lili. 1, 2. Dan. iv. 37. e xlv. 4. xlv. 1. 6. xlvii. 6-8. xlvii. 2, 3. xlv. 3. e xlv. 2. Is. xxxiii. 22. Mal. i. 14. Matt. xxv. 34. Rev. xix. 16. d 21. xxx. 12. lvi. 9. cxlii. 1, 2. cxlvi. 1, 2.

—“By Naaman the Lord had given deliverance to Syria.” (Notes, Judg. iii. 12. 2 Kings v. 1.)—“Nebuchadnezzar, my servant, will I bring against this land.”—“The God of heaven hath given thee (Nebuchadnezzar) a kingdom, power, and strength, and glory; and whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.” (Notes, Jer. xxv. 9. xxvii. 4-9. Dan. ii. 37. v. 18-24.)—“Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him,” &c. (Notes, Is. xlv. 25-28. xlv. 1-6.)—“Though wicked kings be called God’s servants, for as much as he useth them to execute his judgments, yet David, because of God’s promise, and they that rule godly, are properly so called; because they serve not their own affections, but set forth God’s glory.”

V. 11. (Note, 5-8.) The word “rescue,” in the old translation, is more expressive than the term “rid,” for which it is exchanged.—*Right hand*. “When they shake hands with others, as if they were their friends, they intend thereby to deceive them.” (Bp. Patrick.)

V. 12-15. (Notes, Lev. xxvi. 1-13. Deut. xxviii. 1-14.) The prosperity of Israel, according to the promises of the national covenant, was one great end for which David was raised to the throne; and, in all his undertakings and successes, he kept this in view. When the surrounding idolaters were subdued, Israel would be at peace; and being united under the equitable administration of a pious king, they would adhere to the worship of God, and, by his blessing, they would multiply exceedingly. Their sons would grow as plants in a fruitful soil, in vigour and courage, to be the stability of the country; and their daughters, prudent, virtuous, healthful, industrious, and amiable, fitted to fill the important relations of wives and mothers, would be the ornament of their families, and of those into which they were married, and the bond of union betwixt them, as polished corner-stones both beautify and connect together the parts of a magnificent structure. (Notes, Prov. xxxi. 13-31.) Having peace abroad, and harmony at home, their land, being well cultivated, might be expected to be very productive in corn, wine, oil, and every thing valuable, and their cattle to multiply exceedingly. No invader would break in among them; none would go forth into captivity, or be induced to emigrate; nor would there be any complaining of oppression or penury in their streets. These were the blessings engaged to Israel, whilst they adhered to the service of JEHOVAH, and of which David hoped to put them in possession. In the ordinary course of providence, they are generally conferred upon nations where princes and people unite in maintaining the worship of God, and obedience to his laws; and they are also typical of those blessings which the Son of David bestows upon his faithful subjects.—“If God give not to his children all these blessings, yet he recompenseth them with better things.” (Notes, xxxiii. 10-12. lxxv. 9-13. lxxix. 11, 12. cxlvi. 5.)

### PRACTICAL OBSERVATIONS.

If men become eminent for those things, to which they were not regularly educated, and for which they have wanted many advantages, and which are of real value; they should be the more deeply sensible, that God himself hath been their teacher. Courage, strength, and military skill indeed are gifts of the Creator, and all success is from him: yet they are seldom so used, as to warrant the successful warrior to say, “The LORD, my strength, hath taught my hands to war, and my fingers to fight:” for, alas! too frequently “the great murderer from the beginning instigates ambitious, revengeful, and rapacious men, to destroy their fellow-creatures without cause. But they who are really disposed to give God the glory of their endowments and success, will seek grace from him to make a proper use of them; and praise him as “their goodness,” and their merciful God, more than as their fortress, their protector, and the giver of their authority and prosperity. Happy are they whom the Lord teaches to “fight the good fight of faith,” and to whom he gives that noblest victory and rule, the conquest and dominion over their own spirits! (Notes, Prov. xvii. 32. xxv. 28. 1 Tim. v. 11, 12.) In the highest earthly exaltation, they will still recollect, how mean, sinful, and vile they are in themselves; they will be filled with admiring gratitude for the condescension of the great God to such rebellious sinners, and for every instance of his regard to them; and thus they will be preserved from self-importance and presumption in prosperity. They will not forget that “man is like unto vanity, his days are as a shadow, that passeth away;” (Note, cii. 15-18;) that the transition from a throne to the grave, or even to the depths of hell, is easy and frequent; that deliverance from the wrath to come, and a crown of unfading glory, are infinitely the most important concerns; and that living to the honour of God, and the benefit of his church, is far more desirable than all human exaltation and renown. Even in this life, success and authority rather expose men to trials and conflicts, than secure exemption from them. But whilst we are doing the duty of our station, we may depend on God to defend and prosper us: and when our enemies are infidel, impious, or licentious, our encouragement to hope in him for help against them may proportionably increase. He, “who bows the heavens and comes down,” and “touches the mountains and causes them to smoke,” to melt, or remove, can find innumerable ways to confound the devices, dissolve the confederacies, and scatter the forces of his most potent foes; to deliver his people from dangers, as imminent, as if they were sinking in the depths of the

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B.C. 1015.

d Deut. xxviii. 7, 29. Judg. v. 8. vi. 3-6. 1 Sam. xiii. 17-23. xxxi. 7. Jer. xiii. 17-19. xiv. 18. Lam. i. 4-6. Zech. viii. 3-5. e xxxiii. 12. lxxv. 4. cxlvii. 5. Deut. xxxiii. 29. Eph. i. 3.

PS. CXLV.

a c. title.

■ lxxii. 15. cxix. 164. Rev. vii. 15. f xlviii. 1. xvi. 4. cxlvii. 5. Job v. 9. ix. 10. Rev. xv. 3.

g cxxxix. 6. Job xl. 7-9. xxxvii. 14. Is. xl. 29. Rom. xi. 33. xii. 26, 27. xlii. 14, 15. Deut. vi. 7. Josh. iv. 21-24. Is. xxxviii. 19. lxxi. 17-19. 24. xvi. 3. civ. 1, 2. cv. 2. Is. xii. 4. Dan. iv. 1-3. 37. + Heb. things, or words. lxxii. 18.

2 “Every day will I bless thee, and I will praise thy name for ever and ever.

3 “Great is the LORD, and greatly to be praised; and his greatness \*is unsearchable.

4 One \*generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous \*works.

ocean; and thus to turn all their fears and prayers into new songs of joyful praise. He giveth temporal deliverances to kings, and continueth, or restoreth, their health, in answer to the prayers, or for the benefit, of their people; and he alone can give them eternal salvation, which they as much need as the meanest of their subjects, whilst they are commonly placed more out of the way of it: and yet to be saved from the hurtful sword, or the wasting sickness, without being delivered from the dominion of sin, and “the wrath to come,” is no very enviable advantage.—The higher any one is placed in society, the more entirely ought he to seek the public good, in preference to his own personal emolument or indulgence; yet how very seldom is this undeniable truth, duly and practically considered! No war ought to be undertaken, no victories desired, but for the sake of securing peace, the blessings of which are far more valuable than the most brilliant successes; to say nothing of the thousands who are slain in war, and who too generally die in their sins.—Wise, equitable, and pious princes and magistrates conduce much to the prosperity of nations; for such blessings we should pray, and when granted we should return thanks for them, as well as for our liberty, plenty, and other public benefits. It is a very pleasant sight to behold a nation increasing in population; families brought up in industry, honesty, and plenty, and fitted for their several stations in public and domestic life; not cut off by war, or wasted by famine, or pestilence; and when all manner of abundance is stored in our garners, and clothes our fields and pastures. In many of these things we are a happy people; yet, alas! our numerous youth do not generally afford a pleasing prospect. Too many of the young men of all ranks in this favoured land, grow up noxious plants, being early debauched in their principles and morals, and justly to be denominated infidel, profane, licentious, and dissipated; contracting and disseminating both mental and bodily diseases; and prepared to communicate vice, and ruin, and enfeebled constitutions, to the next generation. The daughters of the land are indeed sufficiently polished with exterior beauty and embellishment, and every superficial accomplishment; but few of them have the polishing of a corner-stone, as qualified to be the ornament of families, the cement of society, and a blessing to the land, and to the next generation, by an attentive, judicious, and virtuous performance of the duties of domestic life; and still fewer are possessed of that adorning, which the word of God almost exclusively recommends. Whilst we abound in luxury and excess, and are free from the irruptions of invaders, and the oppression of tyrants, there is still much complaining in our streets, yea, much extreme distress, through the vice, sloth, and extravagance which prevail among the lower ranks in society, and through the enormous encouragement by the affluent to those worthless minions who minister to their amusements, decorations, or excesses; attended with the neglect of the honest and industrious poor. Thus in proportion as we do not adhere to the worship and service of God, we cease to be a happy people, notwithstanding all our advantages. But there is a considerable remnant of another character, the subjects of the Son of David; who share the blessings of his authority, and the fruits of his victories; and are a happy people, because “they have the LORD for their God.” They dwell among the ungodly, as among “strange children, whose mouth speaketh of vanity, and whose right hand worketh iniquity:” but they desire to be preserved from the contagion of their example. Their happiness is not placed in outward prosperity, nor even in flourishing families: but their endeavours are used, and their prayers offered daily, that “their sons may in their youth” be planted and grow up “in the courts of the LORD,” that their daughters may be an ornamental part of God’s spiritual temple, and be fitted in due time to be mothers in Israel, to train up a godly seed for the ensuing generation; that the number of Christians may increase, as the flocks in the fertile pastures of Canaan; that they who labour in the word and doctrine, may be strong in the faith of our Lord Jesus Christ, (Note, 1 Cor. ix. 7-12;) that the good seed of the word may yield a vast increase; that persecutions, heresies, and divisions may be terminated; and that the church may be in peace, and prosper, without any murmurings, envyings, or contentions, to disgrace and weaken the cause of Christianity. These objects may we ever keep in view, that, as one united phalanx, all who love Christ, may oppose the irruption of infidelity and iniquity, and promote the diffusion of truth and righteousness; for “happy are the people, that is in such a case; yea, happy is that people, whose God is the LORD.”

### NOTES.

PSALM CXLV. Title. “Praise from David.” From this psalm to the end of the book, we find unmingled praise and thanksgiving, without one complaint or petition. Probably David composed all these psalms towards the close of his life; when, as the setting sun breaks forth from behind intervening clouds, he shone forth, and set in mild majesty and splendour: anticipating the employment and felicity of heaven, as he approached the mansions of the blessed. (Note, 1 Chr. xxix. 26-28. P. O. 20-30.) The psalm is composed alphabetically, each verse beginning with one of the Hebrew letters, in order, except that *min* is omitted.

V. 1, 2. (Notes, xlv. 1-7. xlvii. 1-9.) The words rendered in these verses, “for ever and ever,” are peculiarly emphatical, and imply *endless duration*, if human language can convey that idea. Accordingly the Septuagint translate



the benefits which they have received, the inheritance prepared for them, and the price paid for their ransom, form their favourite topics. Fain would they



## PSALM CXLVI.

The psalmist resolves to praise God while he had any being, 1, 2. He dissuades from trusting in man, 3, 4. He encourages confidence in God, from a view of his power and goodness, as displayed in all his works, 5-10.

**"PRAISE ye the LORD. \*Praise the LORD, O my soul.**

2 <sup>b</sup>While I live will I praise the LORD : I will sing praises unto my God while I have any being.

3 <sup>c</sup>Put not your trust in princes, *nor* in the son of man, in whom *there is* no <sup>d</sup>help.

4 His <sup>e</sup>breath goeth forth, <sup>f</sup>he returneth to his earth ; in that very day <sup>g</sup>his thoughts perish.

5 <sup>h</sup>Happy is he that *hath* <sup>i</sup>the God of Jacob for his help, <sup>j</sup>whose hope is in the LORD his God ;

6 Which <sup>k</sup>made heaven and earth, <sup>l</sup>the sea, and all that therein is ; which <sup>m</sup>keepeth truth for ever ;

7 Which <sup>n</sup>executeth judgment for the oppressed ;

i xxxix. 7. lxxi. 5. Jer. xvii. 7, 8. 1 Pet. i. 21. k xxxiii. 6. cxxxvi. 5, 6. cxlviii. 5, 6. Gen. i. 1. Jer. x. 11, 12. xxxii. 17. John i. 3. Col. i. 16. Rev. xiv. 7. l xcv. 5. Ex. xx. 11. Job xxxviii. 8-11. Prov. viii. 28, 29. m lxxxix. 2, 33. xxxviii. 3, c. 5. Deut. vii. 9. Dan. ix. 4. Mic. vii. 20. John x. 35. Tit. i. 2. Heb. vi. 18. n ix. 16. x. 14, 15. 18. xii. 5. lxxii. 4. ciii. 6. Prov. xxii. 22, 23. xxxii. 10, 11. Is. ix. 4. Mal. iii. 5.

"make known to all the sons of men his mighty acts," and "the glorious majesty of his kingdom:" that none might any longer refuse submission to so gracious a prince, whose authority is established to all generations. The Lord's condescension likewise excites their liveliest gratitude; he regardeth the mean and the vile; he upholdeth all such as feel themselves falling into sin and misery, and apply to him for help; and he raiseth up all those who are bowed down with conscious guilt, or deep distress. All creatures wait upon him, and are satisfied with meat in due season; and he saith to his believing poor, "Your Father knoweth what things you have need of." (Notes, Matt. vi. 25-32. Luke xii. 32-34.) His justice and purity are always exercised in full perfection, whether he save or punish; yet he most delighteth that sinners should repent and live. He is therefore accessible at all times, and in all places, to the most guilty of our fallen race; and he is high to hear, to pardon, and to save, all who call upon him in truth; so that none who hear the gospel are excluded from its blessings, but profane despisers, careless transgressors, and hypocrites. "For he will fulfil the desire of them that fear him; he will hear their cry, and will help them." And, having taught them to love his name and his holy ways, he will preserve them from the destruction of the wicked, who shall perish for ever. (Note, 1 Pet. i. 1-5.) May we then fear his wrath, and seek his grace; may we love his name, and walk in his ways; then shall we speak from a full heart, whilst our lips utter his praise; and whilst we desire that "all flesh should bless his holy name for ever and ever."

## NOTES.

PSALM CXLVI. V. 1. The Septuagint and the vulgate Latin ascribe this psalm to Haggai and Zechariah; from an opinion, perhaps, that it suited the times of those prophets; when the Jews found little encouragement to trust in the kings of Persia; but when simply trusting in God, they were prospered.—It is, however, far more probable that it was written by David, towards the close of his reign. It begins and ends with the word "Hallelujah." (Note, ciii. 20-22.)

V. 2. (Note, cxlv. 1, 2.) No doubt the following stanza gives the genuine meaning of the psalmist:—

'I'll praise my Maker with my breath;  
And when my voice is lost in death,  
Praise shall employ my nobler powers:  
My days of praise shall ne'er be past  
While life and thought and being last,  
And immortality endures.' (Watts.)

V. 3, 4. If he, who commonly styled himself "the Son of man," had not also been the Son of God, he must have been included in this general dissuasive; but on the contrary, the particulars mentioned in the subsequent part of the psalm, were remarkably verified in him.—Earthly princes, if they have the will, often want the power, even to protect their friends. And should they want neither will nor power to advance them; yet, still all depends upon the breath in their nostrils, which, perhaps, at the very critical moment, goeth forth, they return to their earth; and all the thoughts of those, who hoped to rise by their means, fall into the same grave, and are buried with them for ever. (Bp. Horne.)—How often is this exemplified in this land, by the disappointed expectations of those, who are strongly attached to this or the other eminent statesman, and are confident of preferment from him; but he dies, and their hopes expire with him. (Notes, lxii. 8-10. Is. ii. 22. Jer. xvii. 5-8.)—Thoughts. (4.) "Splendid thoughts."

V. 5. 'He, and he alone, is the truly happy man, who expects help from the mighty God who fed Jacob all his life long. (Gen. xlviii. 15;) who trusts in him that is the Lord of the world, and hath made him his friend so much, that he can call him his God.' (Bp. Patrick.) (Note, lxxxiv. 11, 12.)

V. 6. 'He encourageth the godly to trust only in the Lord, both for that his power (by which all worlds were made and are upheld,) is able to deliver them from all danger; and for his promise's sake, his will is most ready to do it.' (Marg. Ref.)

V. 7. (Notes, x. 14, 15. lxxii. 4-7. ciii. 6-8. Prov. xxii. 2, 3. Is. lxi. 1-3. Zeek. ix. 11, 12. Luke iv. 16-22.)

A. M. 3560.

B. C. 444.

\* Heb. Hallelujah. cv. 45. a ciii. 1, 22. cii. 1. 35. b lxiii. 4. lxvi. 14, 15. cii. 33. cxiv. 1, 2. Rev. vii. 9-17. c lxii. 9. cxviii. 8, 9. Is. ii. 22. xxxi. 3. xxxvi. 6. Jer. xvii. 5, 6. + Or, salvation. d cii. 29. Gen. ii. 7. vi. 17. Job xiv. 10. xvii. 1. xxvii. 3. Dan. v. 23. e x. 3. Gen. iii. 19. Eccl. vii. f Job xiv. 21. xvii. 11. Is. ii. 22. Lam. iv. 20. 1 Cor. ii. 6. g xxxiii. 12. lxxxix. 12. cxlv. 16. Deut. xxxiii. 29. h xlvii. 7. li. lxxxiv. 8. Gen. xxii. 24-29. 1. 17. Ex. iii. 6. i xxxix. 7. lxxi. 5. Jer. xvii. 7, 8. 1 Pet. i. 21. k xxxiii. 6. cxxxvi. 5, 6. cxlviii. 5, 6. Gen. i. 1. Jer. x. 11, 12. xxxii. 17. John i. 3. Col. i. 16. Rev. xiv. 7. l xcv. 5. Ex. xx. 11. Job xxxviii. 8-11. Prov. viii. 28, 29. m lxxxix. 2, 33. xxxviii. 3, c. 5. Deut. vii. 9. Dan. ix. 4. Mic. vii. 20. John x. 35. Tit. i. 2. Heb. vi. 18. n ix. 16. x. 14, 15. 18. xii. 5. lxxii. 4. ciii. 6. Prov. xxii. 22, 23. xxxii. 10, 11. Is. ix. 4. Mal. iii. 5.

which giveth food to the hungry. The LORD looseth the prisoners :

8 The LORD openeth the eyes of the blind : the LORD raiseth them that are bowed down : the LORD loveth the righteous.

9 The LORD preserveth the strangers : he relieveth the fatherless and widow : but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

## PSALM CXLVII.

Exhortations to praise God for the wisdom, power, and goodness displayed in providence, and in the care of his church; and in the changes of the weather, and the revolving seasons; and for giving Israel his word and ordinances, 1-20.

**PRAISE ye the LORD; <sup>a</sup>for it is good to sing praises unto our God; <sup>b</sup>for it is pleasant; <sup>c</sup>and praise is comely.**

2 The LORD doth build up Jerusalem ; <sup>d</sup>he gathereth together the outcasts of Israel.

V. 8. 'This verse was most exactly fulfilled in our Lord Christ, when he came to give salvation to us.' (Bp. Patrick.)—So indeed are all the rest, both in respect of his miracles, and the spiritual blessings of his salvation. (Notes, xi. 7. cxlv. 14. Is. xxix. 17-19. xxxv. 5-7. Matt. xi. 2-6. Acts xxvi. 16-18.)

V. 9. (Notes, i. 4-6. cxlv. 19, 20. Job v. 8-16. Acts xvii. P. O. 1-9. (Marg. Ref.)—Strangers, &c. 'Meaning all that are destitute of worldly means and succour.' (Notes, lxxviii. 5. Deut. x. 18, 19.)

V. 10. 'He assurareth the church, that God reigneth for ever, for the preservation of the same.' (Notes, x. 16. cxlv. 9-13. Is. xii. 4-6. lii. 7, 8. Rev. xi. 15-18.)

## PRACTICAL OBSERVATIONS.

In heaven, when one Hallelujah closes, another commences: and sometimes the believer on earth is so carried above his fears, sorrows, and sins, as to emulate the incessant thanksgivings of "the saints in light."—If we desire to praise the Lord while we live, as our most delightful occupation, we shall certainly praise him "while we have any being," even to all eternity. With these glorious prospects before our eyes, how mean do the pursuits of ambition, or connection with the great, seem to us! and how needful does it appear to dissuade men from this common, but destructive, idolatry! The fickleness, jealousies, selfishness and weakness of man, and the intrigues and cabals of courts, render all dependence on princes delusory, even as to this present world. But were this dependence as stable as it is slippery, the uncertainty of life must expose, to perpetual anxieties and disappointments, all those who confide in such dying patrons. How little then could the friendship of all the princes of the earth do for us, in respect of judgment and the eternal world! "Happy is he," alone, "who hath the God of Jacob for his help, and whose hope is in the LORD his God." He who "made the heaven, and earth, the sea, and all that therein is," cannot want power to bless us; and his goodness is illustrious in every part of his providential government. But lest we should question his love to sinners, or his eternal truth and faithfulness to his word, behold, the God of heaven assumes our human flesh, that he may "become our salvation!" (Notes, Is. xii. 1-3.) The eternal and coequal Son of God becomes "the Son of man!" Not to be without help, as the other children of men are, but to bring effectual help and eternal salvation unto us. And though he expired upon the cross for our sins, and was laid in the grave; yet his glorious and gracious thoughts of love did not then perish, but he arose again to accomplish them; and he reigneth in Zion, her Lord and King, to all generations, to the praise and glory of God the Father; and when we trust in Emmanuel, then our faith and hope are rested on the God of Jacob. (Note, 1 Pet. i. 17-21.) To evince, that he was the Creator and Lord of all, when in his state of humiliation on earth; he rescued those who were oppressed by Satan, and executed judgment on that oppressor; he created food to bestow on the hungering multitudes; he opened the eyes of those who had been born blind; he raised up those who were bowed with disease; and he shewed himself the effectual friend of the widow and of the destitute. But all this was only a specimen and an emblem of what he was doing every day. He still continually proclaims, and grants, "deliverance to the captives, and the opening of the prison to those that are bound," in the chains of sin and Satan. He opens the eyes of our understandings, and raises up those who are bowed down with a load of conscious guilt, or by great distress of soul; he feeds those, who hunger for salvation, with the bread of life; and he is the constant friend of "the poor in spirit," of the destitute and helpless. In short, "he loveth the righteous," and their righteousness is in and from him; "but the way of the wicked he turneth upside down:" and whilst he doeth these things by his grace, his providence ordereth all things for the good of those who trust and love him. Let sinners then flee to him; and let believers rejoice in him, as their gracious and covenanted friend: and as "the LORD shall reign for ever, even our God to all generations," let us without ceasing excite each other to praise his holy name.

## NOTES.

PSALM CXLVII. V. 1, 2. (Notes, xxxiii. 1. lxiii. 5, 6. xcii. 1, 2. cxxxv. 3.) This psalm also is, by the Septuagint, ascribed to Haggai and Zechariah: and indeed many expressions in it favour the supposition, that it was composed as a song of praise for the restoration of the Jews to Jerusalem and their own land.



3 He <sup>h</sup>healeth the broken in heart, and bindeth up their wounds.

4 He <sup>t</sup>telleth the number of the stars: he calleth them all by <sup>t</sup>their names.

5 <sup>G</sup>Great is our Lord, and of great power: <sup>h</sup>his understanding is infinite.

6 The LORD <sup>l</sup>lifteth up the meek: <sup>h</sup>he casteth the wicked down to the ground.

7 <sup>S</sup>Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

8 Who <sup>c</sup>covereth the heaven with clouds, who <sup>p</sup>repareth rain for the earth, who maketh grass to grow upon the mountains.

9 He <sup>g</sup>iveth to the beast his food, and to the young ravens which cry.

10 He <sup>d</sup>elighteth not in the strength of the horse; <sup>h</sup>he taketh not pleasure in the legs of a man.

11 The LORD <sup>t</sup>aketh pleasure in them <sup>t</sup>hat fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; <sup>p</sup>raise thy God, O Zion.

xv. 1, 2. cvii. 21, 22. Ex. xv. 20, 21. Rev. v. 8—10. 1 cxxxv. 7. Gen. ix. 14. 1 Kings xviii. 44, 45. Job xxvii. 8, 9. xxxvii. 27—33. xxxviii. 25—27. Is. v. 6. m lxx. 9—13. civ. 13, 14. Job v. 18. Jer. xli. 22. Joel ii. 23. Am. v. 7, 8. Matt. v. 17. Jam. v. 17, 18. n cv. 27, 28. cxxxv. 25. cxlv. 18. Job xxxviii. 41. Matt. vi. 26. Luke xii. 24. o xxx. 1. xxxvii. 16—18. lxxvii. 2. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

but it seems better suited to the times of Nehemiah, when the walls were rebuilt, and the state re-established, than to the unsettled condition of the newly returned captives, when Haggai and Zechariah prophesied to them. For in their days, it could scarcely be said, that the Lord built up Jerusalem, as he had not then "strengthened the bars of her gates."—(Notes, Neh. i. 3. iii. iv. vi. 15, 16. xii. 27—43. Dan. ix. 25—27. Marg. Ref.)—Outcasts, (2.) (Note, Is. lvi. 8.)—This psalm also begins and ends with "Hallelujah."

V. 3. <sup>H</sup>e comforts us after our long sorrow, which had in a manner broken our hearts;—and hath in some measure repaired our breaches, which like a festering wound, endangered the life of our nation. (Bp. Patrick) (Notes, Job v. 18, 19. Is. i. 5, 6. lxi. 1—3. Hos. vi. 1—3.)

V. 4, 5. <sup>T</sup>hough it seem to man incredible, that God should assemble his church, being so dispersed; yet nothing can be too hard for him, that can number and name all the stars.—This thought naturally arose from the dispersed state of the Jews after the captivity, and was applicable to the Lord's gathering them into their own land. (Am. ix. 9.)—<sup>H</sup>e who does this, (number and name the stars,) cannot be ignorant of the circumstances and situation of his elect. (Bp. Horne.) (Notes, cxxxix. 17, 18. cxlv. 3, 4. Job xi. 7—12. Is. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

V. 6—8. (Notes, cxlv. 14. cxlvi. 8. (Marg. Ref.)—Clouds, &c. 'Clouds look melancholy; yet without them we could have no rain, and consequently no fruit: thus afflictions look black, and dark, and unpleasant; yet from them come those showers that "yield the peaceable fruit of righteousness." (Henry.)—(Notes, lxxv. 9—13. civ. 13—15. cxxxv. 7. 1 Kings xviii. 43—45. Job. v. 8—16. xxxvii. 27—33. Jer. xiv. 19—22.)

V. 10, 11. <sup>W</sup>e need not be afraid though we are of little force, and have no armies of horse and foot to defend us: for the LORD who fights for us hath no need of these, (Neh. iv. 20;) and will not take part with our enemies, because they are superior to us in the strength of their horses, and the nimbleness of their soldiers. But he delights to give those his assistance, who, worshipping him devoutly, fear to offend him; and having no help in themselves, nor any earthly refuge to flee to, depend notwithstanding with a steadfast faith on his infinite mercy. (Bp. Patrick.) (xxxiii. 18. (Note, cxlix. 4. Marg. Ref.)

V. 12—14. The Jews celebrated the dedication of the wall, (when it had been rebuilt, and the gates of it set up, under the pious care of Nehemiah,) with loud and earnest thanksgivings to God; (Notes, Neh. xii. 27—43;) and they were encouraged in future to hope confidently for peace and plenty.—The last clause is literally, "He shall satisfy thee with the fat of wheat." (Notes, Deut. xxxii. 14. Matt. xiv. 15—21.) (Marg. Ref.)

V. 15—18. (Note, 2 Thess. iii. 1—5.) (Marg. Ref.) Till the Lord's time came, all the efforts of the Jews, to recover liberty or prosperity, were as unavailing, as the skill and power of man are, to prevent the effects of frost and snow: but when he gave the command, every heart was speedily disposed to favour them; as the snow and ice melt, and the waters flow, when he sends a thaw, warm sunbeams, and a southern breeze. 'What the sun is to the world, the same is Christ to the church. When the heart of man turns away from him, then darkness succeeds to light; then faith fails, and all its fair productions wither, and the fertilizing streams of charity are frozen to the bottom. But when he sendeth out his word, and bloweth with his Spirit,—then faith revives, the hearts of men are warmed, and their understandings illuminated. (Bp. Horne.) The snow is here compared to "wool," and the ice, to "morsels;" and it is well known that the snow keeps the ground warm, and assists vegetation: so that, perhaps the ice, or hailstones, are compared to "morsels," not only from the solid form which they assume; but because of the nourishing and fertilizing effects which the frost produceth upon the ground.

V. 19, 20. (Notes, lxxviii. 3—5. Deut. iv. 6—8. 32—40. xxxiii. 45. Rom. iii. 1, 2. ix. 4. 5. Eph. ii. 11—13.) The pious Jews, when returned from their dispersions among idolaters, would be more impressed with the value of their

A.M. 2988.

B.C. 1016.

e li. 17. Job v. 18. Is. lvi. 15. lxi. 1. Jer. xxxiii. 6. Hos. vi. 1, 2. Mal. iv. 2. Luke iv. 13. \* Heb. griefs. Is. i. 5, 6. f viii. 3. cxlviii. 3. Gen. xv. 5. Is. xl. 26. g xlviii. 1. xlvii. 1. 5, 6. h xxv. 2. cxxxv. 5. cxlv. 3. Jer. x. 6. xxxii. 17—19. Nah. i. 3. Rev. xv. 3.

† Heb. of his understanding there is no number. xl. 5. cxxxix. 17, 18. Is. xl. 28. Rom. xi. 33.

h xxv. 9. xxxvii. 11. cxlv. 14. cxlvi. 3. cxlviii. 1. Sam. ii. 8. Zeph. ii. 3. Matt. v. 6. Jam. vi. 10. 1 Pet. v. 6.

i iv. 23. lxxvii. 18, 19. cxlvi. 9. 2 Pet. ii. 4—9.

k xlvii. 6, 7. xlviii. 32. xlii. 1—3.

l Kings xviii. 44, 45. Job v. 18. n cv. 27, 28. cxxxv. 25. cxlv. 18. Job xxxviii. 41. Matt. vi. 26. Luke xii. 24. o xxx. 1. xxxvii. 16—18. lxxvii. 2. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

k xlvii. 6, 7. xlviii. 32. xlii. 1—3.

l Kings xviii. 44, 45. Job v. 18. n cv. 27, 28. cxxxv. 25. cxlv. 18. Job xxxviii. 41. Matt. vi. 26. Luke xii. 24. o xxx. 1. xxxvii. 16—18. lxxvii. 2. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

k xlvii. 6, 7. xlviii. 32. xlii. 1—3.

l Kings xviii. 44, 45. Job v. 18. n cv. 27, 28. cxxxv. 25. cxlv. 18. Job xxxviii. 41. Matt. vi. 26. Luke xii. 24. o xxx. 1. xxxvii. 16—18. lxxvii. 2. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

f xlviii. 11—14. li. 18. cxxxv. 2. Neh. iii. 1, 3. &c. vi. 1. vii. 1. xii. 30. Luke ii. 8, 9. iv. 12. Dan. ix. 25. u cxv. 14, 15. cxviii. 3—6. cxlix. 12. Is. xlv. 3—5. Jer. xxx. 19, 20. Zech. viii. 3. Luke xix. 42—44. † Heb. Who maketh thy border peace. x. cxv. 14, 15. 6. Lev. xxvi. 6. 1 Chr. xxii. 9. Is. ix. 6, 7. ix. 17, 18. lxxvi. 12. Zech. ix. 5. y cxxxii. 15. Deut. viii. 7, 8. Ez. xxvii. 17.

§ Heb. fat of wheat. lxxxi. 26. marg. Deut. xxxii. 14.

z xxxiii. 9. cvii. 20, 25. Job xxxiv. 29. xxxvii. 12. Jonah i. 4. Matt. viii. 8, 9. 13.

a lxxviii. 11. 2 Thess. iii. 1. Marg.

b xlviii. 8. Job xxxvii. 6. c Job xxxvii. 9, 10. xxxviii. 29. Is. lv. 10. d lxxviii. 47, 48. Ex. ix. 23—25. Josh. x. 11. Job xxxvii. 22, 23. f 15. Job vi. 16, 17. xxxvii. 17. g lxxvii. 5. ciii. 7. Deut. xxxii. 2—4. Marg. iv. 4. Rom. iii. 2. ix. 4. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

a lxxviii. 11. 2 Thess. iii. 1. Marg.

b xlviii. 8. Job xxxvii. 6. c Job xxxvii. 9, 10. xxxviii. 29. Is. lv. 10. d lxxviii. 47, 48. Ex. ix. 23—25. Josh. x. 11. Job xxxvii. 22, 23. f 15. Job vi. 16, 17. xxxvii. 17. g lxxvii. 5. ciii. 7. Deut. xxxii. 2—4. Marg. iv. 4. Rom. iii. 2. ix. 4. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

a lxxviii. 11. 2 Thess. iii. 1. Marg.

b xlviii. 8. Job xxxvii. 6. c Job xxxvii. 9, 10. xxxviii. 29. Is. lv. 10. d lxxviii. 47, 48. Ex. ix. 23—25. Josh. x. 11. Job xxxvii. 22, 23. f 15. Job vi. 16, 17. xxxvii. 17. g lxxvii. 5. ciii. 7. Deut. xxxii. 2—4. Marg. iv. 4. Rom. iii. 2. ix. 4. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

a lxxviii. 11. 2 Thess. iii. 1. Marg.

b xlviii. 8. Job xxxvii. 6. c Job xxxvii. 9, 10. xxxviii. 29. Is. lv. 10. d lxxviii. 47, 48. Ex. ix. 23—25. Josh. x. 11. Job xxxvii. 22, 23. f 15. Job vi. 16, 17. xxxvii. 17. g lxxvii. 5. ciii. 7. Deut. xxxii. 2—4. Marg. iv. 4. Rom. iii. 2. ix. 4. 2 Tim. iii. 15—17. \* Heb. words. Ex. xx. 1, &c. Deut. iv. 12, 13. Marg. v. 22. h Ex. xxi. xxxii. 19, &c. Prov. xxi. 31. Is. xxxi. 1. Hos. i. 7. p 1 Sam. xvi. 7. 2 Sam. i. 23. li. 18. xxxiii. Ex. lvi. 11. q xxxv. 27. cxlix. 4. Prov. xi. 30. xxxi. 1. Pet. iii. 4. r xxxiii. xl. 25—31. Am. v. 7—9. Rom. xi. 33—36.)

sacred oracles, and other special advantages, than they were who had never witnessed such scenes of darkness and ignorance.—This psalm also begins and ends with Hallelujah.

## PRACTICAL OBSERVATIONS.

The display of the glory of the Divine perfections was intended in all the works of God; (Notes, Pron. xvi. 4. Eph. i. 9—12;) and to celebrate his praises forms the most suitable return for his benefits, of which we are capable. It is therefore both reasonable and acceptable, pleasant and becoming, for us to abound in this blessed work; 'which is the offspring of gratitude, and the expression of love; the elevation of the soul, and the antepast of heaven; its own reward in this life, and an introduction to the felicity of the next.' (Bp. Horne.)—The continued care of God over his chosen city, and in gathering his people Israel from their various captivities and dispersions, to dwell and worship at Jerusalem, were emblems of his care of his church, the city of the living God; of his gathering poor outcast sinners by his grace, to dwell there on earth; and of his bringing them all at length to his holy habitation in heaven.—The contrast between the *majesty* and the *mercy* of our God, should never be overlooked. Whilst <sup>h</sup>he telleth the number of the stars, <sup>h</sup>he condescendeth to hear the poor broken-hearted sinner, and to heal by his consolations the wounded spirit. His greatness, power, and wisdom are infinite; and he displays his justice in crushing to the earth the haughtiest and mightiest rebels: yet he lifteth up the meek from their dejection and abject misery, to the comfort of his favour here, and to the throne of glory hereafter. He provides for all creatures, by means worthy of himself; and whilst he "feeds the young ravens who cry unto him," he gives a pledge that he will not leave destitute his praying people. He delighteth not in those things in which sinners confide and glory: but his delight is in them who conscientiously fear and serve him, hoping in his mercy alone for pardon and acceptance. (Note, Jer. ix. 23, 24.) These are the inhabitants of Zion, who praise his name: he is their protector, and will bless them, and their children, with spiritual peace and abundant supplies of every good thing; whilst they who trust in chariots and horses, or in their own agility, strength, wisdom, courage, or righteousness, will sink into penury, misery, and contempt.—When the Lord speaks, all nature prepares for prompt obedience. At his command the snow and the hoar-frost irresistibly cover the earth; nothing can withstand his piercing and congealing cold; the rivers are arrested in their course, and the works of men are suspended; nor can any human power remove the obstruction. But JEHOVAH again gives the word—the gentler breezes blow, the snow and ice melt, the waters flow, and all reverts to its former course. Let us then consider how unable we are to stand before the indignation of the Lord: let us be thankful that he moderates the continuance of the winter, and renders it useful to the earth: let us bless him, if abundance of all things needful renders us free from the miseries which many suffer during that inclement season; and let us learn to contribute liberally to their relief. Let us also expect from his power things impracticable to all others. He can comfort and sanctify, when every human effort hath proved unsuccessful: he can soften and melt the most obdurate heart; and bring the rich and great into his church, though that is more difficult than for a camel to go through the eye of a needle. (Notes, Matt. xix. 23—26. Jam. i. 9—11.) Whilst therefore we remember with gratitude, that he hath shewed his word unto us, and favoured us with his statutes and judgments, as he did Jacob of old; whilst we are watchful not to abuse these privileges to our deeper condemnation, and study to shew forth his praises in our holy lives, let us also pity, hope, and pray for those who are not so dealt with, and who have not known his judgments; for the Lord is able to remove every obstruction to their conversion, that all nations may join in his solemn worship, and praise him as the God of Israel.

## NOTES.

PSALM CXLVIII. V. 1, 2. (Notes, ciii. 20—22. Job xxxviii. 4—7. Luke ii. 8—14. Rev. iv. 6. 11. v. 11—14. xix. 1—6.) 'From the heavens and those



2 Praise ye him, <sup>b</sup>all his angels: praise ye him, <sup>a</sup>all his hosts.

3 Praise ye him, <sup>d</sup>sun and moon: praise him, all ye stars of light.

4 Praise him, <sup>e</sup>ye heavens of heavens, and <sup>f</sup>ye waters that <sup>be</sup> above the heavens.

5 Let them praise the name of the LORD: <sup>g</sup>for he commanded, and they were created.

6 He <sup>h</sup>hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD <sup>i</sup>from the earth, <sup>j</sup>ye dragons, and all deeps:

8 <sup>k</sup>Fire, and hail; snow, and vapour; <sup>l</sup>stormy wind fulfilling his word:

9 <sup>m</sup>Mountains, and all hills: fruitful trees, and all cedars:

10 <sup>n</sup>Beasts, and all cattle; creeping things, and <sup>o</sup>flying fowl:

11 <sup>p</sup>Kings of the earth, and all people; princes, and all judges of the earth:

12 Both <sup>q</sup>young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: <sup>r</sup>for

xxviii. 23-37. Is. lxvii. 16. Joel ii. 30. Am. vii. 4. Rev. xvi. 8, 9, 21. m cviii. 25-29. Ex. x. 13, 19. n lxxv. 12, 13. xcvii. 11-13. xcviii. 4. Job xxxviii. 7-9. cxi. 3-7. Is. xliii. 11. xlv. 23. xlix. 13. lvi. 12. lxv. 1. Ez. xxxvi. 1, &c. o l. 10, 11. cii. 22. cl. 6. Gen. i. 20-25. \* Heb. birds of wing. Gen. vii. 14. marg. Ez. xlvii. 23. p ii. 10-12. xlii. 27-29. lxi. 1-4. lxxviii. 31, 32. lxxix. 10, 11. lxxxvi. 9. cil. 15. cxxxix. 4, 5. Prov. viii. 15, 16. Is. xlix. 23. lx. 3. Rev. xli. 24. q viii. 2. lxxviii. 25. Jer. xxxi. 13. Zech. ix. 17. Phil. iii. 8.

unutterable heights, where hosts of immortal spirits, admitted to the sight of their King, enjoy unfading pleasures, the song is to begin. And when the strain is thus set by the celestial part of the choir, it is to be taken up and echoed back, by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them, in the great work of glorifying their Creator.' (Bp. Horne.)

V. 3. (Notes, Ps. xix. 1-6.) 'The material heavens, with the luminaries placed in them, &c.; by their splendour and their influences, all regulated according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their obedience in our lives.' (Bp. Horne.)—(Marg. Ref.)

V. 4, 5. (Notes, l. 4-6. lxxxix. 5. Gen. i. 1-10. Jer. x. 9-15. Marg. Ref.)

V. 6. (Notes, civ. 6-9. Gen. viii. 20-22. Job xxxviii. 4-11. Is. liv. 6-10.)

V. 7-12. From the earth. The preceding praises were to be rendered from the heavens above; the following from the earth beneath. (Marg. Ref.)—'Dragons;' whales and other sea monsters. (Notes, lxxiv. 13-17. civ. 25, 26. Gen. i. 20-25.)

V. 13. 'Let them praise the incomparable wisdom, goodness, and power of the Lord...whose most excellent majesty infinitely surpasses all, that the earth or the heavens can tell us of him.' (Bp. Patrick.)—It ought not to pass unnoticed, that this verse is future. 'They shall praise,' &c.; and may be considered as a prediction of that time, when 'the earth shall be full of the glory of the LORD, as the waters cover the sea.' (Note, Hab. ii. 12-14.)

V. 14. The horn, &c. Or, 'He will exalt a horn for his people:—' 'He hath raised up for us a horn of salvation, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began.' (Note, Luke i. 67-75.)—'He hath set over us a powerful prince, for the defence and safety of his people; whose fame he hath hereby raised to the highest pitch of honour.' (Bp. Patrick.) But David was only a shadow of him, who is 'a Light to lighten the Gentiles, and the glory of his people Israel.' (Note, Luke ii. 25-32. Marg. Ref.)—This psalm also opens and concludes with 'Hallelujah.'

#### PRACTICAL OBSERVATIONS.

Every effort of the zealous believer to praise the Lord, causes his boundless excellencies to unveil themselves more fully to his enraptured, admiring, thankful heart: and thus he becomes more and more conscious of his inability to praise his God in a suitable manner. He therefore rejoices to reflect, that there are innumerable hosts of angels before the throne, in the heights of heaven, who are able to praise him in more exalted strains: and though they need no incitement, yet his desire that God should be worthily glorified, will make him ready to call on them to proceed in their lofty adorations: and he would wish, if it were possible, that the sound of their praises might be heard on earth, and echoed back in responsive chorus by all its inhabitants. Indeed, all the works of God, above and below, (fallen rational creatures excepted,) without our exhortations, do in their way proclaim the Creator's praise; and it is worthy of notice, that men, who do not praise the Lord and obey his command, are more ungovernable than the monsters of the deep, than the raging sea itself, than the stormy wind, or the devouring flame!—But how desirable would it be, if kings of the earth, and all princes, nobles, and rulers would count it their honour to lead the chorus of praise to the Lord, and use all their authority in promoting his glory! and if all people would unite in this service! How reasonable and becoming would it be, for 'young men and maidens,' to employ the fire and vigour of their active spirits, and to seek their pleasure and joy, in doing the will and celebrating the praises of the Lord: and for the aged to shew that they

b ciii. 20, 21. Job xxxviii. 7. Is. vi. 2-4. Ez. iii. 12. Rev. v. 11-13.

c Gen. ii. 1. d viii. 1-3. xix. 1-6. lxxxix. 36. 37. cxxxvi. 7-9.

e Gen. i. 14-16. viii. 22. Deut. iv. 19. Jer. xxxiii. 20.

f cxxiii. 6. 1 Kings viii. 27. 2 Cor. xii. 2.

g civ. 3. Gen. i. 7. vii. 11. g. xxi. 6-9. xxi. 5. Gen. i. 1, 2, 6. Jer. x. 11-13. Am. ix. 6. Rev. iv. 11.

h lxxxix. 37. xlii. 1. cxix. 90, 91. Job xxxviii. 10, 11. 33. Prov. viii. 27-29. Is. liv. 9. Jer. xxxi. 35, 36. xxxiii. 25.

i See on l. k lxxiv. 13, 14. civ. 25, 26. Gen. i. 21. Job xli. 1, &c. Is. xxxvii. 1. xliii. 20, 11, 9, 10.

l cxxvii. 15-18. Gen. xiv. 24. Ez. ix. 23-25. Lev. x. 2. Num. xvi. 35. Josh. x. 11. Job xxxvii. 2-6.

m cviii. 25-29. Ex. x. 13, 19. n lxxv. 12, 13. xcvii. 11-13. xcviii. 4. Job xxxviii. 7-9. cxi. 3-7. Is. xliii. 11. xlv. 23. xlix. 13. lvi. 12. lxv. 1. Ez. xxxvi. 1, &c. o l. 10, 11. cii. 22. cl. 6. Gen. i. 20-25.

\* Heb. birds of wing. Gen. vii. 14. marg. Ez. xlvii. 23. p ii. 10-12. xlii. 27-29. lxi. 1-4. lxxviii. 31, 32. lxxix. 10, 11. lxxxvi. 9. cil. 15. cxxxix. 4, 5. Prov. viii. 15, 16. Is. xlix. 23. lx. 3. Rev. xli. 24. q viii. 2. lxxviii. 25. Jer. xxxi. 13. Zech. ix. 17. Phil. iii. 8.

r viii. 1. 9. xcix. 3, 4, 9. Cant. v. 9, 16. Is. vi. 3.

+ Heb. exalted. 1 Chr. xxix. 11. Is. xlii. 4. xxxiii. 5. Matt. vi. 13.

s lvii. 5. lxxii. 19. cviii. 4. cxlii. 4. Eph. iv. 10. 1 Pet. iii. 22.

t lxxv. 10. lxxxix. 17. xci. 10. cxii. 9. 1 Sam. ii. 1. Luke i. 32.

u cxlv. 10. cxlix. 9. Luke ii. 32. Rev. v. 8-14.

x Ex. xv. 5, 6. Deut. iv. 7. Bph. ii. 13, 19. 1 Pet. ii. 9.

\* Heb. Hallelujah. cxlvii. 1. a xxxiii. 3. xevi. 1. xcviii. 1. cxlv. 9. Is. xlii. 10. Rev. v. 8.

b xxii. 22, 25. lxxvii. 26. lxxxix. 5. cxl. 1. cxvi. 18. Heb. ii. 12. c. 1-3. cxxxix. 4, 5. Deut. vii. 6, 7. xii. 7. 1 Sam. xii. 22. Job xxxv. 10.

d Is. lv. 3. d. Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

e Ex. xv. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11-21.

1 Sam. xii. 22. Job xxxv. 10. Is. lv. 3.

d Is. lii. 7. lxii. 11, 12. Joel ii. 23. Zech. ix. 9.

Matt. xxi. 5. xxv. 34. Luke xix. 27, 35. John xix. 15, 16-22. Phil. iii. 3. Rev. xix. 6. + Or, with the pipe. cl. 4. Marg. c. Ex. xv. 20. Judg. xii. 34. 2 Sam. vi. 16. Jer. xlii. 13. lxxxi. 2. cxxxvii. 2-4. cl. 3-5. 1 Chr. xv. 28, 29. xvi. 42. xxv. 6. 2 Chr. xxxix. 35. Ezra iii. 10. g xxi. 8. xxxv. 27. cxlvii. 11. Prov. xi. 20. Is. lxii. 4, 5. Jer. xxxii. 41. Zeph. iii. 17. h xc. 17. cxxxix. 16. Is. lxi. 1-3. 10. Heb. xlii. 10. 1 Pet. iii. 4, v. 5. Rev. vii. 14. i xliii. 1. cxlvii. 15. cxlv. 10. Rom. v. 2. 1 Pet. i. 8. k xlii. 8. lxlii. 5, 6. xlii. 2. Job xxxv. 10. l xevi. 4. Neh. ix. 5. Dan. iv. 17. Rev. xix. 6. m Heb. cxlvii. 8, 9. Num. xxxi. 2, 3. Judg. v. 23. 1 Sam. xv. 2, 3, 18-23. Zech. ix. 13-16. xiv. 17-19. Rev. xix. 11



8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: 'this honour have all his saints. Praise ye the LORD.

## P S A L M C L.

Repeated calls to praise God for his glorious excellencies and mighty acts, with all kind of musical instruments, and the concurrence of all that breathe, 1-6.

**P**RAISE ye the LORD. 'Praise God in his sanctuary: praise him in the firmament of his power.

<sup>a</sup> xxix. 9. lxxi. 13-16. cxvi. 18. 19. cxviii. 15. 20. cxxxiv. 2. Dan. xii. 3.

<sup>b</sup> Gen. i. 6-8. Ez. i. 22-26. x. 1.

A. M. 2888.

B. C. 1015.

<sup>c</sup> Josh. x. 25, 24. xii. 7. Judg. i. 8. 7. <sup>d</sup> xxviii. 1. 2. Deut. vii. 1. 2. xxix. 12. 13. Rev. xiv. 14-16. <sup>e</sup> cxviii. 14. 1 Cor. vii. 2. 3. Rev. iii. 21.

P S A L M C L.

<sup>f</sup> Heb. Hallelu-  
jah. cxlix. 1.

<sup>g</sup> Ez. i. 22-26. x. 1.

<sup>e</sup> cxviii. 14. Rev. xiv. 14.

<sup>f</sup> xxviii. 1. 2. Deut. iii. 24. Jer. xxxiii. 17-19.

<sup>g</sup> lxxxi. 2. 3. cxviii. 14. Num. x. 10. 1 Chr. xv. 24, 28. xvi. 42.

<sup>h</sup> Or. cornet.

<sup>i</sup> xxviii. 2. xlii. 3. cxviii. 2. cxlix. 3.

<sup>j</sup> Ez. xv. 20.

<sup>k</sup> Job xxx. 31.

2 Praise him 'for his mighty acts: praise him according to his excellent greatness.

3 Praise him 'with the sound of the 'trumpet: praise him with 'the psaltery and harp.

4 Praise him 'with the timbrel and 'dance: praise him with 'stringed instruments and 'organs.

5 Praise him upon 'the loud cymbals: praise him upon the high sounding cymbals.

6 'Let every thing that hath breath praise the LORD. Praise ye the LORD.

<sup>2</sup> Or. pipe. cxlix. 3. <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>11</sup>



# THE BOOK OF PROVERBS.

Immediately after the prophetic and devotional compositions of David, we enter on the writings of his son Solomon, whose character and actions have already been considered. In the sacred historian's account of Solomon's extraordinary wisdom and knowledge, it is said, that "he spake three thousand proverbs, and his songs were a thousand and five; and he spake of trees, from the cedar-tree that is in Lebanon, even to the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." (1 Kings iv. 32, 33.) No more, however, has been preserved of his writings, than the books of Proverbs, Ecclesiastes, and Canticles, or Solomon's Song; (except a few psalms which seem to have been composed by him:) these alone, it is probable, being calculated for the religious instruction of mankind, and sufficient for the purpose of attractive variety, in a revelation, the whole of which was intended, by the wisdom of God, to be distinguished, and adapted to general usefulness, by comprehensive brevity. In respect of the book before us, we may suppose, that the selection contained in it was made in part by Solomon himself, in his old age, from his other works; and the rest by the men of Hezekiah, namely, those prophets whom that pious prince consulted; and among these were Hosea and Micah, and especially Isaiah. We may therefore assuredly conclude, that it was conducted under the superintending inspiration of the Holy Spirit. Indeed, the express quotations from this book, or most evident references to it, in the New Testament, constitute the fullest proof that our Lord and his apostles considered it, not merely as the work of a very wise man, but as a part of the oracles of God. For satisfaction on this point, let the reader compare the following passages. (iii. 11, 12. with Heb. xii. 5, 6.—iii. 34. with Jam. iv. 6. and 1 Pet. v. 5.—x. 12. with Jam. v. 20. and 1 Pet. iv. 8; xxv. 6, 7. with Luke xiv. 8, 10.—xxv. 21, 22. with Rom. xii. 20.—and xxvii. 1. with Jam. iv. 13.) Many more evident references might be shewn; but these are sufficient for the purpose.—The original name of this book is *Mesalim*, which seems to signify *authoritative maxims*, or maxims of high estimation and authority: and a great part of it is made up of detached aphorisms, containing most important practical instruction. —'The proverbs generally consist of two sentences, joined in a kind of antithesis, the second being sometimes a reduplication, sometimes an explanation, and sometimes an opposition' (or contrast) 'to the sense of the first. This style of composition produces great beauty in many other parts of Scripture, where it is employed for poetical arrangement.'—'The wisdom of all ages, from the highest antiquity, has chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained; and which circulate in society as useful principles, to be unfolded and applied as occasion may require.'—'Solomon's Proverbs are so justly founded on the principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as the rules for the direction of our conduct, in every condition and rank of life.' (Grey.)—'It was usual for wise men of old, when their observation lighted upon any thing that might prove beneficial in common life, to reduce it immediately, and contract it into some short sentence....The great antiquity of this sententious way of speaking is apparent enough from the passage of David's, "As saith the proverb of the ancients, Wickedness proceedeth from the wicked." (1 Sam. xxiv. 13.) (Bp. Patrick.)—Indeed, such short maxims, comprehending much instruction in few words, and carrying their own evidence with them, are well suited to direct the conduct, without overburdening the memory, or perplexing the mind with abstract reasonings; and there are in all countries old proverbs, or common sayings, which have great authority and influence on the opinions and actions of mankind. Such maxims, however, want their proper basis, namely, the sanction of a divine original; and being generally the mere result of worldly prudence, are too often calculated to impose on the judgment, and mislead those who are directed by them. But the proverbs of this book are not only far more ancient than any others extant in the world; but they have also received a divine imprimatur, and are infallible rules to direct our conduct in every circumstance of human life: and we shall perceive the meaning and utility of them, in proportion to our experience in true religion, our acquaintance with our own hearts and with human nature, and the extent and accuracy of our observation on the characters and affairs of men.—It has also been made evident by the learned, that several persons among the heathen, who acquired reputation by framing or collecting proverbs, enriched their works from the treasury before us, nay, drew from it their most valuable materials. It would be unreasonable to expect direct prophecies in a composition of this nature: and though we shall not lose sight of Christ, and his truths and precepts, we should by no means endeavour to find out the peculiar doctrines of the Gospel, in every part of the book. These must be learned from those portions of Scripture which treat more expressly on them: and having our hearts enlivened in communion with God, by meditation on those devotional exercises which we have just closed, we may here be instructed how "to walk in wisdom towards them that are without;" to live in this evil world without being entangled or polluted by it; and to pursue our eternal interests, and our present peace and holiness, in connection with the honour of God, and the benefit of the church and of the world; so that it would be very useful for those, who can command their time, at some stated season every day, to read, and deliberately consider, a few of these maxims, with reference to their own conduct in the various affairs in which they are concerned.—The book seems not to have been all written at any one period of Solomon's life, but from time to time as circumstances occurred. It is however, probable, that the first nine Chapters were framed, as an introduction to the whole, towards the close of his days. This is reckoned the first part of the book, or the preface to it. The second part extends from the beginning of the tenth chapter, to the seventeenth verse of the twenty-second; and more strictly speaking contains the Proverbs. In the third part, which reaches to the end of the twenty-fourth chapter, the sacred writer again addresses his son or scholar, as present, with more connected exhortations.—The fourth part consists of Proverbs collected by the men of Hezekiah, and reaches to the end of the twenty-ninth chapter. And the last two chapters, which bear the names of Agur and Lemuel, are regarded as the fifth part, and will be considered more properly, in the exposition.—There can be no doubt, but the whole, or the greater part, of the book is a poetical composition: yet, the nature and rules of Hebrew poetry are at present so little understood, that every attempt to alter the original, or to interpret its meaning, by reasons deduced from the metre, must to the serious mind be entirely unsatisfactory.

## CHAP. I.

The title and subject of the book, 1—6. Exhortations to fear God, and obey parents, 7—9. Dissuaves from the company of the wicked, 10—19. Wisdom's address to sinners, 20—28. She complains of being despised, and denounces the doom of her despisers, 29—32; and shews the security of her disciples, 33.

**T**HE "proverbs of Solomon, the son of David, king of Israel:

2 To 'know wisdom and instruction; to perceive the words of understanding;

xvii. 16. Deut. iv. 5, 6. 1 Kings iii. 9—12. 2 Tim. iii. 15—17.

A. M. 3004.

M. C. 1090.

a x. i. xxv. 1.  
1 Kings iv. 31.  
32. Ec. xii. 9.  
John xvi. 25.  
b 2 Sam. xii. 24.  
25. 1 Kings ii.  
12. 1 Chr. xxii.  
9. xxviii. 5.  
c xxix. 23.  
c iv. 5—7. vii. 4.  
viii. 5. xvi. 16.  
xvii. 16.

d ii. 1—9. viii. 10.  
11. Job xxii. 22.  
\* Heb. *equities*.  
1 Kings iii. 28.  
e 22. 23. viii. 5.  
ix. 4—6. Ps. xix.  
7. cxix. 130. Is.  
xxxv. 8.  
f vii. 2. &c. 24.  
viii. 17. 32. Ps.  
xxxix. 11. cxix.  
9. Ec. ix. 10. xii. 1. 2 Tim. ii. 22. Tit. ii. 6.  
Ps. cxix. 98—100. 1 Cor. x. 15. h 1 Sam. xxv. 32, 33. 2 Chr. xxv. 16.

3 To 'receive the instruction of wisdom, justice, and judgment, and \*equity.

4 To give 'subtily to the simple, 'to the young man knowledge and 'discretion.

5 A 'wise man will hear, and will increase learning; and 'a man of understanding shall attain unto wise counsels:

correct them if he hath been misled; and to make him understand when good advice is given him; nay, to be able to give it to others. For they will furnish him with the most excellent notions; and make him capable to understand things of the highest concernment; both as to be just and good in all private transactions; and in public trusts and offices to judge and act according to right

## NOTES.

CHAP. I. V. 1—4. 'This book contains some notable and very useful sayings of that wise prince, king Solomon, the son of devout king David... The scope of them is to make a man know what it is to be truly wise, and to instruct him how to avoid those errors which men are apt to fall into, or to



A. M. 3004.

B. C. 1000.

6 To understand 'a proverb, and 'the interpretation; 'the words of the wise, and their 'dark sayings.

7 ¶ The 'fear of the LORD is the 'beginning of knowledge: 'but fools despise wisdom and instruction.

8 'My son, 'hear the instruction of thy father, and forsake not the law of thy mother:

9 For 'they shall be 'an 'ornament of grace unto thy head, and chains about thy neck.

10 ¶ My son, 'if sinners entice thee, consent thou not.

11 If they say, Come with us, 'let us lay wait for blood, 'let us lurk privily for the innocent without cause:

12 Let us 'swallow them up alive 'as the grave; and 'whole, as those that go down into the pit:

13 We 'shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us: let us all have one purse:

¶ Heb. adding. r Gen. xli. 42. Cant. i. 10. iv. 9. Is. iii. 19. Ez. xvi. 11. Dan. v. 7. 16. 29. v. 11. 21-23. xlii. 20. xx. 19. Gen. xxxix. 7-13. Judg. xvi. 16-21. Ps. i. 19. Rom. xvi. 18. Eph. v. 11. t 16. xii. 6. xxx. 14. Ps. lvi. 6. lxi. 5, 6. Jer. v. 26. Mic. vii. 2. Acts xlii. 15. xxv. 3. u 18. Ps. x. 8-10. xvii. 12. xxxv. 7. Jer. xi. 19. xviii. 18-20. Matt. xxvi. 3. 4. John xv. 25. x Ps. xxxv. 25. lvi. 1, 2. lvii. 3. cxxix. 3. Jer. li. 34. Lam. ii. 5. 6. Mic. iii. 2. 3. y Ps. v. 9. Rom. iii. 13. z Num. xvi. 30-33. xxvi. 10. Ps. xxviii. 1. cxliii. 7. a 19. Job xxiv. 2, 3. Is. x. 13, 14. Jer. xxii. 16, 17. Nah. ii. 12. Hab. ii. 9. Luke xii. 15. 1 Tim. vi. 9, 10. Rev. xviii. 9-16.

i Matt. xlii. 10-17. 51, 52. Mark iv. 11. 34. Acts viii. 30, 31.

\* Or, an eloquent speech.

k Ec. xii. 11. l Ps. xlix. 4. lxxviii. 2. Matt. xlii. 34, 35. Heb. v. 14. 2 Pet. iii. 16.

m ix. 10. Job xxvii. 22. Ps. cxi. 10. cxii. 11. Ec. xii. 13.

¶ Or, the principal part.

n 22. 29. iv. 9. 12. 13. xv. 5. xviii. 2. John iii. 18-21. Rom. i. 28.

o 10. 15. ii. 1. i. 1. vii. 1. Matt. ix. 2. 22. p iv. 1-4. v. 1. 2. vi. 20. xxx. 17.

xxi. 1. Lev. xix. 3. Deut. xxi. 18-21. i Sam. ii. 25. 2 Tim. i. 5.

q iii. 22. iv. 9. vi. 20, 21. 1 Tim. ii. 9, 10. 1 Pet. iii. 3, 4.

b iv. 14. 15. ix. 6. xii. 20. Ps. i. 1. xxvi. 4, 5. 2 Cor. vi. 17. c iv. 27. v. 8. Ps. cxix. 101. Jer. xiv. 10.

d iv. 16. vi. 18. Is. lix. 7. Rom. iii. 15.

e vii. 23. Job xxxv. 11. Is. i. 3. Jer. viii. 7.

§ Heb. eyes of every thing that hath a wing.

f v. 22. 23. ix. 17. 18. xxviii. 17. Esth. vii. 10. Ps. vii. 14-16.

ix. 16. 19. 23. Matt. xxvii. 4, 5.

g xxiii. 3. 4. 2 Sam. xviii. 11-13.

2 Kings v. 20-27. Jer. xxii. 17-19. Mic. ii. 1-3. iii. 10-12.

h Ps. iii. 19. 20. 1 Tim. iii. 3. vi. 9, 10.

Jam. v. 1-4. 2 Pet. ii. 13-16. Acts vi. 19, 20. Ec. v. 13.

¶ Heb. Wisdoms, that is, excellent wisdom.

Matt. xlii. 34. Luke xi. 49. 1 Cor. i. 24. 20. Col. ii. 5. i viii. 1-5. John vii. 37.

k ix. 3. Matt. x. 27. xlii. 2. John xviii. 20, 21. Acts v. 20. 1 vi. 8. Ex. x. 5. xvi. 28. Num. xiv. 27. Matt. xvii. 17.

m vii. 7. ix. 4-6. 16-18. Ps. xciv. 8. Matt. ix. 13. ix. 29, 30. xlii. 37.

Luke xiv. 22. Rev. xxii. 17. n iii. 34. xiv. 6. xv. 12. xix. 29. xxi. 11. Job xxiv. 7. Ps. i. 1.

o 7. 29. v. 12. John iii. 20. p Is. lv. 1-3. 6, 7. Jer. iii. 14. Ez. xviii. 27-30.

xxiii. 11. Hos. xiv. 1. Acts iii. 19. xxvi. 20. q 25. 30. v. 23. x. 17. xii. 1. Ps. cxli. 5.

r Is. xxxii. 15. xlv. 3. Joel ii. 28. Zech. xii. 10. Luke xi. 13. John vii. 36, 37.

Rev. iii. 36-38. Rev. iii. 16-18.

15 My son, 'walk not thou in the way with them; 'refrain thy foot from their path:

16 For 'their feet run to evil, and make haste to shed blood.

17 (Surely 'in vain the net is spread in the 'sight of any bird.)

18 And they 'lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of 'every one that is greedy of gain; 'which 'taketh away the life of the owners thereof.

20 ¶ 'Wisdom 'crieth without; she uttereth her voice in the streets;

21 She 'crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 'How long, 'ye simple ones, will ye love simplicity? and 'the scornors delight in their scorning, and 'fools hate knowledge?

23 'Turn you at 'my reproof: 'behold, I will pour out my spirit unto you, I will make known my words unto you.

and equity. The most unskilful persons may here learn to be circumspect and wary; and they who are childish, to behave with prudence and discretion.' (Bp. Patrick.)

V. 5. The Septuagint translation of this book is allowed to be very faulty; yet this verse is rendered in it with great energy. 'Which (instructions) a wise man hearing, will be wiser; and the man of understanding shall possess government; 'the talent for governing, or the authority of a governor.

V. 6. Dark sayings. (Note, Ps. lxxviii. 2.) The word signifies *riddles*, or *enigmas*, which of old were used, not for amusement, but to impress important instructions the more deeply on the minds of those who studied to unriddle them.

V. 7. (Note, Ps. cxi. 10.) 'There is not such a wise instruction to be found in all their books, (those of the most admired pagan writers,) as the very first of all in Solomon's, "The fear of the LORD is the beginning of wisdom;" without which men are but fools, and, having no regard to their Creator, will despise the wisest instructions.' (Bp. Patrick.)

V. 8. Perhaps Solomon meant to address himself to his son Rehoboam, exhorting him to regard the instructions and rules, which he had received in his education, as most ornamental to him. It is, however, a general exhortation to young persons to receive the instructions, and submit to the authority, of their parents, as the surest method, in subserviency to the fear of God, of obtaining the esteem and respect of all wise men.—The appellation "my son," may also be considered as the language of that authority and affection, which should unite in a public teacher of religion.—'And not only hearken to thy father, when he teaches thee to fear God; but let thy mother's commands be a law unto thee, especially when she bids thee observe the directions of thy public instructors. The second step to wisdom is, next to God, to bear great reverence to parents, both natural and spiritual; to God's ministers, to whom, if children be not bred to give a great regard, they seldom prove virtuous.—It is very observable how much human laws differ from the divine: the former generally only providing that due regard be given by children to their fathers, but taking no notice of mothers. But God in his law takes care to preserve a just reverence both to father and mother equally.' (Bp. Patrick.)

V. 9. Young persons too generally seek notice and admiration by external decorations, and vain ostentation in divers ways; while they neglect both the fear of God, and respectful obedience to their parents and superiors; which are vastly more becoming, and more valuable in the judgment of all wise men.

V. 10-14. This transition seems to imply an instruction to parents, as to the counsels and warnings which they should give their children. Combinations among individuals for carrying on a kind of private war, either within the community or against the adjacent territories, have been common in many ages and countries; and have not exposed men to that stigma which highway robberies and murders do, in countries governed by a stricter police. The unreasonable and disproportionate reputation acquired by military valour and conduct, has often caused such exploits to be considered as proofs of a man of spirit, and opportunities of acquiring, or displaying, a capacity for war and victory, as well as of making a fortune; and the blood shed in them to be considered as a thing of course. Just as the murder committed in duels, by men who call pride and revenge the point of honour, is not considered as so atrocious a crime as murder is in other circumstances; nay, sometimes it adds to a man's reputation, in defiance indeed of common sense and Scripture. When therefore, a young man, destitute of the fear of God, and weary of subjection to prudent parents, was secretly persuaded to make an inroad on the neighbouring countries, or to lay wait for the companies of travellers or merchants, and, without cause or provocation, to shed their blood, and enrich himself with their plunder, he would not in general be very scrupulous, but consider the attempt as a kind of military expedition. This might easily be shewn to have

been the case, by innumerable extracts from ancient history. And when any one considers with what eagerness men engage in privateering, as soon as they receive permission to plunder the merchants of a neighbouring country with impunity; and how small account they make of the blood shed on either side, in attempting to seize the property of those with whom they have no personal quarrel; he will readily perceive how little most men are governed by principles of equity and humanity, when motives of interest urge them on, and they may gratify their avarice without losing their reputation, or exposing themselves to the lash of the law. For in the court of conscience, of reason, and of Scripture, this common practice is not much more justifiable than that of these ancient associated freebooters: except a man can say, as in the presence of God, 'I do not seek private emolument, but the public good; and to weaken an unjust and unreasonable enemy, that an equitable and durable peace may be re-established.'

V. 17-19. The snare of Satan, in exciting men to rapine and bloodshed, is as manifest as the net spread in the sight of the bird, who will in that case fly away. He aims to allure those that are greedy of gain, by the prospect of plunder and impunity, to shed the blood of their unoffending neighbours; and by this bait he intends to take their souls in his net. Such depredators commonly come to an untimely end, either by the sword of justice, or by that of war, or of private revenge; and they are all the while treasuring up wrath against the day of wrath and vengeance. For however human laws are framed and executed, and however they may be eluded or out-braved, yet the vengeance of God pursues every murderer to death and perdition, except deep repentance intervene. They therefore are as foolish, as if they lay in wait for their own lives and souls.—The last clause may be rendered, "which taketh away the lives of those, who are under the power of it." Gain, when greedily sought and by unjust means, proves the destruction of those who are thus led captive by the love of it.

V. 20. The word translated *wisdom* is plural, as well as feminine; and is generally understood to mean the highest and most eminent wisdom, and may either denote the instruction of God's word, personified, as wisdom speaking to mankind, or Jesus Christ, as the word and wisdom of God, and the great prophet of the church, and light of the world. Whether the sacred writer intended expressly to prophesy of the Messiah; or whether the Israelites would generally consider Him as the speaker in these addresses, needs not to be determined. To us, who have the New Testament for our guide, this latter is by far the most simple manner of considering the subject, and it gives the exhortations of Wisdom a peculiar majesty and emphasis; nor can any material objection be made to it; unless men would substitute *carnal wisdom*, in the stead of that wisdom which is from above. And the coincidence of the words of Wisdom with the doctrine of Christ renders it obvious to adopt this mode of exposition. 'He that is the eternal and uncreated wisdom of the Father, uses all means to draw men unto God: both by his works, and by his word, he inviteth all men to the knowledge and love of the truth.' (Bp. Hall.) 'This wisdom is the eternal word of God.' (Marg. Ref.) It is remarkable that the original is future, "Wisdom shall cry without," &c.

V. 21-23. Christ, by his own personal ministry, and by that of his apostles and evangelists, and ever since by his faithful and zealous ministers, hath addressed himself to sinners, in the most earnest and public manner, and in every place where they are to be met with: of this he gave the example, by preaching in houses and synagogues, the courts of the temple, the streets, fields, mountains, and plains, as occasion required.—By "the simple ones, who love simplicity," are meant the ignorant, unwary, and careless, who love to continue thoughtless and dissipated; having no desire to trouble their minds about any thing which interferes with their present pursuits of pleasure or worldly advantage. "The scornors who delight in their scorning," are they who deride and revile the truths and precepts of the gospel, and glory in their



24 Because <sup>a</sup>I have called, and ye refused; <sup>a</sup>I have stretched out my hand, and no man regarded;

25 But <sup>a</sup>ye have set at nought all my counsel, and <sup>a</sup>would none of my reproof:

26 I also <sup>a</sup>will laugh at your calamity; I will mock when your fear cometh;

27 When <sup>a</sup>your fear cometh as desolation, and your destruction cometh <sup>a</sup>as a whirlwind; when <sup>b</sup>distress and anguish cometh upon you.

28 Then <sup>a</sup>shall they call upon me, but I will not answer; <sup>a</sup>they shall seek me early, but they shall not find me:

z ii. 25, 26. x. 24, 25. Ps. lxxx. 22-28. Luke xxi. 26-34, 35. 1 Thes. v. 3. a Ps. lviii. 9. 1. xviii. 13. Nah. i. 3. b Luke xxi. 29-35. Rom. ii. 9. xxxv. 12. Ps. xvi. 41. 1. i. 13. Jer. xi. 11. xiv. 12. Ez. viii. 18. Mic. iii. 4. Zech. vii. 13. Matt. vii. 22, 23. xxv. 10-12. Luke xiii. 25-28. Jam. iv. 3. d Ps. lxxxviii. 31-35. Hos. v. 15. vi. 1-4.

A. M. 3004.

B. C. 1000.

s Is. i. 2. lxx. 12. lxxi. 4. Jer. vii. 13. Ez. viii. 18. Zech. vii. 11, 12. Matt. xxii. 5, 6. xxiii. 37, 38. Heb. xii. 25, 26. c xxxi. 20. Acts iv. 30. Rom. x. 21. u 30. 2 Chr. xxxvi. 16. Ps. cviii. 11. Luke vii. 30. x 30, v. 12. xii. 1. Ps. lxxxii. 11. y Judg. x. 14. Ps. ii. 4. xxxviii. 13.

e 22. v. 12. Job xxi. 14, 15. Ps. i. 16, 17. Is. xxvii. 11. xxx. 9-12. John iii. 20. Acts vii. 51-54. f Luke x. 42. Heb. xi. 25. g 25. Ps. exix. 111. 173. Jer. viii. 8. Luke xiv. 18-20. h xiv. 14. Job iv. 8. Is. lii. 10, 11. Jer. vi. 19. Gal. vi. 7, 8. i viii. 36. John iii. 36. Heb. x. 38, 39. xii. 25. \* Or, ease. Jer. xlviii. 11, 12.

29 For <sup>a</sup>that they hated knowledge, and did <sup>a</sup>not choose the fear of the LORD:

30 They <sup>a</sup>would none of my counsel: they despised all my reproof.

31 Therefore <sup>b</sup>shall they eat of the fruit of their own way, and be filled with their own devices.

32 For <sup>a</sup>the <sup>a</sup>turning away of the simple shall slay them, <sup>a</sup>and the prosperity of fools shall destroy them.

33 But <sup>b</sup>whoso hearkeneth unto me shall dwell safely, <sup>a</sup>and shall be quiet from fear of evil.

k Deut. xxxii. 15, &c. Ps. lxxx. 22, xcii. 6, 7. Luke xii. 16-21. xvi. 19-25. Heb. xii. 8. Jam. v. 5. 1 viii. 32-35. ix. 11. Ps. xxv. 12, 13. lxxxii. 13. Is. xlviii. 18. lv. 3. Matt. xvii. 5. John x. 27-29. 1 Pet. i. 5. m iii. 21-26. xiv. 26. Ps. cxlii. 7. Is. xxvi. 3. Luke xxi. 9, 19. Rom. viii. 35-39.

impiety, infidelity, and blasphemy, and in making proselytes to their principles. And "the fools, who hate knowledge," may mean such persons, as have had some acquaintance with religion, and whose consciences have been distressed by it; but determining to gratify their lusts, they hold the truth in unrighteousness, sin in defiance of their convictions, and hate that knowledge which makes them dread the most fatal effects of their daring wickedness: (John iii. 19-21.) Persons, however, of all these characters are here expostulated with upon the madness of continuing longer in wickedness; they are commanded to repent, and turn to Christ, at his reproof; nay, the gift of the Holy Spirit, to be their teacher and sanctifier, is promised to such as attend to the gracious proposal.—"I offer unto you, both my word outwardly to your ears, and a plentiful measure of my Spirit inwardly to your hearts, to make that word effectual to you." (Bp. Hall.)

V. 24-31. The nature and consequences of rejecting the invitations of heavenly wisdom, are here most affectingly displayed, and in terms entirely coincident with many passages in the New Testament. (Marg. Ref.) The gracious Saviour invites, exhorts, and warns; but sinners refuse to hearken: he stretches out his hands, to afford them help, or to confer blessings upon them, or as earnestly beseeching them to accept of his salvation; but they pay no regard to him: he gives them the best of counsel, mingled with salutary reproof; but they despise his counsel, and reject his reproof with scorn, preferring the flattering advice of Satan and his instruments; for indeed they "hate knowledge, and will not choose the fear of the Lord." But, in the event they will certainly be overtaken with dreadful calamities and terrors, desolating them of every hope and comfort; with destruction bearing them away, like an impetuous whirlwind, whilst distress and anguish seize upon them. Then, indeed, they would fain be rescued from hell by the arm of the despised Saviour, and will hastily call to him to help them; but, as they before scorned him and his reproof, so will he then neglect and disdain their cries, terrors, and distress; and thus "they will eat of the fruit of their own ways, and be filled for ever with their own devices."—The change of persons, from a direct address to the despisers themselves, to such as are supposed to witness the awful scene, is peculiarly impressive. Let all, who have not been given up to judicial obduracy, hear and take warning: "let all notice the equity of this most severe infliction of vengeance on obstinate enemies and despisers."

V. 32, 33. The sinner's "turning away" from the instructions of Christ, is the immediate cause of his destruction, and a most dreadful species of self-murder; while the prosperity, or rather the ease, or carnal security, in which such hardened sinners live, ripens them apace for destruction.—("Ease," that is, the prosperity and sensuality, in which they delight.) Whereas, the holy confidence and hope in God, grounded on his word, of those who hearken to the voice of wisdom, and are preserved from the fear of evil, even in the greatest extremities, is a contrast to that sensual and careless security in prosperous circumstances, which is turned into terror and despair, in the season of danger and alarm.

## PRACTICAL OBSERVATIONS.

V. 1-19. If God impart wisdom and entrust authority to the same person, a vast advantage is afforded him for the extensive communication of good instructions. But the inspiration of the Holy Spirit gives an authority to the Scriptures, far beyond what they could derive from the honourable descent, the dignity, wealth, wisdom, or renown of those employed in committing them to writing.—It is the design of every part of revelation, to "cause us to know wisdom and instruction; to perceive the words of understanding," and to receive lessons of heavenly discretion; that we may pursue the noblest ends by the most effectual means, and may learn to walk with God, and among men, "in justice, judgment, and equity." These divine instructions suffice to render the unlearned, and those of slender abilities, discerning and sagacious, and able to detect and elude the most crafty designs of wicked men, and of the devil; nay, even to cure the rashness of inexperienced youth, and to render them prudent and discreet. And as Solomon, or he who inspired Solomon, proposed such benefit to us by this book, we should enter upon the reading of it with fervent prayer to the fountain and giver of wisdom, to enable us to profit by it. Indeed, a teachable disposition, arising from a due valuation of heavenly knowledge, united with a consciousness of our own ignorance and fallibility, form a proper test and standard of our own progress in wisdom. The wise man will always be a learner: he will therefore hear and add to this treasure from every maxim, in proportion as he attains to the true interpretation of it, and discovers the meaning of those words of the wise, that to the careless, superficial, and conceited appear dark sayings. All who are taught of God, agree that true knowledge and wisdom are practical; and begin with, and principally

consist in, the fear of God, and a due regard to his authority. The most sagacious in worldly things, and the most learned in all human sciences, are miserably infatuated, if they despise this wisdom and instruction; and do not make it their grand concern to do the will of God, and seek his favour; yet, alas, how is the earth filled, and its eminent places occupied, by such profane and foolish despisers!—Whilst young persons are exhorted and "charged to hear the instruction of their fathers, and at no time to forsake the law of their mothers;" how forcibly are parents called upon to give them such instructions, to set them such good examples, and so to exercise their authority, as may indeed conduce to their children's best advantage; and to what a wretched dilemma do many parents reduce their offspring, who must either renounce their instructions and injunctions, or disobey God, and ruin their own souls! In this case, indeed, the matter is decided, and they must obey God rather than men. But, alas! children are commonly least disposed to be duly observant of wise and pious parents, who would direct them in the way to durable honour and felicity. When youthful inexperience unites with self-sufficiency and impatience of control, they form a proper prey for the artful and profligate. With flattering caresses, and encomiums, and large promises of pleasure, advantage, and impunity, they entice them to join their cabals and imitate their crimes; and when once they have consented, they are caught in a net whence few ever escape. Would young persons shun temporal or eternal ruin, let them turn a deaf ear to all such syren songs, and refuse to take one step in these destructive paths; for, whilst they haste to obtain money to defray the expenses of their licentiousness, "their feet run to evil, and they make haste to shed blood;" thus they are caught in Satan's net, which is spread before their eyes; they are forming a conspiracy against their own lives, and employing their ingenuity and activity in rendering themselves execrable and miserable, in bringing themselves to an untimely end, and in ripening apace for eternal destruction. So are the ways of all, in every rank of society, who, being greedy of gain, seize upon it, by oppressing or taking away the lives of their fellow-creatures.

V. 20-33. Would men keep at a distance from the destructive temptations of Satan and his servants, they should hearken to the voice of wisdom; they should attend to the gospel, and the sacred word by which the Saviour addresses them with inconceivable affection and earnestness. After his example, and in the same fervent and sympathizing tenderness, his ministers should "preach the word, instant in season, and out of season," whenever or wherever they can get men to attend. And surely none should censure their brethren, who cry without in the streets, in the chief places of concourse, and in the opening of the gates, being greatly in earnest to snatch sinners as brands from the burning; when the wisdom of God hath given them the example. Nay, if the same divine Saviour exhorts, warns, and invites even scorners and fools that hate knowledge, and simple ones who love simplicity; they certainly come the nearest to wisdom, who call upon sinners of every description to repent and believe, and be saved.—The love and condescension of Christ, and the gracious promises that he mingles with his reproofs, whilst he declares his readiness to pour out his Spirit, and make known his words to those who turn to him, should surely attract the attention of the most careless and ungodly; and it may well be enquired of them, how long they mean to proceed in such a perilous path, when the uncertainty of life, and the tremendous consequences of dying without Christ, are considered? But if sinners, bent upon the indulgence of their lusts, now refuse, disregard, despise, revile, and hate the counsels and proposals of the Son of God; they will hereafter curse their own madness and folly. Some few on earth anticipate their own doom, and are left to desperation for a warning to others; and many cry out in terror of conscience for deliverance from torment, without any desire after redemption from iniquity; and therefore they cry in vain; though none can at any period of life heartily pray for the whole salvation of the gospel, and be rejected. But no words can express the horror, distress, and anguish of the wicked, when standing before the tribunal of their angry Judge: when all their pleas, and extorted cries for mercy, shall be disregarded and despised. "Then will he laugh at their calamity, and mock when their fear cometh;" turning to others, he will shew the reasons of his severity, without vouching them a word or a look; and even the rocks and the mountains will refuse to hide them from his wrath. Then will they receive the due reward of their crimes, and especially of their contempt of Christ and his salvation. "Knowing therefore the terror of the Lord, we would persuade" sinners to repent, and not turn away from the Saviour to their own destruction. And surely we should not fear the cross of his people, nor envy the prosperity of fools which destroys them! But we should hearken diligently and obediently to the Lord Jesus, that we may dwell safely under his protection, and enjoy peace of conscience and confidence in God, and be free from fear of evil, in life, in death, in judgment, and for ever.



CHAP. II.

A.M. 3004.

B.C. 1000.

Wisdom promises the blessings of true religion, to those who seek her from God with prayer and diligence, 1-9. And to preserve them from the ruinous ways of bad men and women, by guiding them in the paths of righteousness, 10-22.

**M**Y son, "if thou wilt receive my words, and <sup>b</sup>hide my commandments with thee;

2 So that <sup>c</sup>thou incline thine ear unto wisdom, and <sup>d</sup>apply thine heart to understanding;

3 Yea, "if thou criest after knowledge, and <sup>e</sup>liftest up thy voice for understanding;

4 If <sup>f</sup>'thou seekest her as silver, and <sup>g</sup>searchest for her as for hid treasures;

5 Then <sup>h</sup>'shalt thou understand <sup>i</sup>'the fear of the LORD, and <sup>j</sup>'find the knowledge of God.

6 For <sup>k</sup>'the LORD giveth wisdom: <sup>l</sup>"out of his mouth cometh knowledge and understanding.

7 He <sup>m</sup>'layeth up sound wisdom for the righteous: <sup>n</sup>he is <sup>o</sup>"a buckler to them that walk uprightly.

8 He <sup>p</sup>'keepeth the paths of judgment, and <sup>q</sup>preserveth the way of his saints.

9 Then <sup>r</sup>'shalt thou understand righteousness, and judgment, and equity; <sup>s</sup>yea, every good path.

10 ¶ When <sup>t</sup>"wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Luke xi. 9-13. i. x. 10. Job xxviii. 28. Jer. xxxii. 40, 41. k. Jer. ix. 24. xxvii. 3. l. Kings iii. 12, 13. Luke xxi. 15. John vi. 45. Eph. i. 17, 18. Jam. i. 5, 17. m. vi. 23. viii. 5-9. Ps. xix. 7. cxix. 98, 104. Is. viii. 20. n. viii. 14. xiv. 8. Job xxviii. 28. 1 Cor. i. 19-24. 30. ii. 6, 7. iii. 18, 19. Col. ii. 3. 2 Tim. iii. 15-17. Jam. iii. 15-17. o. xxviii. 18. xxx. 5. Ps. lxxvii. 11. cxlv. 2. p. viii. 30. Ps. i. 6. cxiii. 3, 4. cxli. 5-8. Is. xxxv. 9. xlix. 9. 10. John x. 28, 29. q. iii. 21-24. Deut. xxxiii. 3, 26-29. 1 Sam. ii. 1. Ps. xxxvii. 24, 28, 31. lxxvi. 9. cxlv. 20. Jer. xxxii. 40, 41. 1 Pet. i. 5. r. i. 2-6. Ps. xlv. 8, 9. xxxii. 8. cxix. 105. cxliii. 8-10. Is. xxxv. 8. xlviii. 17. Jer. vi. 16. Matt. vii. 14. John xiv. 13. s. xviii. 1, 2. xxiv. 14. Job xxiii. 12. Ps. xix. 10. civ. 34. cxix. 97, 103, 111, 162. Jer. xv. 16. Col. iii. 16.

NOTES.

CHAP. II. V. 1. Wisdom having finally warned the careless and unteachable, who despised her instructions, and denounced their doom, here proceeds to teach and exhort her children, (Matt. xi. 19. Luke vii. 35.) for this seems to be the sacred writer's intention, which he pursues in most parts of these introductory chapters, under the figure of a father instructing his son: though it is the general opinion of commentators, that he had the best interests of his son Rehoboam peculiarly in view, while he was employed on these important subjects.

V. 2. "If thou give thyself to the true knowledge of God without hypocrisy."

V. 3, 4. "If thou express such a desire of it, as men do of what they most need, and without which they are in danger to perish; praying those that are able to inform them; and beseeching God likewise, with ardent devotion, that he would bring thee acquainted with it." "If thou dost value this wisdom above the greatest treasures, and shew thy esteem of it by studious seeking of it, as covetous men do for money; not giving over thy labour presently, if thou findest not what thou desirest, but enquiring still; and sparing no pains to know what the will of the Lord is." (Bp. Patrick.)

V. 5. "The fear of the Lord," and "the knowledge of God," are concise scriptural terms for the whole of that religion, by which sinful men come to God, walk with him, enjoy his favour, and inherit eternal life. (Marg. Ref.)

V. 6. "The Lord will give wisdom," (the literal rendering;) that is, to those who thus seek and pray for it: and he will do this, by means of the words which he hath spoken by his holy prophets. The wisdom, which he gives by his Spirit in answer to prayer, to those who diligently seek it, accords to the written word, and must be tried by it.

V. 7. He, &c. Some versions render this, "He preserveth the state," &c. or "He hideth the salvation of the righteous," &c. "Our life is hid with Christ in God." But the literal meaning seems to be, "He reserveth essential good for the righteous:" all things pertaining, to life and godliness; "that which exists independently of this changing world, and shall exist for ever." (Marg. Ref.)

V. 9. Some versions include the passage from the beginning of the third verse, in a parenthesis. "If thou apply thine heart to understanding,—then shalt thou understand," &c: the intermediate verses being an explanation of the words "apply thy heart," &c; and the grounds of the assurance assurance.

V. 10, 11. The first steps towards heavenly wisdom may be attended with difficulty, and seem unpleasant: but, it is here intimated, that when wisdom hath entered into the heart, it will become pleasant to the soul: and by its pleasantness, as well as its instructions, preserve the possessor from the destructive allurements of sin.—"The word of God shall teach thee, and counsel thee how to govern thyself."

V. 12. (Note, i. 10.—14.) One ruinous effect of bad company was shewn in the preceding chapter; but another, not less fatal, is pointed out in this: for the company of ungodly and profligate men is the common introduction of young persons into the society of abandoned women.

V. 13, 14. They leave "the word of God, which is the only light, to follow their own fancies which are darkness." Infidelity and impiety prepare the mind for debauchery, and prevent the disturbance of conscience, which would otherwise interrupt the quiet of those who rejoice in doing evil.

V. 15. Crooked, &c. (Note, Psalm cxv. 5.)

V. 16. Strange woman, &c. That is, the harlot or prostitute. These were either heathen women, who subsisted by prostitution in the land of Israel; or such Israelitish women, as were worthy to be treated as strangers, or Gentiles. Some indeed think, that the fascinations of idolatry, or false religion and of

11 'Discretion shall preserve thee, understanding shall keep thee:

12 To <sup>a</sup>'deliver thee from the way of the evil man, <sup>b</sup>'from the man that speaketh froward things;

13 Who <sup>c</sup>'leave the paths of uprightness, to <sup>d</sup>'walk in the ways of darkness;

14 Who <sup>e</sup>'rejoice to do evil, <sup>f</sup>'and delight in the frowardness of the wicked;

15 Whose <sup>g</sup>'ways are crooked, and <sup>h</sup>they froward in their paths:

16 To <sup>i</sup>'deliver thee from the strange woman, <sup>j</sup>even from the stranger <sup>k</sup>which <sup>l</sup>'flattereth with her words;

17 Which forsaketh <sup>m</sup>'the guide of her youth, and <sup>n</sup>'forgetteth the covenant of her God.

18 For <sup>o</sup>'her house inclineth unto death, and her paths unto the dead:

19 'None that go unto her return again, neither <sup>p</sup>'take they hold of the paths of life.

20 That <sup>q</sup>'thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For <sup>r</sup>'the upright shall dwell in the land, and the perfect shall remain in it.

22 But <sup>s</sup>'the wicked shall be cut off from the earth, and the transgressors shall be <sup>t</sup>'rooted out of it.

Luke xxi. 15. John vi. 45. Eph. i. 17, 18. Jam. i. 5, 17. m. vi. 23. viii. 5-9. Ps. xix. 7. cxix. 98, 104. Is. viii. 20. n. viii. 14. xiv. 8. Job xxviii. 28. 1 Cor. i. 19-24. 30. ii. 6, 7. iii. 18, 19. Col. ii. 3. 2 Tim. iii. 15-17. Jam. iii. 15-17. o. xxviii. 18. xxx. 5. Ps. lxxvii. 11. cxlv. 2. p. viii. 30. Ps. i. 6. cxiii. 3, 4. cxli. 5-8. Is. xxxv. 9. xlix. 9. 10. John x. 28, 29. q. iii. 21-24. Deut. xxxiii. 3, 26-29. 1 Sam. ii. 1. Ps. xxxvii. 24, 28, 31. lxxvi. 9. cxlv. 20. Jer. xxxii. 40, 41. 1 Pet. i. 5. r. i. 2-6. Ps. xlv. 8, 9. xxxii. 8. cxix. 105. cxliii. 8-10. Is. xxxv. 8. xlviii. 17. Jer. vi. 16. Matt. vii. 14. John xiv. 13. s. xviii. 1, 2. xxiv. 14. Job xxiii. 12. Ps. xix. 10. civ. 34. cxix. 97, 103, 111, 162. Jer. xv. 16. Col. iii. 16.

worldly pleasures, are meant in these warnings, as well as the crimes immediately specified: but the literal meaning is of vast importance; and observation on the ways of men will convince a serious enquirer, that the strong expressions used by Solomon, concerning the fatal consequences of these vices, have a peculiar propriety.

V. 17. "That is, her husband, which is her head and guide to govern her; from whom she ought not to depart, but remain in his subjection."—"The covenant of her God," "is the promise made in marriage."

V. 18. The dead. The word is the same, that is used for the giants who were destroyed by the deluge; and the state of future punishment seems to be intended.—"By what name—was this place of the damned expressed, before the word Gehenna or Gehinnom came to be used?—It seems to have been called the house of the giants. (xxi. 16.)—They shall go and keep them company," (namely, the giants, whose wickedness provoked God to drown the world;) "that is, go to the accursed place and condition which they are in." (Mede.)

V. 19. "It is rarely seen, that any body, who is drawn into her embraces, ever gets out again; she holds them so fast by her enchantments, and they are so blinded and bewildered by her arts." (Bp. Patrick.)

PRACTICAL OBSERVATIONS.

V. 1-9 They, who earnestly seek heavenly wisdom will never have cause to complain that they have lost their labour: and the freeness of the gift doth not supersede the necessity of our diligence. (John, vi. 27.) God alone bestows this blessing: he hath given his Son to be "made wisdom unto us," and in him are laid up all the treasures of wisdom and knowledge for our use. These he communicates through his holy word: and it especially teaches us to fear God, and so to know him, as to trust in his mercy, and delight greatly in his commandments. This sound wisdom and substantial good is reserved for the righteous, and for them exclusively, that they may pass safely through this perilous world to heaven: "for the Lord is a buckler to them that walk uprightly."—Would we obtain this inestimable treasure, we must receive the words of Christ, and, by daily study and meditation, hide his commandments in our hearts: we must habitually have our ear open to instruction, and our minds applied to understanding. Above all, we must with earnestness "cry after knowledge, and lift up our voice" in prayer for understanding. (Jam. i. 5.) For in no other way can "we understand the fear of the Lord, and find the knowledge of God." Those persons, therefore, whose religious knowledge has been obtained without this application of mind and fervency of prayer, have an internal demonstration that it is not of the right sort: if it hath cost them only a little of this labour, it must at best be very scanty and superficial: and they, who are more eager to grow rich or great; or more intent about their pleasures, or the curiosities of science, than about this divine wisdom; may be sure that as yet they know nothing as they ought to know; nor will they ever, unless they value the prize at another rate, and pursue it in another manner. But they value wisdom above rubies; and seek for it with that unwearied diligence and perseverance, with which the miner delves in the earth for the silver ore, or the miser scrapes together his heap of money, "shall understand righteousness, judgment, and equity, yea, every good path." (1 Cor. ii. 13-15. Col. i. 9, 10.) For when divine truth thus gains admission into the heart, and the soul is taught to relish and delight in it, discretion shall preserve and understanding shall keep men from the dangers to which others are exposed: for it is in this manner that "the Lord keepeth and guardeth the paths of judgment, and preserveth the way of his saints."

V. 10-22. Besides all the temptations from their own hearts, from the things of the world, and from the stratagems and suggestions of Satan; the



## CHAP. III.

A. M. 3004.

B. C. 1000.

Wisdom exhorteth to obedience, as conducive to long life, peace, and reputation, 1-4; to simple dependence on God; with a promise of special direction, 5, 6; and, avoiding self-wisdom, to fear God, to honour him, and profit by his fatherly correction, 7-12. The happiness and safety of him that hideth wisdom, 13-26. Exhortations to justice, charity, peace, and contentment, 27-34. The miserable state of the wicked, 35-35.

**M**Y son, "forget not my law; but "let thine heart keep my commandments:

2 For "length of days, and "long life, "and peace, shall they add to thee.

3 Let not "mercy and truth forsake thee: "bind them about thy neck; "write them upon the table of thine heart:

4 So "shalt thou find favour and "good understanding in the sight of God and man.

5 ¶ "Trust in the LORD with all thine heart; "and lean not unto thine own understanding.

Hos. iv. 1. Mic. vii. 18. Mal. ii. 6. Matt. xxiii. 23. Eph. v. 1, 2, 9. f vi. 21. vii. 3. Ex. xiii. 9. Deut. xi. 18-21. Ps. exix. 11. g Jer. xvii. 1. 2 Cor. iii. 3. Heb. x. 16. h Gen. xxxix. 2-4, 7, 8. 1 Sam. ii. 26. Dan. i. 9. Luke ii. 52. Acts ii. 47. Rom. xiv. 14. + Or, good success. Josh. i. 7, 8. Marg. Ps. exi. 10. i xlii. 19. Job xlii. 15. Ps. xxxviii. 3, 5, 7. b xlii. 8. cxiv. 9-11. cxv. 1. cxvi. 3, 4. 1a xli. 2. xxvi. 3, 4. Jer. xvii. 7, 8. Eph. i. 12. k 7. xlii. 4. xxviii. 28. 1 Cor. iii. 18-20. viii. 1, 2.

a i. 8. iv. 5. xxxi. 5. Deut. iv. 23. Ps. cxix. 93, 153. 176. Hos. iv. 6. b Deut. iv. 9. vi. 6-9. xxx. 16-20. Ps. cxix. 11. 16, 34, 47, 48. Jer. xxxi. 33. John xiv. 21-24. c i. 16. iv. 10. ix. 11. Job v. 26. Ps. xxxiv. 11-14. xci. 16. cxviii. 6. Eph. vi. 1-3. \* Heb. years of life. Ps. xxi. 4. d 17. Ps. exix. 165. 1s xxxii. 17. lvi. 19-21. Rom. v. 1. xiv. 17. xv. 13. e xvi. 6. xx. 28. 2 Sam. xv. 20. Ps. xxv. 10. f Heb. medicine. q Ex. xvi. 4, 5. s Heb. watering, or moistening. Job xxi. 24. r xiv. 31. Gen. xiv. 18-21. xxviii. 22. Ex. xxii. 29. xxiii. 19. xxxiv. 26. xxxv. 20-25. Num. vii. 2. &c. xxxi. 50, &c. Deut. xxvi. 2, &c. Hag. i. 4-9. Mal. iii. 8, 9. Mark xiv. 7, 8. Luke xiv. 13, 14. 1 Cor. xvi. 2. 2 Cor. vii. 2, 3, 8, 9. Phil. iv. 17, 18. 1 John iii. 17, 18. s xi. 24, 25. xix. 17. xxii. 9. Lev. xxvi. 3-5. Deut. xxviii. 8. Hag. i. 19. Mal. iii. 10, 11. 2 Cor. ix. 6-11. t Job v. 17. Ps. xciv. 12. 1 Cor. xi. 32. Heb. xiv. 5. Rev. xiii. 19. u xxiv. 10. Job iv. 5. Is. xl. 30, 31. 2 Cor. iv. 1, 16, 17. Heb. xii. 3, 7-12. x. 13. 17. Deut. vii. 5. Ps. ciii. 13. y iv. 5-9. viii. 32-35. 1 Kings x. 6-9, 23, 24. Ec. ix. 15-18. || Heb. draweth out. ii. 4. xviii. 1.

6 "In all thy ways acknowledge him, "and he shall direct thy paths.

7 "Be not wise in thine own eyes: "fear the LORD, and depart from evil.

8 It "shall be "health to "thy navel, and "marrow to thy bones.

9 "Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 "My son, despise not the chastening of the LORD; "neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even "as a father the son in whom he delighteth.

13 ¶ "Happy is "the man that findeth wisdom, and the man that "getteth understanding.

## NOTES.

CHAP. III. V. 2. Temperance, chastity, honesty, and industry, which are inseparable from a life of true piety, do in the ordinary course of things conduce to health, safety, and long life: and this is sufficient to warrant these general maxims of wisdom, without supposing them to be direct promises, which are invariably fulfilled.—"Long life is the blessing of God, which he giveth to his, so far forth as it is expedient to them."

V. 3, 4. "The mercy and faithfulness which we ought to use towards our neighbour," after the example of the Lord's mercy and truth to us. "Count these thy ornament and thy treasure: then shalt thou be so favoured and directed by the Lord, that thy affairs, being managed discreetly, shall generally be crowned with good success." (Marg. Ref.)

V. 5, 6. Entire dependence on the providence and promises of God, in every undertaking, is here contrasted with a man's "leaning to his own understanding." He who "trusts in the Lord with all his heart," is doubtless a true believer; and he expects the blessing from God, on his lawful undertakings in the use of allowable means, and these alone: but he who "leans to his own understanding," engages in such pursuits as are agreeable to his own inclinations, and relies on his own capacity, policy, or management, for success; and consequently he is under continual temptations to deviate from the path of duty, both as to the end proposed, and the means of accomplishing it. This is therefore the result of pride, unbelief, ungodliness, and a worldly heart; and leads to further transgressions; the other is the way of humility, faith, piety, peace, and safety. This is further recommended by the exhortations to *know*, and "acknowledge God in all our ways."—When a man undertakes nothing without consulting the word of God as to its lawfulness, and seeking his direction in prayer as to its expediency; when he seeks counsel, assistance, and a blessing from God in all his concerns; when he acknowledges his authority and providence, aiming to do his will and glorify his name; when he makes the Lord his friend and counsellor in every thing, neglecting no proper means for discovering his will and ensuring his blessing: then he "acknowledges him in all his ways," and may confidently expect "that he will direct his paths." And they who do this constantly, seldom fall into prejudicial mistakes which almost universally arise from neglect of these rules, from men's fondness for their own schemes, and partiality towards such measures as seem to promise external advantages, or accession to their reputation or enjoyment.

V. 7, 8. "Never be guilty of such folly as to conceit thine own wit to be so great, that thou canst manage affairs thereby in thine own way, (neglecting the rules that God hath prescribed thee), to thy satisfaction:—(Marg. Ref.) but have a religious regard to him, who can either disappoint or prosper thee as he pleases; and, avoid most cautiously those practices which he hath forbidden. This is the way to preserve a good habit both of body and soul." (Bp. Patrick.) —*Navel*. Some suppose that this clause alludes to a custom of applying medicinal preparations to the navels of children, for the prevention of diseases; and that it was a proverbial expression, denoting health and cheerfulness.

V. 9, 10. Several laws were given concerning the first-fruits of different kinds; most of which were offered at the sanctuary or given to the priests: but some were appointed to be spent in feasting before the Lord, with the Levite, the stranger, the widow, and the fatherless. (Notes, &c. Deut. xii. xxvi.) But the spirit of these laws is here inculcated, by a general exhortation to "honour the Lord with their substance," &c.: by employing his bounty in works of piety and charity, as circumstances required; which instead of impoverishing, would secure the blessing of God on their fields and vineyards, and every work of their hands. "For to the faithful distributor, God giveth in greater abundance."

V. 11, 12. (Notes, Job v. 17, Heb. xii. 5-11.) The apostle expressly quotes this passage, with a special reference to the address, "My son;" and in a manner which decisively proves, that he considered it as the exhortation of our heavenly Father to his afflicted children: now, this method of quoting it, both shews that the apostle considered the book as divinely inspired, and also who it is that speaks in the instructions given by Wisdom to her children. The conclusion, indeed, of the quotation, comes nearer to the Septuagint than to the original, but the former part entirely accords with the passage before us.—"Suppose it be his pleasure that any affliction should befall thee, my son, let not that dissatisfy thee, nor make thee either doubt of his gracious providence

numerous bad examples and crafty seducers of both sexes, exceedingly endanger men's souls, especially in the giddy season of youth. But they, who ask wisdom from God, and delight in his word, will shun those scenes and companies, where these dangers most abound, and will avoid the company of the evil man. For such as "leave the paths of uprightness, to walk in the ways of darkness, whose delight is in doing evil, and in the frowardness of the wicked," are very zealous to corrupt the principles and morals of those who are apparently well-disposed; that they may strengthen their party, and keep themselves in countenance: nay, being instigated by Satan, and as it were inspired as his prophets, their mouths utter perverse things; and they are continually disseminating infidelity, impiety, and licentiousness among the rising generation. Thus thousands of simple ones are trained up in the school, and qualified to assume the chair, of the scorner; and the academies for teaching these sciences are not likely to want experienced and laborious preceptors. Indeed the minds of our youth, before they arrive at manhood, are too generally prepared for scenes of debauchery, in concert with profaneness, and they fall an easy prey to those wicked women, who are too numerous to be thought strangers in our streets. These are perhaps the victims of seduction by more hardened profligates: or a loose education, and early habits of sloth and extravagance, lead them into such infamous courses; or they adulterously have broken the marriage-covenant, solemnly engaged to in the presence of God, and been unfaithful to them who ought to have been the guides of their youth. But (however themselves initiated in the ways of vice) they assault the young and inexperienced with their flatteries and insinuating blandishments; and aid them in getting over the remaining scruples of conscience, and the restraints of fear and shame; and so qualify them to go forth to seduce the daughters, and debauch the wives, of their friends and neighbours. These are prevailing evils, which excite the sorrow of every serious and pious mind; and must cause the reflecting parent to look upon his children with tears, lest they should be caught in the fatal snare. For, however light the inconsiderate make of these things, it is plain in fact, that "the house of the harlot inclineth to death, and her paths to the dead;" numbers are thus first led to venture into those violent or fraudulent practices, (in order to gratify the exorbitant demands of an extravagant prostitute, or to support the expenses of their lusts,) which terminate in an ignominious execution, or in banishment from civilized society, to some remote and desolate region, where there are scarcely any to plunder. Thousands prematurely perish by loathsome diseases, perhaps more desolating in these later ages than the sword of war: others, unreformed, are united with virtuous women, to whom they cause inexpressible misery, and train up children by their example and discourse, to live, like them, the nuisances of society. And the corrupt language of those few of them who live to old age, too plainly shews, that with worn-out bodies they possess hearts as debauched as in the vigour of youth.—The abounding grace of God indeed snatches a very few as brands out of the burning; and perhaps sometimes an individual may be otherwise reformed: but these rare exceptions consist very well with its being a *general rule*, that none, who form connections and habits of this kind, "return again, to take hold of the paths of life." How carefully then should parents watch over their children, to keep them at a distance from the fatal precipice! and they should never mention such subjects, as too many do, as the foibles or slips of youth; but with horror, as the most tremendous of all vicious habits. How carefully should every young man keep at a distance from the entrance upon this perilous way! shunning such seducers more than a person infected with the plague. How should they store their minds with heavenly wisdom, and learn to relish purer pleasures, and pray to be kept by the grace of God from the dangerous snare, "that they may walk in the way of good men, and keep the paths of the righteous!" For the upright believer shall not only inherit heaven, but have the best portion on earth: living in the Lord's land, and enjoying peace and comfort, "when the wicked shall be cut off from the earth, and transgressors rooted out of it." Finally, let us not, *in general*, it is expedient for young persons to enter into the married state, before they have contracted bad habits, in order to prevent these fatal consequences: and, having made a prudent and pious choice, to be faithful to the covenant of God, and an affectionate guide of the youth, to one who is suited for a helper in the way to heaven. "For marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge."



14 \*For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is \*more precious than rubies: and \*all the things thou canst desire are not to be compared unto her.

16 \*Length of days is in her right hand; \*and in her left hand riches and honour.

17 Her ways are \*ways of pleasantness, and \*all her paths are peace.

18 She is \*a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19 The \*LORD by wisdom hath founded the earth; by understanding hath he \*established the heavens.

20 By his knowledge \*the depths are broken up, and \*the clouds drop down the dew.

21 My son, \*let not them depart from thine eyes; \*keep sound wisdom and discretion:

22 So shall they be \*life unto thy soul, and \*grace to thy neck.

23 Then \*shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When \*thou liest down, thou shalt not be afraid: yea, thou shalt lie down, \*and thy sleep shall be sweet.

k Gen. xxvii. 28, 37-39. Job xxxviii. 26-28. Ps. lxxv. 9-12. Jer. xiv. 22. Joel ii. 23. iv. 9. vi. 6-9. Josh. i. 3. John viii. 31. xv. 6, 7. Heb. ii. 1-3. 1 John ii. 24, 27. xxvii. 46, 47. i. vi. 22. Is. xxxviii. 16. John xii. 49, 50. o i. 9. p ii. 8. Ps. lxxviii. 23, 24, 31. xci. 11, 12. cxli. 3, 8. Zech. x. 12. q vi. 22. Lev. xxvi. 6. cxli. 4-7. Ez. xxxiv. 15. r cxvii. 2. Jer. xxxi. 26. Acts xii. 6. 1 Thes. iv. 13, 14.

A. M. 3904.

B. C. 1000.

z viii. 10, 19. xvi. 16. z Chr. i. 11, 12. Job xxxviii. 15-19. Ps. xix. 10. cxix. 72, 111, 162. Matt. xvi. 26. Rev. iii. 18.

a viii. 11, xx. 15. xxi. 10. Matt. xii. 14-16. b Ps. lxxiii. 3. lxxviii. 25, 26. Rom. viii. 18. c 2. iv. 10. Ps. xxi. 4. lxxi. 9. 1 Tim. iv. 2.

d iv. 6-9. xiii. 18-21. 1 Kings iii. 13. Mark x. 30. 1 Cor. iii. 21-23. 2 Cor. vi. 10.

e ii. 10. xxii. 18. Ps. xix. 10, 11. lxxiii. 3-5. cxli. 14, 47. 103. 174. Matt. xi. 23-30.

f Ps. xxv. 10. xxxvii. 11. cxix. 163. Is. xxvii. 1. lxxviii. 19. Luke i. 79. Rom. v. 1. Phil. iv. 8, 9.

g xi. 30. xiii. 12. Gen. ii. 9, iii. 22. Rev. xxi. 2.

h viii. 27-29. Ps. civ. 24. cxviii. 5. Jer. x. 12. 15. John i. 3.

\* Or, prepared. i Gen. i. 9. Job xxxviii. 8-11. Ps. c. 8, 9.

1-3. Deut. m. 17. Deut. x. 12, x. 9. Ps. lxxviii. 5. Ps. iii. 5, iv. 8.

s Job v. 21, 22. xi. 12, 15. Ps. xxxviii. 1, 2. xlii. 1-3. xli. 5, cxli. 1-3. xlii. 12, 13. xli. 10-14. Dan. iii. 17, 18. Matt. vi. 24-26.

xxiv. 6. Mark iv. 40. Luke xxi. 9. John xxi. 1. 1 Pet. iii. 13.

t i. 27. Ps. lxxiii. 19. Matt. xxiv. 15. Luke xxi. 18-28.

u xii. 26. Ps. xci. 3, 9, 10. Hab. iii. 17, 18.

x Rom. xiii. 7. Gal. vi. 10. Tit. ii. 14. Jam. ii. 45, 16. v. 4.

+ Heb. the owners thereof. y Gen. xxxi. 29. Mic. ii. 1.

z xxvii. 1. Lev. xix. 13. Deut. xxiv. 12-15. Ec. ix. 10. xi. 6.

2 Cor. vii. 11. ix. 3. 1 Tim. vi. 18. \* Or, Practise no evil.

a vi. 14, 18. xvi. 29, 30. Ps. xxxv. 20. iv. 20. lxx. 3. Jer. xviii. 18-20. Mic. ii. 1, 2.

b xvii. 4. xviii. 6. xxv. 8, 9. xxix. 22. Matt. v. 39.

c xliii. 17. xxiv. 1, 19, 20. Ps. xxxv. 1, 7-9. lxxiii. 3. Gal. v. 21. 8 Heb. a man of violence. Ec. v. 8. d i. 15-18. ii. 12-15. xii. 12. xxi. 22-25.

e vi. 16-19. viii. 13. xi. 50. xvii. 15. Ps. xviii. 26. Luke xvi. 15. f xxi. 12. Deut. vii. 26. xxviii. 15. &c. xxix. 19, &c. xci. 10. 1. ix. 7, 8. 12. xix. 29. xxi. 24. Ps. cxxxviii. 6. k Is. lvii. 15. Jam. iv. 6. 1 Pet. v. 5.

1 iv. 8. 1 Sam. ii. 30. Ps. lxxiii. 24. m xiii. 18. Ps. cxxxii. 18. Is. lxx. 13-15. Dan. xii. 2, 3.

|| Heb. exalteth the fools.

25 \*Be not afraid of sudden fear, \*neither of the desolation of the wicked, when it cometh.

26 For the \*LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ \*Withhold not good from them \*to whom it is due, when it is \*in the power of thine hand to do it.

28 Say not unto thy neighbour, \*Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 \*Devise \*not evil against thy neighbour, seeing he dwelleth securely by thee.

30 \*Strive not with a man without cause, if he have done thee no harm.

31 \*Envy thou not the \*oppressor, and \*choose none of his ways.

32 For \*the froward is abomination to the LORD: but \*his secret is with the righteous.

33 The \*curse of the LORD is in the house of the wicked: but \*he blesseth the habitation of the just.

34 Surely \*he scorneth the scornors: but \*he giveth grace unto the lowly.

35 The \*wise shall inherit glory: \*but shame \*shall be the promotion of fools.

1 Cor. vi. 6-8. 2 Tim. ii. 24. c xliii. 17. xxiv. 1, 19, 20. Ps. xxxv. 1, 7-9. lxxiii. 3. Gal. v. 21. 8 Heb. a man of violence. Ec. v. 8. d i. 15-18. ii. 12-15. xii. 12. xxi. 22-25. e vi. 16-19. viii. 13. xi. 50. xvii. 15. Ps. xviii. 26. Luke xvi. 15. f xxi. 12. Deut. vii. 26. xxviii. 15. &c. xxix. 19, &c. xci. 10. 1. ix. 7, 8. 12. xix. 29. xxi. 24. Ps. cxxxviii. 6. k Is. lvii. 15. Jam. iv. 6. 1 Pet. v. 5.

1 iv. 8. 1 Sam. ii. 30. Ps. lxxiii. 24. m xiii. 18. Ps. cxxxii. 18. Is. lxx. 13-15. Dan. xii. 2, 3. || Heb. exalteth the fools.

towards thee, or out of impatience take any unlawful course to remove it.' (Bp. Patrick.)—The extremes of insensibility and of despondency seem especially intended; and a proper submission and improvement of the paternal discipline are inculcated.

V. 16, 17. 'He that seeketh wisdom, that is, suffereth himself to be governed by the word of God, shall have all prosperity'—(Note 2.) That length of days which wisdom holds in her right hand, and offers to her votaries, as her chief good, no doubt includes the gift of God, which is eternal life, through Jesus Christ; whilst the riches and honour in her left, comprise all desirable prosperity and comfort in this world. The ways also, in which she requires her children to walk, "are pleasantness and peace."—Christ's "yoke is easy, and his burden light." "The kingdom of God is righteousness, peace, and joy in the Holy Ghost:" and all the unpleasantness connected with true religion, arises from the opposition of depraved nature and bad habits, with this evil world and Satan, while men are striving to enter her paths; and the devious steps which even Wisdom's children make, to their grief and wounding.

V. 18. 'Tree of life,' which bringeth forth such fruit, that they that eat thereof have life; and he alludeth to the tree of life in paradise.' (Marg. Ref.)

V. 19, 20. The wisdom which God giveth to his people, is an emanation from his own infinite wisdom, by which he formed the plan of the whole creation, and of its several parts; and must on that account be unspeakably valuable. The whole, however, may be applied to Jesus Christ, the Wisdom of God, "by whom also he made the worlds." (Note, viii. 22-32.) 'Whereby he sheweth, that this wisdom, whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world, were made by it.' (Marg. Ref.)

V. 23-25. The composure and serenity arising from faith in the promises and providence of God, and the testimony of a good conscience, are here described as the effects of hearkening to wisdom, in language which agrees with the general scope of the holy Scriptures in this respect. The twenty-fifth verse, like the others, is future; and the old translation is more literal: "Thou shalt not fear for any sudden fear; neither for the destruction of the wicked when it cometh."—'When the Lord destroyeth the wicked, he will save his, as he did Lot in Sodom.'

V. 26. 'For JEHOVAH shall be present according to thy confidence,' &c.

V. 27, 28. This exhortation exposes the avaricious backwardness of numbers to discharge their debts, taxes, and dues, even when able, and their unwillingness to pay their labourers and servants; and especially their reluctance to part with their money in acts of piety and charity. When they know not on what pretence to refuse, they procrastinate; being fondly tenacious of their golden idol; and hoping that they shall be forgotten, that the design will be dropped, or that somebody else will bear the expense.—The Septuagint makes many interpolations in this book, and here adds, 'for thou knowest not what the following day shall bring forth.'

V. 29. Seeing. "And he dwelleth in confidence with thee,"—"That is, he putteth his trust in thee." The baseness of those who take occasion from the confidence placed in them, to defraud and injure them, is most emphatically exposed.

V. 32. Secret. 'That is, his covenant and fatherly affection, which is hid and secret from the world.'

V. 34. The apostles, James and Peter, have quoted the Septuagint translation of these words, with no other alteration than that of God for Lord. "God resisteth the proud; but giveth his grace unto the humble." (Marg. Ref.)



## CHAP. IV.

Solomon shews what good instruction he had received from his parents, concerning the advantages of wisdom, in order to induce obedience, 1—13. He dissuades from the path of the wicked, and contrasts it with that of the righteous, 14—19. Further admonitions and counsels of Wisdom, 20—27.

**H**EAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction: let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 Hearken to the voice of wisdom, and thou shalt not be ashamed: for she shall bring thee to honour, when thou dost embrace her.

23 For she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

24 Hearken to the voice of wisdom, and thou shalt not be ashamed: for she shall bring thee to honour, when thou dost embrace her.

25 For she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

26 Hearken to the voice of wisdom, and thou shalt not be ashamed: for she shall bring thee to honour, when thou dost embrace her.

27 For she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

28 Hearken to the voice of wisdom, and thou shalt not be ashamed: for she shall bring thee to honour, when thou dost embrace her.

29 For she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

30 Hearken to the voice of wisdom, and thou shalt not be ashamed: for she shall bring thee to honour, when thou dost embrace her.

31 For she shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

A.M. 3004.

B.C. 1000.

a i. 8. vi. 20—23. Ps. xxiv. 11. 1 Thes. ii. 11, 12. b ii. 1—5. v. 1. vii. 1. viii. 33—36. xix. 20. xlii. 17. Heb. ii. 1.

c viii. 9—9. xlii. 20. 21. Deut. xxiii. 2. Job xxiii. 3. Ps. xlii. 1—3. John vii. 16, 17. 1 Tim. iv. 6. Tit. i. 9.

d i Chr. xxviii. 9. 2 Chr. vii. 19. Ps. lxxxix. 30—32. e 2 Sam. xii. 24. 25. 1 Kings i. 13. &c. 1 Chr. iii. 5. xlii. 5.

f xlii. 6. Gen. xviii. 19. 1 Chr. xlii. 11—16. xxviii. 9. Eph. vi. 4. 2 Tim. i. 5. iii. 15.

g iii. 1. Deut. iv. 9. vi. 6. Ps. cxix. 11. h vii. 2. Lev. xviii. 3—5. 1s. lv. 3. John xii. 50. Heb. v. 9.

i. 22. 23. ii. 2—4. iii. 13. &c. viii. 5. xvii. 16. xlii. 1. xix. 8. xlii. 23. Jam. i. 5.

k 2 Chr. xxiv. 2. Job xlii. 11. Ps. xlii. 18. cix. 51. 157.

l xlii. 1. Luke x. 42. Phil. iii. 8. n xvi. 16. xli. 26. Ps. lxx. 16—20. Ec. ii. 4—9. iv. 8. Mark xiii. 36, 37.

o Ps. cxii. 4. p iii. 35. xli. 4. 1 Sam. ii. 30. 1 Kings v. 5—13. Dan. xii. 3. q i. 9. iii. 20. 1 Tim. ii. 9. 10. 1 Pet. iii. 4.

r vii. 10. xix. 20. Job xii. 23. 1s. xxxiii. 15. Eph. v. 11. 1 Thes. v. 22. e i. 16. Ps. xxxiv. 4. 1s. lvii. 20. Mic. ii. 1. Luke xlii. 66. John xviii. 22. 2 Pet. ii. 14. f i. 17. xv. 17. Job xlii. 5. 6. Ps. xiv. 3. Jer. v. 26—28. g 2 Sam. xlii. 4. Job xli. 17. xliii. 10. Hos. vi. 3. Zech. xiv. 6. 7.

h Matt. xlii. 14. Jam. v. 4. 5. i 2 Cor. iii. 18. Phil. ii. 15. 2 Pet. i. 19. iii. 18. Rev. xxi. 23. xlii. 5. 1 Sam. ii. 9. Job v. 14. xli. 25. xliii. 5, 6, 18. 1s. lix. 9. 10. Jer. xli. 16. xliii. 12. Matt. vii. 23. xlv. 14. John xli. 35. 1 John ii. 11.

j v. 1. vi. 20. 21. cii. 1. Ps. lxxviii. 1. xc. 12. 1s. lv. 3. Matt. xvii. 5. k iii. 3. 21. 1 Ps. xl. 8. Marg.

r vii. 10. xix. 20. Job xii. 23. 1s. xxxiii. 15. Eph. v. 11. 1 Thes. v. 22. e i. 16. Ps. xxxiv. 4. 1s. lvii. 20. Mic. ii. 1. Luke xlii. 66. John xviii. 22. 2 Pet. ii. 14. f i. 17. xv. 17. Job xlii. 5. 6. Ps. xiv. 3. Jer. v. 26—28. g 2 Sam. xlii. 4. Job xli. 17. xliii. 10. Hos. vi. 3. Zech. xiv. 6. 7.

h Matt. xlii. 14. Jam. v. 4. 5. i 2 Cor. iii. 18. Phil. ii. 15. 2 Pet. i. 19. iii. 18. Rev. xxi. 23. xlii. 5. 1 Sam. ii. 9. Job v. 14. xli. 25. xliii. 5, 6, 18. 1s. lix. 9. 10. Jer. xli. 16. xliii. 12. Matt. vii. 23. xlv. 14. John xli. 35. 1 John ii. 11.

j v. 1. vi. 20. 21. cii. 1. Ps. lxxviii. 1. xc. 12. 1s. lv. 3. Matt. xvii. 5. k iii. 3. 21. 1 Ps. xl. 8. Marg.

l xlii. 1. Luke x. 42. Phil. iii. 8. n xvi. 16. xli. 26. Ps. lxx. 16—20. Ec. ii. 4—9. iv. 8. Mark xiii. 36, 37.

o Ps. cxii. 4. p iii. 35. xli. 4. 1 Sam. ii. 30. 1 Kings v. 5—13. Dan. xii. 3. q i. 9. iii. 20. 1 Tim. ii. 9. 10. 1 Pet. iii. 4.

r vii. 10. xix. 20. Job xii. 23. 1s. xxxiii. 15. Eph. v. 11. 1 Thes. v. 22. e i. 16. Ps. xxxiv. 4. 1s. lvii. 20. Mic. ii. 1. Luke xlii. 66. John xviii. 22. 2 Pet. ii. 14. f i. 17. xv. 17. Job xlii. 5. 6. Ps. xiv. 3. Jer. v. 26—28. g 2 Sam. xlii. 4. Job xli. 17. xliii. 10. Hos. vi. 3. Zech. xiv. 6. 7.

h Matt. xlii. 14. Jam. v. 4. 5. i 2 Cor. iii. 18. Phil. ii. 15. 2 Pet. i. 19. iii. 18. Rev. xxi. 23. xlii. 5. 1 Sam. ii. 9. Job v. 14. xli. 25. xliii. 5, 6, 18. 1s. lix. 9. 10. Jer. xli. 16. xliii. 12. Matt. vii. 23. xlv. 14. John xli. 35. 1 John ii. 11.

j v. 1. vi. 20. 21. cii. 1. Ps. lxxviii. 1. xc. 12. 1s. lv. 3. Matt. xvii. 5. k iii. 3. 21. 1 Ps. xl. 8. Marg.

l xlii. 1. Luke x. 42. Phil. iii. 8. n xvi. 16. xli. 26. Ps. lxx. 16—20. Ec. ii. 4—9. iv. 8. Mark xiii. 36, 37.

o Ps. cxii. 4. p iii. 35. xli. 4. 1 Sam. ii. 30. 1 Kings v. 5—13. Dan. xii. 3. q i. 9. iii. 20. 1 Tim. ii. 9. 10. 1 Pet. iii. 4.

r vii. 10. xix. 20. Job xii. 23. 1s. xxxiii. 15. Eph. v. 11. 1 Thes. v. 22. e i. 16. Ps. xxxiv. 4. 1s. lvii. 20. Mic. ii. 1. Luke xlii. 66. John xviii. 22. 2 Pet. ii. 14. f i. 17. xv. 17. Job xlii. 5. 6. Ps. xiv. 3. Jer. v. 26—28. g 2 Sam. xlii. 4. Job xli. 17. xliii. 10. Hos. vi. 3. Zech. xiv. 6. 7.

h Matt. xlii. 14. Jam. v. 4. 5. i 2 Cor. iii. 18. Phil. ii. 15. 2 Pet. i. 19. iii. 18. Rev. xxi. 23. xlii. 5. 1 Sam. ii. 9. Job v. 14. xli. 25. xliii. 5, 6, 18. 1s. lix. 9. 10. Jer. xli. 16. xliii. 12. Matt. vii. 23. xlv. 14. John xli. 35. 1 John ii. 11.

j v. 1. vi. 20. 21. cii. 1. Ps. lxxviii. 1. xc. 12. 1s. lv. 3. Matt. xvii. 5. k iii. 3. 21. 1 Ps. xl. 8. Marg.

l xlii. 1. Luke x. 42. Phil. iii. 8. n xvi. 16. xli. 26. Ps. lxx. 16—20. Ec. ii. 4—9. iv. 8. Mark xiii. 36, 37.

o Ps. cxii. 4. p iii. 35. xli. 4. 1 Sam. ii. 30. 1 Kings v. 5—13. Dan. xii. 3. q i. 9. iii. 20. 1 Tim. ii. 9. 10. 1 Pet. iii. 4.

r vii. 10. xix. 20. Job xii. 23. 1s. xxxiii. 15. Eph. v. 11. 1 Thes. v. 22. e i. 16. Ps. xxxiv. 4. 1s. lvii. 20. Mic. ii. 1. Luke xlii. 66. John xviii. 22. 2 Pet. ii. 14. f i. 17. xv. 17. Job xlii. 5. 6. Ps. xiv. 3. Jer. v. 26—28. g 2 Sam. xlii. 4. Job xli. 17. xliii. 10. Hos. vi. 3. Zech. xiv. 6. 7.

h Matt. xlii. 14. Jam. v. 4. 5. i 2 Cor. iii. 18. Phil. ii. 15. 2 Pet. i. 19. iii. 18. Rev. xxi. 23. xlii. 5. 1 Sam. ii. 9. Job v. 14. xli. 25. xliii. 5, 6, 18. 1s. lix. 9. 10. Jer. xli. 16. xliii. 12. Matt. vii. 23. xlv. 14. John xli. 35. 1 John ii. 11.

j v. 1. vi. 20. 21. cii. 1. Ps. lxxviii. 1. xc. 12. 1s. lv. 3. Matt. xvii. 5. k iii. 3. 21. 1 Ps. xl. 8. Marg.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction: let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

lasting contempt shall be their final promotion: whilst his favour shall be shewn, and his grace communicated, to the humble believer, who alone is truly wise, and who shall at length inherit everlasting glory.

## NOTES.

CHAP. IV. V. 1. 'The dulness, sluggishness, and forgetfulness of mankind, in their principal concerns, are so notorious, that we need not wonder that the wise man repeats the same things....All his pains, he knew would be lost without serious consideration of what he had said: and the very first step to wisdom is to have a mind to be wise....Listen then all ye that are desirous to learn, to the instructions, which out of a paternal affection I bring from God unto you.' (Bp. Patrick.)—'He speaks this in the character of a preacher—which is as a father to his people.—Solomon had one son and two daughters, of whom we read; and perhaps he meant to address himself to them: but the holy Spirit directed him to such instructions, as would be generally useful; and doubtless many thousands have derived more benefit from them than his own son did.

V. 3. Solomon was beloved by the Lord, and appointed to the kingdom; no doubt he was also regarded by his father with peculiar affection, and probably received a more careful education than David's other sons had done, to which the misconduct of Amnon, Absalom, and Adonijah might conduce. Bathsheba had more children by David; but Solomon, being (as Isaac) a child of promise, was peculiarly dear to her likewise. (Note, 1 Chr. iii. 1—9.)

V. 4. 'To make his exhortations more acceptable, he acquaints the reader, with the lessons which his own father and mother were wont to give him; and the great benefit he had received by them.'—This shews, 'the care that parents ought to take, to instruct their children diligently; and the greater they are (suppose princes) the more accurate their education ought to be, as Solomon's was.' (Bp. Patrick.)—From this verse to the end of the thirteenth, may be considered as David's exhortation to Solomon. (Marg. Ref.)

V. 7. 'He sheweth, that we must first begin at God's word, if so be we will that other things should prosper with us; contrary to the judgment of the world, which make it their last study, or care not for it at all.'

V. 11. 'Solomon declareth what care his father had to bring him up in the true fear of God; for this was David's protestation.' (Notes, iii.)

V. 13. 'Take such fast hold of it, as never, for want of care and pains, to let it slip out of thy mind; keep it as a most precious treasure, for all thy happiness depends on it.' (Bp. Patrick.)

V. 14, 15. Solomon, or rather heavenly wisdom by him, seems here to resume the discourse by most earnestly dissuading from every degree of intimacy with wicked men, and from whatever might prove a temptation to it.

V. 16, 17. To do evil is more natural to the wicked, 'than to sleep, eat, or drink.'—Having formed their iniquitous plans, they are restless till they have accomplished them: they spend those hours in perpetrating crimes, which others give to repose: and they make their violence and deceit bear the expenses of their voluptuousness.

V. 18, 19. The Septuagint version, of the first of these verses, is very expressive. 'The ways of the righteous shine like the light: they go on and shine, until the day be perfected.'—The path of the just, or righteous, is that way in which a believer walks, from the time when he begins to seek the Lord, to the close of his days. A glimmering of knowledge at first pervades the darkness of his mind, as to spiritual things, and some feeble desires after God and holiness arise in his heart; Thus the day dawns: but frequently these feeble beginnings cannot be distinguished from many specious appearances



22 For they are <sup>m</sup>life unto those that find them, and <sup>n</sup>health to all their flesh.

23 <sup>n</sup>Keep thy heart <sup>t</sup>with all diligence; <sup>o</sup>for out of it are the issues of life.

24 <sup>n</sup>Put away from thee <sup>a</sup>a froward mouth, and perverse lips put far from thee.

25 Let <sup>n</sup>thine eyes look right on, and let thine eyelids look straight before thee.

26 <sup>n</sup>Ponder the path of thy feet, and <sup>s</sup>let all thy ways be established.

27 <sup>n</sup>Turn not to the right hand, nor to the left: <sup>t</sup>remove thy foot from evil.

p Job xl. 14. Ez. xviii. 31. Eph. iv. 25—31. Col. iii. 8. Jam. i. 21, 26. 1 Pet. ii. 1. <sup>q</sup> Heb. *above all keeping*. 7. iii. 21. xl. 16. xiii. 3. Ec. v. 13. o Matt. xii. 35. xv. 19. Mark vii. 21—23. Jam. i. 14, 15. <sup>r</sup> v. 6. Ps. cxix. 59. Ez. xviii. 28. Hag. i. 5, 7. Eph. v. 15, 17. s Or, *all thy ways shall be ordered aright*. Ps. xxxvii. 23. xl. 2. 1 Thes. iii. 13. 2 Thes. iii. 3. 1 Pet. v. 10. s Deut. v. 32. xii. 32. xxviii. 14. Josh. i. 7. t xvi. 17. Is. i. 16. Rom. xii. 9.

which afterwards vanish: when, however, they arise from divine life communicated to the soul, the glimmering light will increase. Advancing knowledge gradually dispels ignorance and error; peace and comfort are obtained, and established on a firm base; and holy affections and dispositions ripen into fruits and habits. Thus this light shines progressively, not wasting as that of a taper, or declining as that of the setting sun; but increasing as that of the morning, until perfected in the knowledge, holiness, and felicity of heaven. This light comes from Christ at the first, and is augmented, and will be perfected with the knowledge of him: and the way, in which he directs the soul, and on which it shines continually, is that of humble faith and obedient love. But the way of the wicked, though they amuse themselves with following many glimmering meteors, is as thick darkness, a compound of ignorance, error, sin, and misery, which continually increases, until at length it terminates in "the blackness of darkness for ever;" into which they stumble unawares, and they know not how.

V. 21. 'Read them over and over again, and keep them perpetually in mind.' (Bp. Patrick.)

V. 22. 'Under health of body all other blessings promised in the law are contained.'

V. 23. As the heart in the body seems the centre and fountain of life, because the blood thence circulates into every part, conveying with it health or disease: so are the affections to a man's whole conduct. If the heart, in this sense, be purified by faith and grace, and be properly kept, the tenor of the thoughts, words, and actions will be pure, for they flow from it: if it be the residence of pride, impiety, unbelief, avarice, malice, or lust, the whole conduct will be tainted with these vices: if they find admission, or prevail for a season, they will proportionably infect the tempers, conduct, and discourse. Therefore this citadel should above all things be garrisoned that it may not be seized, this spring should be watched, that it may not be poisoned; for as the heart is, so will the life be; if not openly, yet in the sight of God, before whom thoughts, desires, and dispositions decide a man's character. 'For as the heart is either pure or corrupt, so is the whole course of a man's life.'

V. 24, 25. Next to the heart, the tongue, that unruly member, must be bridled, and kept most diligently: and a strong guard must be placed upon the eyes, which are the avenues to the heart; that they may be employed in looking well to the path of duty, and not in gazing at such objects as excite evil desires in thee.

V. 26. The apostle nearly quotes the Septuagint translation of the first clause of this verse; "And make straight paths to our feet." (Heb. xii. 13.) The marginal reading of the latter clause seems preferable.—'By a proper regard to the path of thy feet, all thy ways shall be ordered aright.'

V. 27. 'Do not suffer thyself to be drawn aside, either to superstition on the one hand, or to contempt and neglect of religion on the other: let neither love of friends or hatred of enemies; neither hope of pleasure or gain, nor fear of pain and damage; neither prosperous nor cross events; ever move thee to turn into either extreme from the rule of virtue.' (Bp. Patrick.)

#### PRACTICAL OBSERVATIONS.

V. 1—13. Good instructions, given with paternal authority and affection, have a peculiar claim to the obedient attention of young persons; and will be thus received by every one who applies his mind to the practical knowledge of divine truth: so that they who refuse such instructions and injunctions will be left without excuse. How aggravated then is the guilt of those who reject the doctrine and forsake the law of the God of heaven, whilst he condescends to speak to them with the tender compassion of a father!—We ought to show our love to our children, by instructing them diligently in true wisdom: and that preference which is shewn to such as are most teachable, is no sinful partiality. A special honour is in Scripture given to the pious education of children, as the means by which the Lord giveth wisdom and grace; and men should require their parents for this unspeaking obligation, by handing down their instructions, in their name and with respect to their memories, to their children also; for their intention was, that their remote posterity should thus derive the advantage. (Ps. lxxviii. 3—7.)—Pious men, in every age of the world, and of every rank in society, agree, that true wisdom consists in obedience, and is inseparably connected with happiness: and the well-beloved Son of the Father says to us, "Let thy heart retain my words, keep my commandments and live;" (Marg. Ref.) He is the wisdom of God: an interest in his salvation we should get, whatever we go without or lose for his sake; his words we should remember, and not decline from them, whatever we forget or omit. This "wisdom is the principal thing," the "pearl of great price," the sinner's "one thing needful;" and if we sell all to purchase it, forsake all to secure it, count all

M. A. 3004.

B. C. 1000.

CHAP. V.

Exhortations to study wisdom, 1, 2. The seductions of harlots, and the complicated mischiefs of their society, 3—14. A figurative commendation of marriage, and of affection to a man's wife and children, 15—19. A further dissuasive from whoredom; urging the Lord's continual presence, and the miserable end of wicked men, 20—22.

**M**Y son, <sup>a</sup>attend unto my wisdom, and <sup>b</sup>bow thine ear to my understanding:

2 That thou mayest regard discretion, and <sup>c</sup>that thy lips may keep knowledge.

3 For <sup>d</sup>the lips of a strange woman drop as an honeycomb, and her <sup>e</sup>mouth is <sup>f</sup>smoother than oil:

4 But <sup>g</sup>her end is bitter as wormwood, <sup>h</sup>sharp as a two-edged sword.

5 Her feet go <sup>i</sup>down to death; her steps take hold on hell.

6 Lest thou shouldest <sup>j</sup>ponder <sup>k</sup>the path of life, <sup>l</sup>her ways are moveable, <sup>m</sup>that thou canst not know <sup>n</sup>them.

but loss for the excellency of it, and lay down our lives in adhering to it, our gain will be sure and infinite. For whilst we love and honour the Redeemer, he will preserve us from every danger, keep our souls unto eternal life, give us that honour that cometh from God, adorn us with the ornament and beauties of holiness, and deliver to us "a crown of glory, that fadeth not away." But how poor, and contemptible, and wretched will they be, who, with all their getting of wealth, of learning, of reputation, of preferment, or dominion, die without getting understanding, "without Christ, without hope, and without God!" Let us then receive the sayings of Him who "hath the words of eternal life," and we shall daily perceive, and experience, that "He hath taught us in the way of wisdom, and led us in right paths." Thus shall we avoid the intricacies and perplexities, in which crafty men are entangled; our path will be plain before us, and we shall proceed with alacrity, confidence, and safety; not straitened in our steps, nor stumbling over the obstructions which are laid in the paths of the heedless and inattentive; and which can only be avoided by "taking fast hold of instruction," resolved "not to let her go, but to keep her, as our life."

V. 14—27. The counsels of heavenly wisdom continually warn us to keep at a distance from the society and the infectious example of wicked men; and to avoid their path, "passing by it, turning from it, and passing away," being afraid of coming within the reach of their fascinations. There are many in every age who are restless in pursuit of the pleasures and advantages of sin, or in indulging their malice and revenge; who are miserable when they cannot be mischievous to their utmost wish; who riot in excess upon the gains of their fraud, rapine, and oppression, regardless of the groans and tears extorted by their violence, and to support their extravagance and magnificence. This is one way of the wicked, and it is as increasing darkness; and, if persisted in, will speedily and unexpectedly plunge them into final misery and despair. "But the path of the just is as the shining light, which shineth more and more unto the perfect day." Their comforts are continually increasing, their characters perfecting, their sorrows expiring: and the hour of death will only occasion a short interruption of their increasing light, which will suddenly break forth in perfect and eternal day. Let us then be observant of our great teacher, and keep our eye continually upon his directions, and hide them in our inmost souls, "for they are life unto those that find them," and a medicine for all our maladies. But would we make progress in our heavenly path, we must keep our hearts with all diligence, and more sedulously than we do our money, our estates, our habitations, or even our characters; "exercising ourselves to have a conscience void of offence towards God and man." With all vigilance and earnestness, and with unceasing prayer, we should labour, that no evil desire may prevail or abide in our hearts: avoiding everything which poisons this fountain, by exciting pride, envy, malice, avarice, or sensual lusts; crushing the first emotions of such evils, as we would the brood of a scorpion; guarding the avenues of our senses, imagination, and memory; storing up pious instructions, and using every means to render our minds a treasure of holy thoughts and affections, and to increase in them grateful love, reverential fear, hatred of sin, and benevolence in all its delightful exercises; that from within, these holy streams may issue forth, and fructify our whole conduct and conversation. Above all, we should seek from the Lord Jesus, that living water, that sanctifying spirit, which is, in the hearts of believers, "a well of water springing up into everlasting life." Thus we shall be enabled to put away from us a froward mouth and perverse lips; our eyes will be turned away from beholding vanity, and fixed upon our path; looking straight before us, that we may see and shun the snares and devious tracks, into which others are beguiled; pondering the path of our feet, that we may take no false steps, but that all our ways may be established in consistency and propriety; turning neither to the right hand nor to the left; avoiding all extremes; keeping the middle path; removing our feet from every evil thing; walking by the rule of God's word, and observing the cautions, and treading in the steps, of our Lord and Master. In this view, what a beautiful, excellent, and happy thing is Christianity! But, alas! how far do we come short in every particular! Lord, forgive the past, and enable us to follow thee more closely for the time to come!

#### NOTES.

CHAP. V. V. 3. 'By honey and oil, he meaneth flattering and crafty enticements.'

V. 4—6. 'The beginning of this love is not so sweet, as the conclusion is bitter...after a short pleasure follows long pain...with remorse of conscience, and anguish of spirit: for, like a sword that suits on both sides, she wounds both soul and body. ... She leads those that follow her, to an untimely, shameful, and miserable end; destruction, not only here but hereafter. ... She hath



7 <sup>m</sup>Hear me now therefore, O ye children, <sup>and</sup> depart not from the words of my mouth.

8 Remove <sup>thy</sup> way far from her, and come not nigh the door of her house :

9 Lest <sup>thou</sup> give thine honour unto others, and thy years unto the cruel :

10 Lest <sup>strangers</sup> be filled with thy <sup>wealth</sup>; and thy labours <sup>be</sup> in the house of a stranger ;

11 And <sup>thou</sup> mourn at the last, <sup>when</sup> thy flesh and thy body are consumed,

12 And say, <sup>How</sup> have I hated instruction, <sup>and</sup> my heart despised reproof!

13 And <sup>have</sup> not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was <sup>almost</sup> in all evil, in the midst of the congregation and assembly.

15 ¶ Drink <sup>waters</sup> out of thine own cistern, and running waters out of thine own well.

A. M. 3004.

B. C. 1000.

m iv. 1. viii. 32  
—36. xxii. 17—  
21. Heb. xii. 25.

n iii. 21. vi. 21.

o iv. 15. vi. 27,  
28. Matt. vi. 13.  
Eph. v. 11.

p vi. 29—35. Gen.  
xxxviii. 23—26.  
Judg. xvi. 19—  
21. Neh. xiii.  
26. Hos. iv. 13,  
14.

q vi. 35. Hos. vii.  
9. Luke xv. 30.  
r Heb. strength.

s Num. v. 27.  
i Cor. v. 4. 5.  
vi. 18.

t i. 7. 22. 29. 30.  
xv. 5. Pa. i. 17.  
lxxiii. 22. John  
iii. 19. 20.

u i. 25. xii. 1.  
xiii. 18. Gen.  
xix. 9. Ex. ii.  
Zech. i. 4—6.

v. 13. Jer. xlv. 4. 5.  
xviii. 20. Num. xxv. 1—6.  
Hos. iv. 11—14.  
i Cor. x. 6—8. 2 Pet. ii. 10—18. Jude 7—13. z 18, 19. i Cor. vii. 3—5. Heb. xiii. 4.

a Deut. xxxiii.  
28. Ps. lxxviii. 26.  
Is. xlviii. 1.

b Gen. xxiv. 60.  
Judg. xii. 9.  
Ps. cxviii. 3.

c Ec. ix. 9. Mal.  
ii. 15.

d Cant. ii. 9. iv.  
5. vii. 3. viii.  
14.

e Heb. water  
thee. 15.

f Heb. err thou  
always in her  
love. 2 Sam.  
xii. 4.

g ii. 18—19. vi.  
24. Ec. vii. 5.  
&c. xxii. 14.  
xxiii. 27, 28, 33.  
i Kings xi. 1.

h xvi. 3. 2 Chr.  
xvi. 9. Job xxxi.  
4. xxxiv. 21. Ps.  
xi. 4. xvii. 2.

i cxxxix. i—12.  
Jer. xvii. 10.  
xxiii. 21. xxvii.  
19. Hos. vii. 2.

j i. 18, 31. 32. xi. 3. 5. Ps. vii. 15, 16. ix. 15, 16. Jer. ii. 19. Hos. iv. 11—14. Gal. vi. 7, 8. b Ec. vii. 26.  
|| Heb. sin. i Cor. v. 9, 10. Gal. vi. 19—21. Eph. v. 5, 6. Heb. xiii. 4. i x. 21. xiv. 32. Job  
iv. 21. xxxvi. 12.

16 Let <sup>thy</sup> fountains be <sup>dispersed</sup> abroad, <sup>and</sup> rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

18 Let thy fountain be blessed : and <sup>rejoice</sup> with the wife of thy youth.

19 Let her be <sup>as</sup> the loving hind and pleasant roe ; let her breasts <sup>satisfy</sup> thee at all times ; and <sup>be</sup> thou ravished always with her love.

20 And why wilt thou, my son, be ravished <sup>with</sup> a strange woman, and embrace the bosom of a stranger?

21 For <sup>the</sup> ways of man <sup>are</sup> before the eyes of the LORD, and he pondereth all his goings.

22 <sup>His</sup> own iniquities shall take the wicked himself, and he shall be <sup>holden</sup> with the cords of his <sup>ins</sup>.

23 He <sup>shall</sup> die without instruction ; and <sup>in</sup> the greatness of his folly he shall go astray.

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52 And why wilt thou, my son, be ravished <sup>with</sup> a strange woman, and embrace the bosom of a stranger?

53 For <sup>the</sup> ways of man <sup>are</sup> before the eyes of the LORD, and he pondereth all his goings.

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66 Let thy fountain be blessed : and <sup>rejoice</sup> with the wife of thy youth.

67 Let her be <sup>as</sup> the loving hind and pleasant roe ; let her breasts <sup>satisfy</sup> thee at all times ; and <sup>be</sup> thou ravished always with her love.

68 And why wilt thou, my son, be ravished <sup>with</sup> a strange woman, and embrace the bosom of a stranger?

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156 And why wilt thou, my son, be ravished <sup>with</</sup>



B. C. 1000.

к xxx. 25. 1 Tim. vi. 19.

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Matt. xxv. 26.  
Rom. xii. 11.  
Heb. vi. 12.  
25. 1 Tim. vi. 19.

a iii. 32. xi. 1.  
xxi. 27. † P  
ci. 5. cxxxvi. 1  
iv. 1, 2. John  
d xxiv. 8. Gen

Is. ii. 11. iii. 9. 16. 1 Pet. v. 5. b xii. 22. xiv. 5. xxvi. 28. Ps. v. 6. cxv. 2, 3. Hos.  
iii. 44. Rev. xxii. 15. c i. 11. Deut. xxvii. 25. 2 Kings xxiv. 4. Is. i. 15. lix. 3—6.  
vi. 5. Ps. cxxvii. 4. Jer. iv. 14. Mic. ii. 1. Zech. viii. 17. e i. 16. Is. lix. 7. Rom. iii. 15.

V. 12—15. Solomon here contrasts the sloth of those who might be profitably employed, with the unwearied application, and wily sagacity, of the sons of Belial, the determined and desperately wicked ; or, he shews how indolence and extravagance make way for a man being gradually led on in sin, through urgent temptations, till he becomes the most abandoned and mischievous of the human species. They who have totally cast off the fear of God, with all regard to justice and honour, form schemes of iniquity, and pursue their object without intermission, by lies, flatteries, slanders, or perjuries. Thus they “walk with a froward mouth.” They form themselves into cabals, and have their secret signs, understood by each other. “So that they wink with their eyes, and speak with their feet, and teach with their fingers.”—The artifices of gamesters and covetous usurers, to draw in young spendthrifts, may be intended. Or the conduct of hypocrites, who, with the language, the attitudes, the affected demure looks, and every action of extraordinary piety, carry on their trade of devouring widows’ houses. Their mouths, and hands, and eyes, and feet, are all employed ; and even in their closet, at the church, and at the Lord’s table, they are pursuing their *one object*, with lifted eyes, and bended knees, and hands spread forth.—Or, in general, it may mean, that all the powers, faculties, senses, and members of wicked men, are instruments of unrighteousness ; and, according to their different propensities, they pursue their object uniformly ; for frowardness is in their heart, and they are continually devising mischief, and sowing discord, in neighbourhoods and nations, that they may fish in troubled waters ; or because, as the children of the devil, they love mischief for mischief’s sake ; but, by all this, they only ensure their own destruction.



19 'A false witness *that speaketh lies*, and he *that soweth discord among brethren.*

20 ¶ My son, 'keep thy father's commandment, and forsake not the law of thy mother :

21 'Bind them continually upon thine heart, *and tie them about thy neck.*

22 When 'thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when thou awakest, it shall talk with thee.*

23 For 'the commandment is a 'lamp; and the law is light; 'and reproofs of instruction *are 'the way of life:*

24 To 'keep thee from the evil woman, from the flattery 'of the tongue of a strange woman.

25 'Lust not after her beauty in thine heart: neither let her 'take thee with her eyelids.

26 For 'by means of a whorish woman a man is *brought to 'a piece of bread: and 'the adulteress will 'hunt for the precious life.*

¶ Or, candle. Rev. ii. 5. m v. 12. xv. 31. 32. xxix. 15. Lev. xix. 17. Ps. cxli. 5. ¶ iii. 18. iv. 4. 13. xv. 24. Jer. xxi. 8. o ii. 16. v. 3. vii. 5. Ec. vii. 26. \* Or, of the strange tongue. p 2 Sam. xi. 2-5. Matt. v. 28. Jam. i. 14, 15. q 2 Kings ix. 30. Marg. Cant. iv. 9. Is. i. 16. r v. 10. xxix. 3. Luke xv. 13-15. 30. s 1 Sam. ii. 36. t Heb. the woman of a man, or, a man's wife. t Gen. xxxix. 14. Ez. xlii. 18.

V. 16-19. These seven abominations seem to have been mentioned by Solomon, as found in the practice of the children of Belial, whom he had been describing; they were sure, therefore, to destroy such as persisted in them, because peculiarly hateful to God the judge of all.

V. 20, 21. These commandments, as given by parents, are supposed to coincide with the precepts of God; and this tacitly instructed parents what injunctions to lay upon their children, and how to exercise their authority.

V. 22. (Note, Deut. vi. 7-9.) 'When thou walkest, lead her forth, that she may be with thee; thus, when thou sleepest let her keep thee, that when thou awakest she may talk with thee. (Sept.)

V. 23. 'Every particular command of God is like a candle, and the whole law is like the light of the sun, to shew thee thy way, and exhilarate thy spirits; nay, the severest reproofs which correct thy errors, and reduce thee to obedience, are the way to the greatest happiness. (Bp. Patrick.)—The words law and commandment are, in such passages, put for revelation in general, and not for any one part of it, as distinguished from others.

V. 25. *Eyelids.* Either the decorations of painting and attire, or the wanton glances of a licentious woman, which wound and kill, in a far different sense than deluded lovers suppose when they use such expressions.

V. 26. *A piece, &c.* That is, a fragment or crust of bread; the meanest morsel by which life can be supported. This expression describes that extreme poverty to which fornication often reduces those who have before lived in affluence; as the latter clause of the verse does the fatal effects of adultery.

V. 27-35. Solomon had before intimated, that some of these strange women had 'forsaken the guides of their youth, and forgotten the covenant of their God: but he here particularly considers the consequences of adultery, with a woman that yet lived with her husband. It would be as vain to commit this crime in expectation of escaping detection and punishment; as to take fire into the bosom, and not burn so much as the raiment, or to walk on burning coals and the feet not be burnt. (Notes, &c. Num. v. 11-31.) And indeed no man could be at all familiar with a married woman, without guilt, and a powerful temptation to more atrocious criminality. A thief who stole from mere hunger, might escape contempt, through compassion for his distress: yet he that was caught stealing, was condemned to restore seven-fold, or abundantly, though it might reduce him to poverty or even slavery. But adultery, being a far more intolerable injury, was by the judicial law of God punishable with the death of both parties: it was a proof of a more desperate state of the heart, and could admit of no plea; and it was a more egregious folly, as if a man should at once wilfully murder both his body and soul. In the judgment of all wise and pious men, the adulterer would contract an indelible disgrace; and would involve himself in quarrels that might terminate in bloodshed. For jealousy, when a man knew or suspected himself supplanted in the affections of his wife, and dishonoured by her unfaithfulness to his bed, commonly excited the most implacable rage and resentment. In prosecuting the criminal, the injured husband would demand the rigorous execution of the law, and not regard any ransom, presents, or submissions: and if he failed of obtaining redress from the magistrates, he would be ready to execute vengeance with his own hand upon the injurer. So that he that committed adultery, did it, as one about to destroy his own soul.

#### PRACTICAL OBSERVATIONS.

V. 1-15. The Scriptures instruct us in discretion, even as to our temporal concerns, for the peace of our own minds, the comfort of domestic life, the welfare of society, and the honour of the gospel: and a life regulated according to the oracles of God exceedingly conduces to our true interest, even in this present world. We are stewards of our worldly substance, and ought not to dispose of any part of it, but by the allowance of our Lord: we hold it *in trust*, for our families, for the poor, and for the church; with a license to take a portion for our own use, according to our station: but to waste his goods extravagantly, or in rash schemes and speculations, is a very criminal breach of trust. Justice, piety, and charity unitedly call on us to be upon our guard against such engagements, as may entangle us in difficulties and temptations, be injurious to others, or deprive us of the means of being useful. And if any have been thus drawn in; it behoves them to lose no time, spare no pains, and

A. M. 3004.

B. C. 1000.

f xlii. 17. xix. 5. 9. xxi. 25. xxv. 16. Ex. xx. 16. xxiii. 1. Deut. xix. 16-20. 1 Kings xxi. 10-15. Ps. xxvii. 12. xxxv. 11. Matt. xv. 19. xxvi. 59. Acts vi. 13. g xvi. 28. xlii. 10. xxvi. 20. 2 Tim. ii. 13. Jam. iii. 14-16, 17. h i. 8, 9. vii. 1-4. xlii. 22. xxx. 11. Deut. xxi. 18. xxvii. 16. Eph. vi. 1. i i. 13. 3. iv. 6. 31. xii. 3, 4. Ex. xlii. 16. Deut. vi. 8. 2 Cor. xii. 3. k ii. 11. iii. 23. 24. Ps. xvii. 4. xlii. 3. cxix. 9. 11. 21. 54. 97. 148. l Ps. xix. 8. cxix. 98-100. 105. 15. viii. 20. 2 Pet. i. 19. m iii. 18.

u Job xxxi. 9-12. Hos. vii. 4-7. Jam. iii. 5.

x Gen. xii. 18, 19. Lev. xx. 10. 2 Sam. xi. 3, 4. xii. 9, 10. xvi. 21. Jer. v. 8, 9. Ez. xxii. 11. Mal. iii. 5.

y Gen. xx. 4-7. xxvi. 10, 11. 1 Cor. vii. 1.

z Ex. xxii. 1, 3. 4. 2 Sam. xxii. 6. Job xx. 18. Luke xix. 8.

a Matt. xviii. 25.

b vii. 7. Gen. xxxix. 9, 10. xli. 39. Ec. vii. 25. 26. Jer. v. 8, 21. Rom. i. 22-24.

t Heb. heart. Hos. iv. 11, 12.

c ii. 18, 19. v. 22, 23. vii. 22, 23. vii. 36. ix. 15-18. Ec. xlii. 3.

d v. 9-11. Judg. xvi. 19-21. Ps. xxxviii. 1-9. li. 8. e Gen. xli. 4. 1 Kings xv. 5. Neh. xiii. 26. Ps. li. title. Matt. i. 6. Num. v. 14. xxv. 11. Judg. xix. 29, 30. Cant. viii. 6. 1 Cor. x. 22. f xxvii. 4. Marg. Num. v. 14. xxv. 11. Judg. xix. 29, 30. Cant. viii. 6. 1 Cor. x. 22. g Heb. accept the face of.

27 Can a man 'take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So 'he that goeth in to his neighbour's wife; whosoever 'toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But 'if he be found, he shall restore seven-fold; 'he shall give all the substance of his house.

32 But whoso committeth adultery with a woman 'lacketh 'understanding: he *that doeth it 'destroyeth his own soul.*

33 'A wound and dishonour shall he get; 'and his reproach shall not be wiped away.

34 For 'jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not 'regard any ransom; neither will he rest content, though thou givest many gifts.

shrink from no difficulties, by which the ruinous effects may be prevented, or mitigated, if possible. But such obligations are sooner entered into than got rid of: and a promise, a letter of credit, or a bond hastily given, may so involve a man, that he can by no means avoid bankruptcy. Hence we learn how much easier it is to ruin than to save ourselves; that our heedless conduct may be long after remembered against us; and that every rash and wicked, yea, every idle, word must be accounted for at the day of judgment. But how base are they, who take advantage of a man's indiscreet partiality, to draw him in to their ruin! Or, who will not submit to every hardship, to extricate the man whom they have thus involved! In these matters our supposed friends often prove *strangers* to us, and shew that we were *strangers* to them; and by acting with the cruelty of enemies, painfully teach us to place no confidence in man. If, however, we ought in prudence to stoop, strive, and employ every means, to escape from impending temporal calamities; how should we be in earnest, and make all haste to flee from the wrath to come, and to 'recover ourselves from the snare of the devil, who hath taken us captive at his will! Nor should we forget him, who willingly became our surety, when we were strangers and enemies, though he well knew how dear it would cost him to pay our debt, and ransom our souls, and how ungrateful we should often prove.—It may abate our wonder that sinners should be so negligent in seeking an interest in his great salvation; when we observe how improvident numbers are about the present world. Though we are formed wiser than the animal tribes; yet multitudes voluntarily become more foolish than they, and might learn wisdom from the most despicable of them, if they were not utterly unteachable. Whilst many incessantly weary themselves to gratify an insatiable avarice, numbers can by no means be induced to a proper degree of attention and diligence; though they see abject poverty marching to meet them as an armed man! We may expostulate with such sluggards, and demand of them, how long they mean to waste their hours in sleep, and their days in inactivity? But they will still crave respite, and require 'a little sleep, a little slumber, a little folding of the hands to sleep; and few are recovered from these habits, who have once contracted them. How carefully then should we guard against beginnings, and learn to redeem precious time; to rise early when health permits; and to inure ourselves to diligence and hardiness, in our respective callings! And how carefully should parents and teachers watch over young persons, and prevent their becoming *habitually* slothful and self-indulgent! But it is still more important, that men should avoid indolence in the concerns of their immortal souls; and that, in the present transient and precarious summer of life and health, they should prepare for the approaching winter of sickness, death, judgment, and eternity. To numbers it may well be said, 'Go to the ant, thou sluggard; consider her ways, and be wise.' 'How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?' 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' But, alas! they love their sleep of sin, and their soothing dreams of worldly felicity; and crave a little sleep, and to be excused, as yet, from repentance, prayer, self-denial, and diligence: they mean to set about this irksome work some time, but not now: and so they compose themselves again; yet not without imbibing a deep resentment against those officious intruders who attempted to awake them. But their destruction slumbereth not; it approaches every moment, and will ere long come on them with irresistible violence; and when they 'lift up their eyes in hell,' they will have full leisure to rue bitterly their folly. Lord, awaken them to see their danger, whilst yet there is a way of escape! and awake all of us, (for we are yet half asleep, and ready again to close our eyes,) that we may give diligence to ensure our own salvation, and to seize every opportunity of glorifying God, and of doing good to the church, and to the world! For the children of the wicked one are vigilant, diligent, sagacious, and persevering in their schemes of mischief: their heart continually deviseth, their lips utter, and their fingers work, wickedness: their eyes look abroad for their prey, or wink whilst they seize upon it; and they are wholly intent upon their pernicious projects: yet by all this they only serve the cause of Satan, and ensure their own destruction. And shall Christians, who have such prospects, obligations, motives, and examples, be inactive, inconstant, and lukewarm? Shall we neglect those things which the Lord loveth, by which he



## CHAP. VII.

A. M. 3004.

B. C. 10' 6.

Repeated invitations to a familiar acquaintance with wisdom, as the preservative from strange women, 1-5. A fact related, to illustrate the artful way, by which they draw in the unwary to their destruction, 6-23. Another warning against all approaches to this vice, from its fatal effects on many eminent persons, 24-27.

**M**Y son, "keep my words, and "lay up my commandments with thee.

2 "Keep my commandments, and live; and my law as the apple of thine eye.

3 "Bind them upon thy fingers, write them upon the table of thine heart.

4 "Say unto wisdom, "Thou art my sister; and call understanding thy kinswoman:

5 That "they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For "at the window of my house I looked through my casement,

7 And beheld among "the simple ones, I "discerned among "the youths, a young man void of understanding,

8 Passing through the street "near her corner; and he went the way to her house;

9 In "the twilight, in the "evening, in the black and dark night:

10 And, behold, there met him a woman with "the attire of an harlot, and "subtil of heart.

Attire, xv. 16. iv. 14, 15. v. 8. Judg. xvi. 1. 2 Sam. xi. 2, 3. 1 Cor. vi. 11, 12. Eph. v. 11, 12. Heb. x. 34. 11. Job xxiv. 13-15. Rom. xii. 12-14. p Gen. xxxviii. 14, 15. 2 Kings ix. 22, 30. Is. iiii. 16-24. Jer. iv. 30. 1 Tim. ii. 9. Rev. xvii. 3-5. q Gen. iii. 1. 2 Cor. xi. 2, 3.

a i. 8. iii. 1. b Luke viii. 15. x. 28. John xiv. 23. xv. 20. Rev. i. 3. xxii. 9.

c i. l. x. 14. Deut. xii. 18. Job xxii. 22.

d iv. 4. 13. Lev. xviii. 5. Is. lv. 3. John xii. 49.

e xv. 21. xx. 14. 1 John ii. 3. 4. v. 1-3. Rev. xxii. 14.

f Deut. xxxii. 10. Ps. xviii. 8. Zech. ii. 8.

g iiii. 3. vi. 21. Deut. vi. 8, 9. xi. 18-20. Is. xxx. 8. Jer. xvii. 1. xxxi. 33. 2 Cor. iii. 3.

h Job xvii. 14. Cant. viii. 1. Matt. xii. 49.

i Luke xi. 27. 50. Luke vi. 3. vi. 24.

k Gen. xxvii. 8. 2 Sam. vi. 16.

l i. 4. 22. 32. viii. 5. xiv. 15. 18. xix. 25. xxii. 3. xxvii. 12. Ps. xix. 7. cxix. 130.

m Rom. xvi. 18, 19.

n Heb. the sons. m vi. 32. ix. 4. 16. x. 13. xii. 11.

o Job xii. 2. xxiv. 30. Jer. iv. 22.

p 2 Tim. ii. 22.

q Heb. in his hand. s Or, the new moon.

r ix. 13. xxv. 24. xxvii. 14. 15. xxxi. 10-31.

s Gen. xviii. 9. 1 Tim. v. 13, 14. Tit. ii. 5.

t ix. 14, 15. xxiii. 28. Jer. ii. 20. 33. 36. iii. 2. Ez. xvi. 24, 25. 31.

u Gen. xxxix. 7. 12. Num. xxv. 1. 6-8. xxxi. 16. Ez. xvi. 35. Rev. ii. 20.

v Heb. she strengthened her face and said.

w Heb. Peace-offerings are upon me.

x xv. 8. xvii. 1. xxi. 27. Lev. vii. 15. Deut. xii. 6, 7.

y 2 Sam. xv. 7-9. 1 Kings xxi. 9. 10. John xviii. 28.

z Cant. i. 16. iii. 7-10. Rev. ii. 22.

a 1 Kings x. 28. Is. ix. 9. Ez. xxvii. 7.

b Cant. iii. 6. Is. lvii. 7-9.

c Ps. xlv. 8. Cant. iv. 13, 14.

d Matt. xx. 11. xxiv. 43. Luke xii. 39.

e Matt. xxiv. 48. Mark xiii. 34-36. Luke xii. 45, 46.

f 5. v. 3. Judg. xvi. 15-17. Ps. xii. 2.

g 1 Sam. xxviii. 23. 2 Kings iv. 8. Luke xiv. 23. xxiv. 29. Acts xvi. 15. 2 Cor. v. 14.

h Acts xiv. 13. i Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

r ix. 13. xxv. 24. xxvii. 14. 15. xxxi. 10-31.

s Gen. xviii. 9. 1 Tim. v. 13, 14. Tit. ii. 5.

t ix. 14, 15. xxiii. 28. Jer. ii. 20. 33. 36. iii. 2. Ez. xvi. 24, 25. 31.

u Gen. xxxix. 7. 12. Num. xxv. 1. 6-8. xxxi. 16. Ez. xvi. 35. Rev. ii. 20.

v Heb. she strengthened her face and said.

w Heb. Peace-offerings are upon me.

x xv. 8. xvii. 1. xxi. 27. Lev. vii. 15. Deut. xii. 6, 7.

y 2 Sam. xv. 7-9. 1 Kings xxi. 9. 10. John xviii. 28.

z Cant. i. 16. iii. 7-10. Rev. ii. 22.

a 1 Kings x. 28. Is. ix. 9. Ez. xxvii. 7.

b Cant. iii. 6. Is. lvii. 7-9.

c Ps. xlv. 8. Cant. iv. 13, 14.

d Matt. xx. 11. xxiv. 43. Luke xii. 39.

e Matt. xxiv. 48. Mark xiii. 34-36. Luke xii. 45, 46.

f 5. v. 3. Judg. xvi. 15-17. Ps. xii. 2.

g 1 Sam. xxviii. 23. 2 Kings iv. 8. Luke xiv. 23. xxiv. 29. Acts xvi. 15. 2 Cor. v. 14.

h Acts xiv. 13. i Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

j Heb. suddenly.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

a Acts xiv. 13. b Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

c Acts xiv. 13. d Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

e Acts xiv. 13. f Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

g Acts xiv. 13. h Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

i Acts xiv. 13. j Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

k Acts xiv. 13. l Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

m Acts xiv. 13. n Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

o Acts xiv. 13. p Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

q Acts xiv. 13. r Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

s Acts xiv. 13. t Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

u Acts xiv. 13. v Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

w Acts xiv. 13. x Job xlii. 27. Jer. xx. 2. Acts xvi. 24.

y Acts xiv. 13. z Job xlii. 27. Jer. xx. 2. Acts xvi. 24.



23 Till <sup>a</sup> a dart strike through his liver; <sup>b</sup> as a bird hasteth to the snare, and <sup>c</sup> knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, <sup>d</sup> O ye children, and attend to the words of my mouth:

25 Let not <sup>e</sup> thine heart decline to her ways, <sup>f</sup> go not astray in her paths.

26 For she <sup>g</sup> hath cast down many wounded: yea, many strong men have been slain by her.

27 <sup>h</sup> Her house is the way to hell, going down to the chambers of death.

# CHAP. VIII.

Wisdom calls to the sons of men to hear her invaluable instructions, 1—11. She recommends herself as the giver of numberless blessings, 12—21. She declares her eternity; and that she was present at the creation, as the foundation of Jehovah's counsels and the object of his delight, and as rejoicing in the sons of men, 22—31. She renews her exhortations to hear her words, as the only way to obtain life and the favour of the Lord, and to avoid the wilful ruin of men's own souls, 32—36.

<sup>a</sup> DOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She <sup>b</sup> crieth at the gates, at the entry of the city, at the coming in at the doors.

b Matt. xxii. 9. Luke xiv. 21—23. John xviii. 20.

that time, it would serve as an introduction to further crimes, and would probably end in his ruin. So that, (however light licentious poets, actors, and artists, and those who delight in their works and exhibitions, may make of such incidents,) the wisdom of God declares, that the youth went, "as an ox to the slaughter, or as a fool," (or drunkard, who knows not what is going forward,) to be set in the stocks and scourged. Nor would he be aware of his danger, "till a dart should strike through his liver:" and he was as a bird that "hasteth to the snare," for the sake of the bait, "and knoweth not that it is for his life."

V. 26. Wounded. Samson, David, and even Solomon himself, were grievously wounded, and numbers of eminent men have been totally ruined, through such tempters. This seems to intimate that these chapters were written towards the close of Solomon's life. His own example, in taking so many wives, probably had a bad effect upon his people, and their abundant prosperity would tend to inflame the disease. His repeated and pathetic admonitions on this subject must have been very painful to him; and they form no inconsiderable proof of his deep humiliation for his own transgressions.

## PRACTICAL OBSERVATIONS.

The instruction of those who speak according to the oracles of God, equally demand our attention with that sacred source from whence they are derived. We should, according to the plainest dictates of common sense, be more careful to keep the law of God in our memory, affections, and conduct, than to preserve our limbs, our senses, or even our lives; and if the Lord guard his people as the pupil of the eye, surely we should pay a similar regard to his precepts; "binding them upon our fingers," ready for use, "and writing them upon the table of our hearts." We are indeed most graciously invited to seek the benefits and honour of relationship unto Christ, by an obedient attention to his word: and thus we may indeed "say to wisdom, thou art my sister, and call understanding our kinswoman." In this way we shall be preserved from the fatal effects of our own passions, and the snares of Satan and of his emissaries. And when we can with pleasure employ our leisure hours in searching the Scriptures, in meditation, pious conversation, and devotion; our time will not hang heavy on our hands, and we shall have no occasion to go in quest of amusement and dissipation, to get rid of it. Wise observers of mankind have always noted that ignorance and inexperience, joined with indolence, and a fondness for roving about and wasting time in vain company, and keeping unseasonable hours, have been inlets to every kind of vice; and they, who thus run themselves into the way of temptation, seldom keep their resolutions of resisting it. For Satan always hath his factors at work, and they who go upon his ground, or near it, will be sure to meet with them.—When women forget the origin and use of raiment, and are fond of decking themselves out in a light manner, to attract the notice and excite the passions of beholders; they are far from being innocent, and they give encouragement to licentious men to accost them with sanguine expectations of success. Indeed, a mere speculator would not think it possible, that any virtuous woman would choose to copy fashions, or to be seen in attire, resembling those of a harlot! This unaccountable indecorum, joined with a gadding and dissipated mind, a dislike to domestic employments, and a forward, loquacious, noisy, untractable disposition, commonly lead to further enormities; and if a man be so unhappy as to be yoked to a female of this description, he must expect trials and sorrow. Such wives often make home uncomfortable to their husbands, and drive them to seek satisfaction elsewhere; and then take that opportunity of more deeply injuring them; using every artifice to inveigle others, and to escape detection. In this view, we should recollect that "a prudent wife is from the Lord:" from him that blessing should be sought, and when granted it demands peculiar gratitude. If once female modesty is surmounted, women commonly become more shamelessly impudent than men; in order to inflame the passions, and overcome the scruples of those whom they address. And when religious ordinances have been perverted from their sacred use, they are often made a cloak of, or occa-

A.M. 3004.

B.C. 1007.

k Num. xxv. 8, 9.  
l i. 17. Ec. ix. 12.  
m ix. 18.  
n iv. 1. v. 7. vii. 32, 33. 1 Cor. iv. 14, 15. Gal. iv. 19. 1 John ii. 1.  
o iv. 14, 15. v. 8. vi. 25. xiii. 31. 32. Matt. v. 28.  
p v. 23. Ps. cxix. 176. Is. liii. 6.  
q vi. 33. Judg. xvi. 21. 2 Sam. iii. 6—8. 27. xii. 9—11. 1 Kings xi. 1, 2. 1 Cor. x. 8. 2 Cor. xii. 21. 1 Pet. ii. 11. r ii. 18, 19. v. 5. ix. 18. Ec. vii. 26.  
s Heb. the almighty.

# CHAP. VIII.

a i. 20, 21. ix. 1—3. Is. xlix. 1. &c. lv. 1—3. Matt. iii. 3. iv. 17. xxviii. 19, 20. Mark. xiii. 10. xvi. 15, 16. Luke xxi. 47. John vii. 37. Acts i. 8. xxi. 21. Rom. xv. 18—21. Acts v. 20.

c Ps. xlix. 1—3. 1. 1. Matt. xi. 15. John iii. 16. 2 Cor. v. 19, 20. Col. i. 23, 28. 1 Tim. ii. 4—6. Tit. ii. 11, 12. Rev. xxii. 17. d i. 22. ix. 4. Ps. xciv. 8. Is. xlii. 18. Acts xxvi. 18. Rev. iii. 17, 18. e ii. 6, 7. iv. 2. 20—22. xii. 20. 21. Ps. xlix. 3. 1 Cor. ii. 6, 7. Col. i. 26. f Job xxxiii. 1—3. Matt. v. 2. &c. vii. 28, 29. xlii. 55. g Job xxxiv. 4. John xviii. 14, 45, 46. xiv. 6. xviii. 37. Rev. iii. 14. h Heb. the almighty. i Heb. uncreated. k xiv. 6. xv. 14. 24. xvii. 24. xviii. 1, 12, 15. Ps. xix. 7, 8. xxv. 12—14. cxix. 95—100. Is. xxxv. 8. Mic. vi. 7. Matt. xiii. 11, 12. John vi. 45. vii. 17. 1 Cor. ii. 14, 15. Jam. i. 5. 1 i. 4, 5. iii. 13, 14. x. 20. xvi. 16. Ps. cxix. 72, 127, 162. Ec. vii. 11, 12. Acts iii. 6. m iv. 5—7. xx. 15. Job xxviii. 15—18. Ps. xix. 10. Matt. xvi. 26. n iii. 15. o Ps. civ. 24. Is. lv. 8, 9. Rom. xi. 33. Eph. i. 8, 11. iii. 10. Col. ii. 3. P Or. sublimity. q Ex. xxxi. 3—6. xxxv. 30—35. xxxvi. 1—4. 1 Kings vii. 14. 1 Chr. xxviii. 12, 19. 2 Chr. ii. 13, 14. Is. xxviii. 26.

4 Unto <sup>a</sup> you, O men, I call; and my voice is to the sons of man.

5 <sup>b</sup> O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; <sup>c</sup> for I will speak of excellent things; and the opening of my lips <sup>d</sup> shall be right things.

7 For <sup>e</sup> my mouth shall speak truth; and wickedness is <sup>f</sup> an abomination to my lips.

8 <sup>g</sup> All the words of my mouth are in righteousness; <sup>h</sup> there is nothing <sup>i</sup> froward or perverse in them.

9 They are <sup>j</sup> all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive <sup>k</sup> my instruction, and not silver; and knowledge rather than choice gold.

11 For <sup>l</sup> wisdom is better than rubies; <sup>m</sup> and all the things that may be desired are not to be compared to it.

12 <sup>n</sup> I wisdom dwell with <sup>o</sup> prudence, and find out knowledge of witty inventions.

sion for the most enormous crimes; nay, men attend on them, as it were, to purchase license to commit sin with impunity. He who will stay to hear the flatteries, and to admit the caresses, of an artful woman, will scarcely ever be able to resist her allurements, for victory over this temptation can in general by no means be obtained but by flight. (Notes, Gen. xxxix.) And a man may in an unguarded hour be suddenly persuaded, and as it were forced, by fair speeches, to commit those crimes, that will cover his character with infamy, load his conscience with guilt, fill his heart with horror, plunge him into inextricable difficulties, and do immense mischief, even if they do not terminate in his final and eternal ruin. A consciousness of our own weakness, and an habitual recollection of the consequences of such sins, form our best security against them; in subserviency to watchfulness, prayer, and dependence upon the Lord. Let us then hear the salutary words of wisdom, and keep our hearts diligently, that they do not decline to the ways, or wander in the paths, of these seducing destroyers; "whose house is in the way to hell, going down to the chambers of death." And, as many strong, and, in other respects, wise men, have been wounded and slain in this conflict; we must indeed be void of understanding, if we will rashly venture upon it.

## NOTES.

CHAP. VIII. V. 1—3. (Notes, i. 20—33.)

V. 4. This address being made, not to the seed of Abraham, or Israel, but to "the sons of men," "the children of Adam," seems an intimation of that more enlarged publication of wisdom's instructions, which hath taken place under the gospel. Men of the highest and of the lowest ranks are also included.—Nothing short of the most public and clear instructions, in the great truths and maxims of revealed religion, can answer the language here employed; and to explain it, as the voice of reason and conscience, or as the moral instructions of men unacquainted with the Scriptures, is, in fact, to make heavenly wisdom declare that revelation is not absolutely necessary to teach men the way of life and salvation.

V. 6—8. None, but the Truth himself, and those inspired men by whom he spake, ever could unreservedly adopt these words without high presumption; especially they cannot suit those philosophers, who indeed taught some useful lessons, but mixed up so much error with them, that the apostle says concerning them, "professing themselves wise, they became fools."

V. 8. (Marg. Ref.) "The word of God is easy to all that have a desire unto it, and are not blinded by the god of this world."

V. 11. (Notes, iii. 16—18.)

V. 12. "What is comparable to a prudent mind, which is not crafty to deceive, but so cautious as not to be deceived?" (Bp. Patrick.)—"Except a man have wisdom, which is the true knowledge of God, he can neither be a prudent nor a good counsellor."—It is most obvious to interpret the rest of this chapter, as the words of the Messiah, speaking in the name of wisdom. Thus most of the ancient fathers explained it; and, though their too curious speculations led them into some difficulties, which have induced others to adopt another mode of interpretation, yet, I can see no well-grounded objection to a sober and cautious explanation of it, on this supposition, nor can any other give full satisfaction; for the things spoken are exclusively applicable to Christ, and must be in great measure explained away, before they can suit any other view of the subject. Indeed, as he communicates divine truth by the sacred Scriptures, many things must accord either with the speaker, or the word spoken; but some parts of this chapter cannot be explained, with propriety, of the sacred oracles. The ingenuity and sagacity, for instance, by which men find out curious and useful inventions, are the gift of God, but not by means of the holy Scriptures, (Marg. Ref.) And if wisdom, as a divine attribute, be intended, why should the personal wisdom and word of God be lost sight of in the exposition, when by him all wisdom is communicated to the sons of men?

V. 13. (Note, Job xxviii. 28.) Though natural knowledge and wisdom be from the same source with divine truth; yet their value is comparatively small,



13 'The fear of the LORD is to hate evil: 'pride, and arrogancy, and the evil way, and 'the froward mouth, do I hate.

14 'Counsel is mine, and "sound wisdom: I am understanding; 'I have strength.

15 'By me kings reign, and princes 'decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 'I love them that love me; and 'those that seek me early shall find me.

18 'Riches and honour are with me; 'yea, 'durable riches, 'and righteousness.

19 My 'fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 'I 'lead in the way of righteousness, 'in the midst of the paths of judgment:

21 That I may cause those that love me 'to inherit substance; and I will 'fill their treasures.

22 ¶ The LORD 'possessed me in the beginning of his way, before his works of old.

23 I was 'set up from everlasting, from the beginning, or over the earth was.

24 When *there were* no depths 'I was brought forth; when *there were* no fountains abounding with water.

25 Before 'the mountains were settled, before the hills was I brought forth:

26 While 'as yet he had not made the earth, nor the 'fields, nor the 'highest part of the dust of the world.

27 When 'he prepared the heavens, I was there: when he set a 'compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When 'he gave to the sea his decree, that the waters should not pass his commandment: 'when he appointed the foundations of the earth:

30 Then I was by him, as 'one brought up with him: and 'I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; 'and my delights were with the sons of men.

32 ¶ Now therefore hearken unto me, O ye children; 'for blessed are they that keep my ways.

33 'Hear instruction, and be wise, and 'refuse it not.

34 Blessed is the man that heareth me, 'watching daily at my gates, waiting at the posts of my doors.

35 For 'whoso findeth me findeth life, and shall 'obtain 'favour of the LORD.

36 But 'he that sinneth against me, wrongeth his own soul: 'all they that hate me love death.

37 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

38 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

39 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

40 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

41 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

42 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

43 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

44 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

45 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

46 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

47 'The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.

A. M. 3004.

B. C. 1000.

q xvi. 6. Ps. xevii. 10. cl. 3. cxix. 104. 128. Am. v. 15. Rom. xii. 9.

r vi. 16—19. 1 Sam. ii. 3. Ps. v. 4. 5. xxxviii. 6. Zech. viii. 17. 1 Pet. v. 5.

s iv. 24. vi. 12. x. 31. t is. ix. 6. xl. 14. John i. 9. Matt. xi. 33. 34. 1 Cor. ii. 24. 30. Col. ii. 3.

u ii. 6. 7. Rom. i. 22. xxi. 5. Ec. vii. 19. ix. 16—18.

y 1 Sam. ix. 17. xvi. 1. 1 Chr. xxviii. 5. Jer. xxvii. 5—7. Dan. ii. 21. iv. 25. 32. v. 18. &c. vii. 13. 14. Matt. xxviii. 18. Rom. xiii. 1. Rev. xix. 16.

z 1 Kings iii. 9. 28. v. 7. x. 9. Ps. lxxii. 1—4. xcix. 4. Is. i. 26. xxxii. 1. 2. Jer. xxxiii. 15. Rev. xix. 11.

a 1 Sam. ii. 30. Ps. xci. 14. John xiv. 21. 23. xvi. 27. 1 John iv. 7—9. Jam. ii. 5. c iii. 16. iv. 12. 2 Cor. vi. 10.

e xi. 4. Matt. vi. 32. g iii. 6. iv. 11. 12. vi. 22. Ps. xxiii. 3. xxv. 4. 5. Rev. vii. 17. \* Or. *seek*. h v. 25—27. Rom. vii. 17. Heb. x. 34. 1 Pet. i. 4. k Ps. xvi. 11. Eph. iii. 19. 20. Rev. xxi. 7. 1 iii. 19. John i. 1. 2. Col. i. 17.

n Ps. ii. 7. John i. 14. 13. 16. v. 20. Heb. i. 5. 6. 1 John iv. 9.

o Job xv. 7. 8. xxxviii. 4—11. Ps. xc. 2. cii. 25—28. Heb. i. 10. p Gen. i. 1, &c. q Or. *open places*. r Or. *chief part*. s Ps. xxxiii. 6. ciii. 19. xxxvii. 6. Jer. x. 12. Col. i. 16. Heb. i. 2.

§ Or. *circle*. ls. xl. 11. 12. 22. r Gen. i. 9. 10. Job xxxviii. 9—11. Ps. xxxiii. 7. clv. 9. Jer. v. 22. s Job xxxviii. 4—7.

t John i. 1—3. 18. xvi. 28. 29. u Is. xlii. 1. Matt. iii. 17. xvii. 5. John xii. 28. Col. i. 13.

x Ps. xvi. 3. xl. 6—9. John iv. 34. xlii. 1. 2 Cor. viii. 9.

y Ps. i. 1—4. cix. 1. 2. cxxviii. 2. Luke xi. 28. xii. 35. i. 2. 3. 8. iv. 1. v. 1. Is. lv. 1—3. Rom. x. 16. 17.

a i. 21. Ps. lxxxi. 11. 12. Acts vii. 35—37. Heb. xii. 25.

b i. 21. ii. 3. 4. Ps. xxvii. 4. lxxviii. 10. celi. 13. Luke i. 3. 39. John viii. 31. 32. Acts ii. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

c i. 33. iii. 13. d John iii. 16. 36. xiv. 6. Phil. iii. 8. 9. Col. iii. 3. 1 John v. 11. 22—25.

e Heb. *bring forth*. d xii. 2. Eph. i. 6. e i. 31. John iii. 19. 20. Acts xiii. 46. f v. 11. 12. 22. 23. Ez. xviii. 31. xxxiii. 11. John xv. 23. 24. 1 Cor. xvi. 22.

V. 26. 'Before he had put it into this form of lofty mountains and spacious plains; no, there was not the first atom of this globe on which you read.' (Bp. Patrick.) By the highest or chief part, we may understand the formation of man. He was, as to his body, only dust; though the chief and noblest of the dust of the world.

V. 30. 'Then was I present by him, as one that was coeternal with him; and we did mutually and infinitely solace each other from everlasting.' (Bp. Hall.)—The word rendered *brought up with him*, is by some translated, *cherished as in his bosom*. Wisdom had said that she was begotten; now she adds, that she was in the bosom of the Father. Thus the apostle, (John i. 18) "the only begotten Son, who is in the bosom of the Father;" "who never was separated from the Father, always saw the Father; who "seeth what the Father doeth, that he may do the like," (with the same will and power); in whom the Father places his pleasure and delight; willing that, by the Son, we should approach to him, in the Son we should honour and adore him, and honour the Son as himself."—Some, however, render the word actively, a *nourisher*, or a *chief worker*; "signifying that this wisdom, even Jesus Christ, was equal with God the Father; and createth, preserveth, and still worketh with him." (Notes, John v. 17—30. Marg. Ref.)—It is observable, that some of those learned men who seem inclined to exclude this interpretation, pass over these remarkable expressions without much notice; and, indeed, deal in general language, to which the reader finds it difficult to annex any precise meaning, except that he will perceive that the divine attribute of wisdom is supposed to be the speaker; but it is not determined in what way her instructions are communicated.

V. 31. 'For man's sake the divine Wisdom took man's nature, and dwelt among us, and filled us with unspeakable treasures; and this is that solace (or delight) which is here spoken of.'—Wisdom not only rejoiced in the creation of the world, and man formed in the image of God; but "in the habitable parts of the earth," and "in the sons of Adam:" but the earth was not inhabited, nor had Adam any sons, till after the fall; and it is with respect to redemption, that the wisdom of God, in any sense of the term, can be said to take "its delights" among the fallen race of Adam. The Redeemer, therefore, here evidently speaks of "the joy set before him," in the glorious event of his sufferings, to the honour of God, and the salvation of the souls of men; and on that account he immediately uses it, as an argument why they should attend to him.

'With joy I saw the mansion where  
'The sons of men should dwell.'  
'My busy thoughts at first—  
'On their salvation ran,  
Ere sin was born, or Adam's dust,  
'Was fashioned to a man.  
'Then come receive my grace,  
'Ye children, and be wise.  
'Happy the man that keeps my ways,  
'The man that shuns them dies.' (Watts.)

V. 34. *Daily*. The word of God, and the places where the gospel is faithfully preached, without doubt, are "the gates" "and the posts of the doors" of wisdom, at which Christ would have his disciples to wait *daily*. Many in this lukewarm age, question the propriety of hearing sermons on a week-day, and not only absent themselves, but censure those who attend. A few questions may be proposed on this subject. Do such persons generally employ their time better? If other duties demand their attention, they certainly do.



## CHAP. IX.

The feast and invitations of Wisdom, 1-6. The different reception given them; instructions to those who publish them; and the contrary end of the wise and scornful, 7-12. The foolish woman's feast and invitations, and the doom of her guests, 13-18.

**WISDOM** hath <sup>a</sup>built her house, she hath hewn out her seven <sup>b</sup>pillars:

2 She hath <sup>c</sup>killed her <sup>d</sup>beasts; she hath <sup>e</sup>mingled her wine; she hath also furnished her table.

3 She hath <sup>f</sup>sent forth her maidens: <sup>g</sup>she crieth upon the highest places of the city,

4 Whoso <sup>h</sup>is <sup>i</sup>simple, let him turn in hither: <sup>j</sup>as for him that wanteth understanding, she saith to him,

5 Come, <sup>k</sup>eat of my bread, and drink of the wine which I have mingled.

6 <sup>l</sup>Forsake the foolish, and live; and go <sup>m</sup>in the way of understanding.

7 ¶ He that <sup>n</sup>reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man <sup>o</sup>getteth himself a blot.

8 <sup>p</sup>Reprove not a scorner, lest he hate thee: <sup>q</sup>rebuke a wise man, and he will love thee.

9 <sup>r</sup>Give <sup>s</sup>instruction to a wise man, and he will be exulting. Acts ii. 40. 2 Cor. vi. 17. Rev. xviii. 4. k iv. 11. x. 17. Matt. vii. 13, 14. Luke xiii. 24. 1 xv. 12. Gen. xix. 8, 9. 1 Kings xviii. 17. xxi. 20. xxi. 24. 2 Chr. xxiv. 20-22. xxv. 15, 16. xxxvi. 16. Jer. xlii. 9. xxxix. 1. Num. xiv. 6-10. 1 Kings xxii. 9. Matt. vi. 6. xv. 14. Heb. vi. 4-5. n xiii. 18. xviii. 23. Lev. xix. 17. 2 Sam. xii. 7-14. 1 Kings i. 23, 32. Ps. cxli. 5. Gal. ii. 11-14. 2 Pet. iii. 15, 16. o i. 5. xxv. 12. Matt. xiii. 11, 12. 2 Pet. iii. 18. 1 John ii. 20, 21. v. 13.

But may not Christians, consistently with other duties, redeem time for waiting at Wisdom's gate, as well as the children of this world find time for their vain amusements and feasting, who yet do not neglect their one thing needful? Is not the time, spared from attending on a sermon on a week-day, often spent in unprofitable visits or vain discourse? nay, does it not frequently hang heavy on men's hands, and prove a temptation to various scenes of dissipation? And is this more for the honour of God, the good of men's own souls, or the edification of their brethren? Did Christ ever find fault with his hearers for attending him too closely? Were Christians less judicious or more zealous, after the day of Pentecost, than at present? (Acts, ii. 42, 46, 47.) Doth it not shew a degree of contempt of Wisdom's instructions, and form a bad example, when people professing godliness seem glad of an excuse for neglecting the means of grace? And, finally, ought ministers to be "instant in season, and out of season," in preaching the word; and ought not the people to be glad of an opportunity of hearing it?

V. 36. *Wrangleth.* Or, doeth violence to, &c. He is the murderer of his own soul.

## PRACTICAL OBSERVATIONS.

V. 1-21. When we observe how readily men listen to the seductions of vice, and run in the ways of folly and misery; we are apt to suppose, that the instructions of wisdom are withheld from them, and that they would act otherwise if not left to unavoidable ignorance. Indeed, the supporters of superstition and error have devised many ways to keep men in the dark, or to furnish them with excuses for impenitency and unbelief; and many have pretended that there is vast uncertainty respecting the knowledge of the truth and will of God, or difficulty in acquiring it. But the chief difficulty, and indeed almost the only one, is to induce men to attend on instruction. "For doth not wisdom cry? and understanding put forth her voice?" It was the manner of Christ and his apostles, and it is that of all his faithful ministers, according to their measure of ability, to publish his truths in the most earnest and open manner; to spread divine instructions, by every means and in every place where they can; and to warn, exhort, and call upon men to hearken to them. For without restriction Wisdom calls upon all the sons of Adam, who come within the reach of her voice. She commands "the simple to understand wisdom, and the fools to be of an understanding heart;" and an obedient attention to the words of Christ will guide the most ignorant into the saving knowledge of the truth. But, alas! men are far more desirous of *diversion* than of *instruction*: and places, where folly keeps her school, and demands a high price for admission, are thronged; whilst the gospel of Christ, freely but faithfully preached, without the trappings of human oratory, will comparatively be thinly attended. Yet the condescension of the holy Saviour, in addressing his words, not to angels, but to the fallen sons of men, and to the vilest and meanest of them, demands our strictest regard: and the excellent things that he speaks are worthy to be received by all rational creatures; but especially by sinners, to whom he points out the only way of life and salvation. Every word he utters, is right; his lips abominate all guile and wickedness; there is nothing froward or perverse in his instructions; they give no needless pain, impose no useless restraints, demand no unreasonable services, and engage us in no abstruse speculations. There is no insincerity in his invitations, or unfaithfulness in his promises, or unkindness in his precepts. And if his words be unintelligible to any, it is, because they do not fear the Lord; (Ps. xxv. 14); they are not willing to be the disciples of Christ, or to do the will of God, (Matt. xiii. 11. John, vii. 17.; 2 Cor. iv. 3, 4); or they do not put a proper value on the knowledge of the truth, and bestow due pains to acquire it. For when there is an understanding heart, and a disposition to receive the truth in love, it is all plain and obvious, and every preceding lesson prepares the mind for those which are to follow. Such persons value wisdom above silver and gold; they count all things but loss for the excellency of the knowledge of Christ: for him they forsake the world, and renounce the most lucra-

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a Matt. xvi. 18. 1 Chr. iii. 9-15. Eph. ii. 21, 22. 1 Tim. iii. 15. Heb. iii. 3-6. 1 Pet. ii. 5, 6. y 1 Kings vii. 2. 3. 6. 21. Gal. ii. 9. Rev. iii. 12. c Is. xxv. 6. Matt. xxii. 4. 1 Cor. v. 7, 8. \* Heb. killing. Gen. xlii. 16. Marg. d 5. Luke xiv. 17. e Matt. xxii. 3, 4. 9. Luke xi. 49. xiv. 17. 21-23. Rom. x. 15. 2 Cor. v. 20, 21. f 14. i. 20. 23. viii. 1, 2. John vii. 37. xviii. 20. 16. i. 22. viii. 5. Ps. xix. 7. cxix. 130. Matt. xii. 25. Rev. iii. 17. 18. xxii. 17. h 2. 17. Ps. xxii. 26. 29. Cant. v. 1. Is. lv. 1-3. Jer. xxxi. 19-14. Matt. xxvii. 26-28. John vi. 27. 49. 58. xlii. 14. 15. xlii. 20. Ps. xlv. 4. — 6. xlv. 10. i iv. 14. 15. xlii. 20. Ps. xlv. 10. — 6. xlv. 10. k iv. 11. x. 17. Matt. vii. 13, 14. Luke xiii. 24. 1 xv. 12. Gen. xix. 8, 9. 1 Kings xviii. 17. xxi. 20. xxi. 24. 2 Chr. xxiv. 20-22. xxv. 15, 16. xxxvi. 16. Jer. xlii. 9. xxxix. 1. Num. xiv. 6-10. 1 Kings xxii. 9. Matt. vi. 6. xv. 14. Heb. vi. 4-5. n xiii. 18. xviii. 23. Lev. xix. 17. 2 Sam. xii. 7-14. 1 Kings i. 23, 32. Ps. cxli. 5. Gal. ii. 11-14. 2 Pet. iii. 15, 16. o i. 5. xxv. 12. Matt. xiii. 11, 12. 2 Pet. iii. 18. 1 John ii. 20, 21. v. 13.

p i. 7. Job xxviii. 28. Ps. cxi. 10. Ec. xii. 13. q ii. 5. xxx. 3. 1 Chr. xxviii. 9. Matt. xi. 27. John xvii. 3. 1 John v. 20. 27. r iii. 2. 16. x. 27. Deut. vi. 2. s xvi. 26. Job xli. 2. 3. 31. xxxv. 6, 7. Is. xxxviii. 22. 2 Pet. iii. 4. 16. t vii. 11. xxi. 9. 10. 1 Tim. vi. 4. Marg. u vii. 10-12. x 3. y vii. 13-15. 25. — 27. xxiii. 27. 28. z 4. a xx. 17. xxiii. 31, 32. Gen. iii. 6. Rom. vii. 8. Jam. i. 14, 15. t Heb. of secretaries. vii. 18-20. xxx. 20. 2 Kings v. 24-27. Eph. v. 12. b i. 7. Ps. lxxxiii. 5. 2 Pet. iii. 5. c ii. 18, 19. v. 5. vi. 26. vii. 27.

yet wiser: teach a just man, and he will increase in learning.

10 <sup>r</sup>The fear of the LORD is the beginning of wisdom; and <sup>s</sup>the knowledge of the Holy is understanding.

11 For <sup>t</sup>by me thy days shall be multiplied, and the years of thy life shall be increased.

12 <sup>u</sup>If thou be wise, thou shalt be wise for thyself: but <sup>v</sup>if thou scornest, thou alone shalt bear it.

13 ¶ A foolish woman is <sup>w</sup>clamorous; <sup>x</sup>she is simple, and knoweth nothing.

14 For <sup>y</sup>she sitteth at the door of her house, on a seat <sup>z</sup>in the high places of the city,

15 To <sup>a</sup>call passengers who go right on their ways:

16 <sup>b</sup>Whoso is simple, let him turn in hither: and <sup>c</sup>as for him that wanteth understanding, she saith to him,

17 <sup>d</sup>Stolen waters are sweet, and bread <sup>e</sup>eaten in secret is pleasant.

18 But <sup>f</sup>he knoweth not that <sup>g</sup>the dead are there; and <sup>h</sup>that her guests are in the depths of hell.

five employments at his command: for they deem "wisdom better than rubies, and all the things that may be desired, as not to be compared to it."—Indeed, they know that all prudence and ingenuity are from their Lord; and that, if he saw it good for them, he could discover to them such curious inventions, as would render them eminent among men: but they most admire that wisdom by which he hath made way for the salvation of sinners, consistently with the honour of the divine law and justice. For through the redemption of his precious blood "the riches of his grace have abounded in all wisdom and prudence." (Eph. i. 8.) Counsel and sound wisdom are with and from him; but the pride and arrogance, the evil ways and the froward conversation, which he hates, render men unwilling to be his pupils, and close their minds against his humbling, awakening, and holy instructions. He has strength also, as well as understanding; and being the fountain of authority, he can advance his friends, and crush his foes, at pleasure: and as by him kings reign, it be- comes them not only to decree justice, and to exercise their authority according to his precepts, but to come and trust in him for the salvation of their souls, (Notes, Ps. ii.)—Our love to Christ, as expressed by obedience to his commandments and delight in his instructions, is the sure evidence of his love of us; and all, that seek him without delay, shall find him as their teacher and Saviour. They are peculiarly happy who begin early in life to seek "him: for true riches and honours are with him, yea, durable riches and righteousness: whereas the vanishing possessions of this world are often acquired by injustice, and prove dangerous temptations. The fruit of this tree of life is far better than gold; and even the present comforts of his people surpass all that wealth can purchase. He leads those whom he loves in the paths of righteousness, at a distance from perilous extremes, even in the midst of the paths of judgment; that he may cause them to inherit, not vain shadows, but substantial good, sufficient to satisfy all the capacities and desires of their souls.

V. 22-36. The consideration of the essential and eternal dignity of the condescending Saviour should greatly endear his instructions to us. From eternity being one with the Father, the Creator and Lord of all; by whom and for whom all things were made and disposed of, with a view to the glory of God in the work of man's redemption: having displayed his wisdom, power, and goodness, in the formation of the heavens and the earth, and all things therein; he was yet willing to stoop, and to assume the form of a servant for us men and for our salvation. In the prospect of man's lost estate, he was set up from everlasting in the Divine counsels, to be our Deliverer and King: and though well aware of the vast expense of this gracious work, he rejoiced in anticipating the glory that should follow his agonies, and in the delight he should for ever take in his redeemed people, the trophies of his victories, and the monuments of his love. Did he then, and doth he still delight in the thoughts of thus saving us wretched sinners? Did the Father, on this account especially, delight in his beloved Son? And shall not we delight in him and his salvation? Surely with the docility of children we should hearken to his voice: yea, the youngest, that can read, hear, and understand, should receive his counsels with thankful, joyful, and obedient hearts. Let us all then hear instruction, and be wise, and not refuse such surprising mercy. For blessed are they, who hear the Saviour's voice; patiently watching and waiting at his gates: and by daily reading, meditation, and prayer, by constantly attending on his ordinances and observing his directions, seek increasing acquaintance with him, and experience of his grace. The more diligent we are, the happier we shall be: for "whoso findeth him findeth life, and shall obtain favour of the LORD." Let us then not be wearied or discouraged in watching at his gates: let us be careful that we be not allured away by worldly pleasures, frightened away by the reproach or terror of the wicked, or tempted to think, that we shall wait in vain; for this no upright soul shall do: but they, that neglect such great salvation, and hate the instructions of Christ, are murderers of their own souls, and act as if they were in love with death and dam- nation.



## CHAP. X.

Miscellaneous maxims, chiefly recommending righteousness, piety, industry, and the government of the tongue and improvement of the gift of speech, 1—32.

**THE** \*Proverbs of Solomon. <sup>a</sup>A wise son maketh <sup>b</sup>a glad father: but a foolish son is the heaviness of his mother.

2 \*Treasures of wickedness profit nothing: <sup>c</sup>but righteousness delivereth from death.

3 The LORD <sup>d</sup>will not suffer the soul of the right-

eous to famish: <sup>e</sup>'but he casteth away <sup>f</sup>\*the substance of the wicked.

4 He <sup>g</sup>'becometh poor that dealeth with a slack hand: <sup>h</sup>'but the hand of the diligent maketh rich.

5 He that <sup>i</sup>'gathereth in summer is a wise son; <sup>j</sup>but he that sleepeth in harvest is <sup>k</sup>a son that causeth shame.

## NOTES.

CHAP. IX. V. 1—6. Perhaps Solomon here referred to his magnificent temple, to which men were invited to resort for the worship of God instead of frequenting scenes of vice and dissipation: but even this was typical of Christ and his gospel.—He, the true wisdom, hath prepared his church and ordinances, as a commodious and stately palace, for the entertainment of believing sinners. The sacrifice of his death, which was prefigured by the oblations of bulls and goats, supplies the provisions of a rich and plentiful feast for them. The wine also is mingled, to render it more exquisite; and the table is furnished at a vast expense to him, though none to them. The ministers of the gospel, (called the handmaids of wisdom, to preserve the propriety of the parable,) are sent forth into all the places of public resort, to invite the guests: and the simple, those who want understanding, (or a heart, as the words literally signify,) are particularly invited to enter in, and partake of the feast. But they must be exhorted and commanded to forsake their foolish comrades and sinful pursuits, that they may live and be happy, by going in the way of understanding. The coincidence of this interpretation with two of our Lord's parables, sufficiently warrants it; (Notes, Matt. xxii. 2—14. Luke xiv. 16—24;) and indeed the exposition given of the preceding chapters.—The Son of God, who is the eternal wisdom of the Father, hath built his house, the church of God; he hath laid sure foundations of it, and hath hewn out all the pillars thereof. He hath instituted all his holy ordinances, whereby he may feed up the souls of men to everlasting life. He hath sent forth his holy and zealous messengers, to invite men to these sacred mysteries." (Bp. Hall.)

V. 7—9. These verses seem to imply directions to the ministers of Christ, whilst they invite sinners in general, how to conduct themselves towards men according to the way in which they treat their warnings and invitations. They must be contented with declaring the truth before them, as they have opportunity, and with general warnings and exhortations; but must not persist in personal rebukes of those, who shew profane contempt, or are notorious for their wickedness; as that will only render them more outrageous and scurrilous, perhaps excite them to circulate slanders out of revenge, and induce such altercations, as may even exasperate the reprover to say or do things that will give them a handle against him: so that nothing can be generally expected from reproving a scorner, but reproach, contempt, and hatred. Whereas there is the greatest encouragement to reprove a wise man when he acts improperly; for he will love the friendly reprover, and grow wiser by every instruction. And as teachableness, and a conscientious regard to the authority of God, are proofs of wisdom; so the attention of instructors should be peculiarly directed to those, who seem disposed to profit by particular addresses. But where obstinacy and contempt of the truth are manifest, Christ says to us, "Let them alone;" "you can do them no good at present, but will get harm by them." "If a man cannot endure to be told of his faults, it is a shrewd sign he is in the way to be undone; and hath not so much as approached the gates of wisdom." (Bp. Patrick.)

V. 10. Holy. Or, holies; holy things, or holy persons, or perhaps of the holy God, and of his truth and will. (Is. vi. 3.)

V. 13—18. The foolish woman seems here to be an emblem, either of sensual pleasures, and the cares, interests, and pursuits of the world: or, of those idolatrous and erroneous religions, which, making large allowances to men's depraved inclinations, allure them from "the truth as it is in Jesus." In this foolish woman, clamorousness and ignorance unite with high pretensions and noisy declamations and boasting, that mean nothing. She is represented as continually seated in the high places of the city, to draw aside those who were before going on their way; as the harlot entices men who were following their business without previous bad intentions. Some think that she represents the conscientious scruples of those whom she addresses, as simplicity and want of understanding, in the manner that the bashful virtuous youth is often made the fool in a comedy: or it is shewn that she singles out and prevails against such, as are destitute of wisdom and grace, alluring them into the ways of sin, with an enchanting delineation of the pleasure to be found in prohibited indulgences; as if the forbidden fruit were to be desired above any in the garden of God. Thus men are drawn from Christ, and are not aware that it is to their destruction; not knowing, that all who hearken to the seductions of vice or error are dead in sins, and that the guests are rushing into the depths of hell. (Note, ii. 18.)

## PRACTICAL OBSERVATIONS.

As the divine majesty of Christ, and the excellency of his instructions, demand our obedient attention; so the provisions of his grace to supply our perishing wants should endear his invitations. This new covenant which he hath mediated, the spiritual house he hath built, the atoning sacrifice he hath offered, the inexhaustible treasures reposed in him; the righteousness, grace, peace, and consolations, which he bestows; the eternal inheritance that he hath prepared; and the meetness for it which his grace effects, are freely proposed to sinners, and conferred on every believer. Whatever carnal men imagine, Christ hath provided a feast for his people; nothing is wanting but a willing mind and a spiritual relish, in order to partake of it: and the invitations given by his faithful ministers to the simple and sinful, imply a direction to them, to call on the Lord for these preparatory blessings.—Would we partake of wisdom's feast, we must renounce the society and the foolish pleasures of the ungodly;

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teous to famish: <sup>e</sup>'but he casteth away <sup>f</sup>\*the substance of the wicked.

4 He <sup>g</sup>'becometh poor that dealeth with a slack hand: <sup>h</sup>'but the hand of the diligent maketh rich.

5 He that <sup>i</sup>'gathereth in summer is a wise son; <sup>j</sup>but he that sleepeth in harvest is <sup>k</sup>a son that causeth shame.

h xlii. 4. xli. 5. 1 Cor. xv. 58. i vi. 3. xxx. 25.

Is. iv. 6. 7. k xii. 4. xvii. 2. xix. 26.

or we never can enjoy the pleasures of a holy life, or go in the way of understanding: and it is vain for us to continue an acquaintance with wicked men in order to do them good; as we are far more likely to be corrupted by them; and our best service to them, is to protest against their evil courses by separating from their company. This is in general the only rebuke that it is advisable to give to infidels, scorners, and hardened profligates. It is indeed grievous for a minister by silence and distance to testify against those who despise his message; but seldom any thing, save contempt and reviling, and increased enmity, is got by neglecting this counsel of wisdom: whereas the same labour and freedom taken with those who are wise enough to value instructions, would procure love, and do important good. For none are so wise or righteous, as not in many things to need instruction, and even reproofs: and the wiser men are, the better will they take, and the more will they profit by them if properly given, and by those whose place it is to "reprove and rebuke with all authority." (Ps. cxli. 5.)—We are repeatedly reminded that the fear of the Lord is the beginning of wisdom; we should therefore discover, as well as we can, where this fear is planted in men's hearts, that we may lead them forward in the knowledge of God, and into an acquaintance with the holy Jesus; in which all true wisdom and understanding consist, and by which all the blessings of time and eternity are communicated. All, who hear the gospel should consider, that life and death are set before them, and that they are most deeply interested in the choice. If they are wise to choose the one thing needful, ministers and Christian friends; yea angels, will rejoice, and God himself will rejoice over them to do them good; and their wisdom will prove their own eternal advantage: but if men persist in their scorning, they may grieve the hearts of their ministers and friends; yet they alone must bear the consequence in everlasting contempt and misery. We ought then most earnestly to seek and pray for true wisdom: for Satan hath emissaries of various kinds to withdraw our souls from Christ, with great swelling words of vanity, the result of presumption and ignorance; (2 Pet. ii. 10—22. Jude 10. 16.) Not only do worldly lusts and abandoned seducers prove fatal rivals to Christ for the souls of men; but false teachers, with damnable doctrines, which flatter the pride and give liberty to the lusts of men, compass the destruction of multitudes. These especially draw off such as have received serious impressions, and are disposed to do many things, and to attend on the word of God; but are not experimentally acquainted with the truth, in the love and power of it: such unstable souls are soon seduced into superstition, enthusiasm, or antinomian licentiousness, or any other plausible corruption of Christianity, according to the fashion of the age: they are persuaded by fair words, that so much diligence and self-denial are unnecessary, and that they may obtain heaven on easier terms: they are allured with the hopes of gratifying their darling passion with impunity; and their natural propensity to covet forbidden objects is readily wrought upon. Thus they are prejudiced against the humbling truths and holy precepts of God's word, and are drawn aside into the ways of error; "not knowing that the dead are there, and that her guests are in the depths of hell;" for "the last state of such men is worse than the first."—From all the deceits of the world, the flesh, and the devil; from all false doctrine and hardness of heart; and from all contempt of thy word and commandment; good Lord, deliver us. Amen.

## NOTES.

CHAP. X. V. 1. Here the proverbs, properly so called, begin; which are short maxims of wisdom relating to our conduct in life, in subservency to our own best interests, to the benefit of mankind, and, above all, to the glory of God.—The comfort of parents greatly depends on the conduct of their children, and this suggests to both parents and children powerful motives for attending to their several duties. The heaviness of the mother may be mentioned; because mothers have previously had a more abundant share of pain and sorrow about their children; and it is therefore the more cruel in them, when grown up, to occasion further distress by their subsequent misconduct, to such kind friends, whom they ought by all means to requite; and to whom they should aim in every thing to be a comfort.

V. 2, 3. Great riches, gotten by fraud or oppression, or spent in wickedness, do no real good to the possessor; for the Lord will soon tear them from him, or him from them; and he will cast them away as worthless and contemptible, and utterly insufficient to ransom the life or soul. Yet, such riches are the most valued substance of ungodly men! But, on the other hand, righteousness, (the nature of which must be learned from other parts of Scripture,) secures a man from the sting and fatal effects of death: and, though the righteous should be poor in this world, the Lord, who provides for his soul, will not famish him as to his temporal life.—These verses may be connected with the preceding verse: 'Let the father's care in educating his children be equal to the joy he will have in their well-doing; and let the mother beware that her indulgence does not spoil them, for she will have the greatest share of the heaviness which their untowardness will give.—This is more necessary than the care of heaping up riches for them, which many times tempt men to fraud and oppression,' &c. (Bp. Patrick.)

V. 4. The words rendered "with a slack hand," may signify the hand of deceit: without diligence, honesty can scarcely be expected. 'Next unto virtue, let children be trained up to industry, for both poverty and fraud are com-



6 'Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

7 The 'memory of the just is blessed: but 'the name of the wicked shall rot.

8 The 'wise in heart will receive commandments: 'but 'a prating fool shall 'fall.

9 He 'that walketh uprightly walketh surely: 'but he that perverteth his ways shall be known.

10 He 'that winketh with the eye causeth sorrow: 'but a prating fool shall 'fall.

11 The 'mouth of a righteous man is a well of life: 'but violence covereth the mouth of the wicked.

12 'Hatred stirreth up strifes: but 'love covereth all sins.

13 In 'the lips of him that hath understanding wisdom is found: but 'a rod is for the back of him that is void of 'understanding.

14 Wise men 'lay up knowledge: but 'the mouth of the foolish is near destruction.

15, 16. Gal. ii. 13, 14. s xvii. 20. Luke xii. 1, 2. 1 Cor. iv. 5. Ps. cxxv. 19. u s. xviii. 6, 7, 21. z Heb. be beaten. 3 John 10. xvi. 22-24. xviii. 4. xx. 15. Ps. cxxvii. 30, 31. Eph. iv. 29. y 6. Ec. x. 12-14. Matt. xii. 34-37. Jam. iii. 5-8. z xv. 18. xvi. 27. xxviii. 25. xxix. 22. Jam. iv. 1. Jam. v. 20. 1 Pet. iv. 8. b 11. 21. xxi. 7, 23. xx. 15. Ec. x. 12. 18. 1. 4. Luke iv. 22. c 10. viii. 20. xii. 10. xxvi. 3. xxviii. 22. Ps. cxxxi. 9. s Heb. heart. vi. 32. Marg. d i. 5. ix. 9. xviii. 1, 15. xix. 8. Matt. xiii. 44, 52. 2 Cor. iv. 6, 7. e 8. 10. xiii. 3. xviii. 7. xxi. 23.

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1 xi. 26. xxiv. 25. xxvii. 20. Deut. xxviii. 2. Job xxix. 13. 2 Tim. i. 16-18. m 11. Esth. vii. 8. Ps. cvii. 42. Rom. iii. 18. n 1 Kings ii. 36. 2 Kings xix. 34. 2 Chr. xvi. 16. Ps. cxi. 6. Mark iv. 9. Luke i. 48. o Job xviii. 17. xxvii. 23. Ps. ix. 5, 6. cix. 13, 15. Ec. vii. 10. Jer. xvii. 13. p i. 5. ix. 9. xii. 1. xiv. 8. Ps. cix. 34. Jam. iii. 13. q 10. xii. 13. xiii. 3. xiv. 23. r Heb. a fool of lips. Ec. x. 12. Heb. be beaten. xviii. 6, 7. r xxviii. 18. Ps. xxv. 21. 'xxvi. 11, 12. lxxviii. 11. Is. xxxiii. 13. Job xv. 12. x 21. 32. xlii. 14. xv. 7. Matt. xii. 34-37. a xvii. 9. 1 Cor. xiii. 4. c 10. viii. 20. d i. 5. ix. 9. xviii. 1, 15. f xviii. 11. Job xxxi. 24, 25. Ps. lii. 7. Ec. vii. 12. Jer. ix. 23. Luke xii. 19. 1 Tim. 16, 17. g xiv. 20. xix. 7. xxii. 22, 23. Mic. i. 1, 2. h x 30. Is. iii. 10, 11. John vi. 27. 1 Cor. xv. 58. Gal. vi. 7-9. Heb. vi. 10. i xii. 17, 18. xii. 33, 34. xv. 19. Rom. vi. 23. 2 Tim. ii. 17, 18. j 13. k iii. 2, 18. iv. 4. 13. xii. 3. xxii. 17-19. Matt. vii. 24-27. Luke xi. 28. l i. 25, 26. 30. v. 12. xv. 10. xxix. 1. 2 Chr. xxv. 24. xxix. 1. Jam. i. 19. q xii. 18. xv. 4. xvi. 13. xxv. 11, 12. Matt. xii. 35. r xxiii. 7. Gen. vi. 5. viii. 21. Jer. xvii. 9. Matt. xii. 33. xxii. 21, 22. Ps. xxxviii. 30. Ec. xii. 9, 10. Jer. iii. 15. xv. 16. John xxi. 15-17. 1 Pet. v. 2. c i. 29. 31. v. 12. 23. Hos. iv. 6. Matt. xiii. 19. John xiii. 19, 20. Rom. i. 28. \* Heb. heart. xvii. 10. v Gen. xii. 2. xlii. 21. xxv. 23. xxiv. 55. xxvi. 12. Deut. viii. 17, 18. 1 Sam. ii. 7, 8. Ps. cxlii. 38. cxlii. 7, 8. x xx. 21. xxviii. 22. Josh. vi. 19. vii. 1. Ec. i. 1. 1 Kings xxi. 21. 2 Kings v. 26, 27. Job xxvii. 8, &c. Hab. ii. 6-12. Zech. v. 4. Jam. v. 1-5. xviii. 18, 19. Ec. xi. 9. y xiv. 9. xv. 21.

15 The 'rich man's wealth is his strong city: 'the destruction of the poor is their poverty.

16 The 'labour of the righteous tendeth to life: 'the fruit of the wicked to sin.

17 He is in 'the way of life that keepeth instruction; but 'he that refuseth reproof 'erretteth.

18 He 'that hideth hatred with lying lips, and he 'that uttereth a slander, is a fool.

19 In 'the multitude of words there wanteth not sin: 'but he that refraineth his lips is wise.

20 The 'tongue of the just is as choice silver: 'the heart of the wicked is little worth.

21 The lips of the righteous 'feed many: but 'fools die for want of 'wisdom.

22 The blessing of the LORD, 'it maketh rich, and 'he addeth no sorrow with it.

23 It is 'as sport to a fool to do mischief: but a man of understanding hath wisdom.

1 Sam. xvii. 21, 22, 29. 2 Sam. iii. 27. xi. 8-15. xiii. 23-29. x. 9, 10. Ps. v. 9. xii. 2. lv. 21. Luke xx. 20, 21. u Ps. xv. 3. i. 20. ci. 5. o Ec. v. 3. x. 13, 14. Jam. iii. 2. p xvii. 27, 28. 24. xxix. 1. Jam. i. 19. q xii. 18. xv. 4. xvi. 13. xxv. 11, 12. Matt. xii. 35. r xxiii. 7. Gen. vi. 5. viii. 21. Jer. xvii. 9. Matt. xii. 33. s xii. 18. xv. 4, 14. Job iv. 3, 4. xxiii. 12. xxii. 21, 22. Ps. xxxviii. 30. Ec. xii. 9, 10. Jer. iii. 15. xv. 16. John xxi. 15-17. 1 Pet. v. 2. c i. 29. 31. v. 12. 23. Hos. iv. 6. Matt. xiii. 19. John xiii. 19, 20. Rom. i. 28. \* Heb. heart. xvii. 10. v Gen. xii. 2. xlii. 21. xxv. 23. xxiv. 55. xxvi. 12. Deut. viii. 17, 18. 1 Sam. ii. 7, 8. Ps. cxlii. 38. cxlii. 7, 8. x xx. 21. xxviii. 22. Josh. vi. 19. vii. 1. Ec. i. 1. 1 Kings xxi. 21. 2 Kings v. 26, 27. Job xxvii. 8, &c. Hab. ii. 6-12. Zech. v. 4. Jam. v. 1-5. xviii. 18, 19. Ec. xi. 9. y xiv. 9. xv. 21.

monly the effect of sloth.' (Bp. Patrick.)—The Septuagint here adds, 'a well-educated son shall be a wise man, and shall use the foolish man as a servant.'

V. 5. Activity and sobriety in youth will enable a man to requite his parents, and render him a credit and comfort to them; as well as establish his credit for prudence. But the sluggard will be a scandal and grief to those by whom he hath been educated.

V. 6. Violence. The consciousness or detection of their violent dealing, in oppressing the poor, will stop the mouths of the wicked, and render them like men whose faces are covered when led to execution. 'When their wickedness shall be discovered, they shall be dumb, and not know what to say.'—The clause, however, may be rendered, "the mouth of the wicked covereth violence." They use a variety of pleas, and employ all their eloquence to conceal or excuse and justify their cruelty and oppressions. For example, who can help thinking of the ingenious, but interested advocates for the cruel and oppressive slave-trade?

V. 7. The memory of righteous and merciful men shall be celebrated with just commendations, after their deaths, however clouded by envy and calumny at present; but all the endeavours of the wicked and their panegyrist to establish their characters, shall not preserve their memory from merited infamy.

V. 8. True wisdom disposes men to regard and obey the commandments of God, and those of their superiors in all things lawful; but that knowledge, which merely serves to furnish men with topics of disputation and loquacity, and their various methods of abusing the gift of speech, will redound to their own disgrace and misery.—'The foolish in talk shall be beaten.'

V. 9. (Notes, Ps. cxxv. 5.) The upright believer goes straight forward in the plain path of sincerity, honesty, and piety; thus he is both safe, and free from perplexing fears, as there is no secret ill design or practice which dreads detection; but the dissembler, after all his shuffling and subtlety, will certainly be exposed, either here or hereafter; and he lives in continual apprehensions of being put to shame.

V. 10. (Notes, vi. 12-19.) 'The dissembling person causeth much sorrow at last, both to himself and those that have been deceived by him; but a prating fool, that utters all his heart, procures stripes to himself, without further danger to others.' (Bp. Hall.)

V. 11. The good treasure of a righteous man's heart continually furnishes wise, pious, and edifying observations. So that they who converse with him may draw from him instructions for the prudent conduct of life, as occasion requires. But the mouth of the wicked is employed in disguising or palliating his violent dealings, (Note, 6.)

V. 12. Where hatred reigns, every trifle excites contentions; the least slip is resented and aggravated; the best meant words or actions are misrepresented or misunderstood, and nothing is passed over. But, where love prevails, mistakes and offences will be either overlooked, or speedily forgiven; so that notwithstanding the imperfections of those who live together, they bear with and make the best of each other, and peace and harmony are preserved. The evident meaning of this latter clause should be kept in mind by all who would interpret the apostle's quotation of it. The Septuagint not having clearly expressed the genuine meaning of the passage, St. Peter does not quote from it, but he gives us the plain meaning of the original; and St. James, in an evident reference to the passage, uses almost the same words. (Marg. Ref.)

V. 13. The translation of this verse in the Septuagint is remarkable. 'He, who bringeth forth wisdom from his lips, smites the foolish man with a rod.' Obsolete sinners should be treated with severity; for such discipline is most calculated to do them good; and, indeed, they are wilfully preparing misery for themselves in this world, and in the next.—'He that would be wise must seek the acquaintance of some intelligent person; but, he that is void of consideration, will never learn, unless, perhaps, by some great affliction.' (Bp. Patrick.)

V. 14. Wise men are always learning; they value useful knowledge as misers do gold, and are continually studying to increase their treasures, which they carefully preserve, till opportunities are afforded of communicating them to

the instruction of others. But fools soon speak out all they think, and spend their scanty stock, without regarding consequences; by which they do immense mischief, and ruin themselves.—The word rendered destruction, properly means consternation, or anguish of mind.

V. 15. Riches, indeed, often preserve men from many hardships and injuries; and poverty exposes men to much oppression and injustice. But the rich confide far too much in this security, which cannot ward off pain, death, or damnation; and the poor are too much cast down by their difficulties, which cannot prevent their comfort in the favour of God, or the salvation of their souls. (xviii. 11.) The same word is used as in the foregoing verse, and the clause may be rendered, "the consternation of the poor is their poverty;" they are often more afraid of it, than of sin.

V. 16. The labour of the righteous, being a part of their duty, not only supplies their present wants, but tends to their salvation. While the most valuable inheritances, the extraordinary successes, and every unexpected accession of wealth and preferment, with which a wicked man is favoured, serve only to inflame his passions, and supply him with materials of sinful indulgence; and thus eventually they add to his guilt and condemnation.—The verse may be rendered: "That which a righteous man obtaineth by his labour, is unto life: but the income, (or revenue,) "of the wicked, unto sin."

V. 17. Erretteth. The traveller who has missed his way, and is too proud to hearken to directions, is likely to wander still further from his road: and the sinner who disdains to be reproved, will scarcely be convinced of his mistake, till he opens his eyes in the pit of destruction. Some understand the clause actively, 'He that leaveth off to give reproofs encourages men in their errors,' (or causeth them to err.) (Bp. Patrick.)

V. 18. The man who flatters those whom he hates, and covers malicious devices with professions of friendship, and then propagates slanders to the ruin of their reputation, is evidently destitute both of wisdom and grace.

V. 19. 'Much speaking is rarely innocent: therefore he that is sparing of his words, and considers well both when, and where, and what he speaks, is a truly prudent person.' (Bp. Patrick.)

V. 20, 21. Yet the gift of speech is too valuable a talent to be buried: like the precious metals, it should not be squandered; but on proper occasions it should be liberally used. And indeed the righteous, though poor, will by their pious conversation do as much good, as the rich man by his bounty; so that their lips feed, that is, instruct, counsel, and comfort many. But the wicked man, being destitute of good principles, intentions, and dispositions; nay, his heart being worthless and full of iniquity, cannot be expected to do good, either by his example or conversation: and at last he will perish as a fool, for want of true wisdom, whatever proficiency he has made in science, and whatever reputation for sagacity he has acquired.

V. 22. In a chapter peculiarly recommending industry, the wise man, or rather the Spirit of God by him, has given a most important admonition in this verse. 'The heathens were prone to imagine all things requisite to happiness to be placed in themselves. But the Scripture every where inculcates, that it is God who giveth wisdom to the wise, and victory to the valiant, and riches to the diligent, and good success to the prudent and potent.' (Bp. Patrick.) In fact, a large majority of nominal Christians, especially the active, sagacious, and managing, in worldly business, are heathens, at least practically, in this respect. Perhaps they acquire their wealth by using many sinister methods; and with it they ensure vanity and vexation. But when riches are given, by the blessing of God, upon the honest industry of one who depends on him, and uses them to his glory, they are possessed without perplexing care, or a guilty conscience, or dread of consequences.

V. 23. Foolish and wicked men divert themselves with injuring and disquieting others, or with tempting them to sin; and the greatest impieties or iniquities, which they can commit with present impunity, are to them a laughing matter. But a man of understanding is too wise to act so ridiculously; nay, he finds far more delight in wisdom than they do in mischief.



24 The <sup>a</sup>“fear of the wicked, it shall come upon him: but <sup>b</sup>the desire of the righteous shall be granted.

25 As <sup>b</sup>the whirlwind passeth, so <sup>c</sup>is the wicked no more: but the righteous <sup>c</sup>is “an everlasting foundation.

26 As <sup>d</sup>vinegar to the teeth, and <sup>e</sup>as smoke to the eyes, <sup>f</sup>so <sup>g</sup>is the sluggard to them that send him.

27 The <sup>h</sup>“fear of the LORD <sup>i</sup>“prolongeth days: but <sup>j</sup>the years of the wicked shall be shortened.

ii. 20. 1 Tim. vi. 19. 2 Tim. ii. 19. d xxv. 13, 20. e Is. lxxv. 5. f Matt. vii. 24, 25. xxi. 11. Heb. vi. 12. g iii. 2. 16. ix. 11. Ps. xxi. 4. xxxiv. 11—13. xci. 16. h Job xv. 32. xxxii. 15, 16. Ps. lv. 23. Ec. vii. 17. Jer. xvii. 11. Luke xii. 20.

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z Job iii. 25. xv. 21. Heb. x. 27.

a Ps. xxi. 2. xxxvii. 4. cxlv. 19. Matt. v. 6. John xiv. 13. Luke xvi. 1, 2. 1 John v. 14, 15.

b i. 27. Job xxvii. 19—21. Ps. xxxvii. 9, 10. lvi. 9. lxxiii. 18—20. Is. xl. 24.

c 30. Ps. xv. 5. Matt. vii. 24, 25. xvi. 18. Eph. i. 12. Rom. xxi. 26. Rom. xxi. 26. Rom. xxi. 26.

d Heb. addeth.

i Ps. xvi. 9. lxxiii. 24—26. Rom. v. 2. xii. 13. xv. 13. 2 Thes. ii. 16. k xi. 7. xiv. 32.

Job vii. 13. xi. 20. Ps. cxli. 16. Luke xvi. 23—26.

l Ps. lxxxiv. 7. Is. xl. 31. Zech. x. 12. Phil. iv. 13. m xi. 15. Job xxxi. 8. Ps. i. 8. xxxvi. 12. xxxvii. 20. xlii. 7. Matt. vii. 22, 23. Luke xii. 26, 27.

n Ps. xvi. 8. xxxvii. 23, 29. cxii. 6. cxlv. 1. Rom. viii. 35—39. 2 Pet. i. 10, 11. o Ps. xxxvii. 9, 10, 22. lii. 5. Ec. xxxiii. 24—26. Mic. ii. 9, 10. Matt. xxi. 41. p li. 13, 20, 21. Ps. xxxvii. 30. q Ps. xxxi. 18. lxxiii. 11. cxx. 3, 4. r Ec. xi. 10. Dan. iv. 27. s xi. 11. xii. 6, 18. xv. 2, 28. xviii. 6—8. t Heb. frowardness.

28 The <sup>h</sup>“hope of the righteous shall be gladness: <sup>i</sup>“but the expectation of the wicked shall perish.

29 The <sup>j</sup>“way of the LORD <sup>k</sup>is strength to the upright: <sup>l</sup>“but destruction shall be to the workers of iniquity.

30 The righteous shall <sup>m</sup>“never be removed: but <sup>n</sup>“the wicked shall not inhabit the earth.

31 The <sup>o</sup>“mouth of the just bringeth forth wisdom: <sup>p</sup>“but <sup>q</sup>“the froward tongue shall be cut out.

32 The lips of the righteous <sup>r</sup>“know what is acceptable: <sup>s</sup>“but the mouth of the wicked <sup>t</sup>“speaketh <sup>u</sup>“frowardness.

V. 24. The most overwhelming dread which a wicked man feels of punishment, will certainly come upon him: and the largest desires that the righteous can form of spiritual and eternal blessings, will assuredly be granted. “He,” even God, “will grant them.” The one can fear nothing so bad, and the other can desire nothing so good, as are really intended for them.

V. 25. The triumphs and boastings of prosperous sinners, resemble the short-lived mischievous fury of a whirlwind, which soon spends itself and is gone. But the righteous has an everlasting foundation, trusting in the mercy of God through Christ unto eternal life.

V. 26. As vinegar, or the sour grape, sets the teeth on edge, and as smoke causes the eyes to smart, so the sluggard is a continued vexation to those who employ him.

V. 27. (Note, iii. 2.)

V. 28. “The hope of the former,” (the righteous,) “concludes in the joyful possession of what he waits for; but the other, failing of his expectation, ends his days in sadness.” (Bp. Patrick.)—It should also be added, that a well-grounded hope is in itself a source of present gladness: “rejoicing in hope.”

V. 29. By uprightly walking in the way of the Lord, habits of obedience acquire strength: and thus the believer, instead of fainting and wearying, through difficulties or temptations, grows stronger in faith and grace, and goes forward with increasing vigour and delight.—Some understand the word to mean *courage* rather than *strength*.—“The upright man has great courage and undaunted resolution, when any evil threatens him: but the workers of iniquity are broken with the fear of that destruction which is coming on them.” (Bp. Patrick.)

V. 30. *Inhabit*. The wicked would be glad to have this earth for their perpetual home and inheritance: but it cannot be so, they must die, and leave their idols behind them; and they have no title to that inheritance which Canaan typified.

V. 31. “The mouth of the just shall be fruitful in wisdom.” (Old Translation.) As the perverseness, lies, malice, slanders, perjuries, and impieties, of a wicked man, might be justly punished by cutting out his tongue; so the froward tongue of the ungodly man shall be silenced, and punished in the flames of hell.

V. 32. The righteous know how to speak what is pleasing to God, in that way which is also most acceptable to men. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1—16. If parents would not experience heaviness from their children, but gladness, they should be very attentive to their education, both giving them good instructions, and setting them good examples; they should far more desire, that their children may be wise and pious, than rich or renowned; and they ought to pray for them without ceasing to the giver of every good and perfect gift. It is likewise important, in the greatest degree, that they should consult the permanent advantage of their children, rather than their inclinations, and early habituate them to self-denial and industry. For without diligence there can be no wisdom, or even justice: and a sluggard is always a reproach to those who had the care of his education, a vexation to those who employ him, a dead weight on society, and a burden to himself.—Young persons also ought to recollect the labour and sorrow, which they have already cost their parents; and consider that they may, nay, must, if they behave ill, give them still deeper disquietude and anguish. On the other hand, they should endeavour so to behave, as to prove both a comfort and credit to them. They should apply to business with redoubled alacrity, from this motive especially, that, if needful, they may be able to support their parents during their declining years.—Opportunities once lost can seldom be recalled. In temporal concerns, “he who dealeth with a slack hand becomes poor,” though he had fair prospects and considerable property: so many, highly favoured with religious advantages, will sink into final misery through sloth and procrastination. Indeed, partial negligence will impoverish the soul, and prevent the Christian from enjoying that confidence and consolation, and being honoured with that usefulness, with which his more diligent brother is favoured. Nay, sloth and self-indulgence are here far more culpable and pernicious, and diligence far more valuable, than in the trifles of this world: for riches are not to be compared with righteousness, or temporal things with eternal. Riches, how vast soever, when connected (as the case is too generally,) with wickedness, cannot eventually profit any man: nor can the righteous, in any wise, want what is good for him, either here or hereafter. The confidence that the wealthy generally place in affluence, will certainly disappoint them; for the Lord will cast their idolized treasure away with disdain, “in the hour of death, and in the day of judgment:” and how worthless are all advantages which must forsake us when we most need their help! But then the righteousness of the despised servants of God will appear in its inestimable value, and all will either envy or congratulate them. In the mean time, should they be called to hard labour

and mean fare, even this shall conduce to their good.—It is not easy to estimate the blessings which the righteous enjoy, in answer to the prayers of their brethren, while the confusion and frivolous pleas of the wicked, when attempting to palliate their crimes, form an awful anticipation of their unspeakable anguish, when they shall stand speechless before the Judge, and be sent away into everlasting punishment.—Indeed, it is of no consequence to any man, either in heaven or hell, what his fellow-creatures say or think of him: but it is our duty to honour the memory of the righteous, and in general they are honoured after their decease; competition, and envy, and enmity, dying with them: and this honour is a token of their felicity in a better world; while infamy commonly is, and always ought to be, the lot of the wicked, and it will certainly be their doom in the eternal state.—It is of vast moment, exactly to discriminate the characters of the righteous and the wicked; and we can hardly touch on any subject, which does not direct us in so doing.—The wise in heart, that is, the righteous, first practises what he has learned, and then speaks to the edification of his neighbours: but the wicked is loquacious and vain-glorious; and he talks, sometimes fluently and plausibly, on the deepest mysteries, while he neglects the plainest and most important duties. Indeed, there is no small number of these “prating fools,” even among those that profess, nay, preach, the gospel. Yet are they all, every moment, liable to fall into destruction.—Again, the righteous treasures up useful knowledge, and bestows pains to render all he knows useful; and if he has any genius or eloquence, he employs it in recommending truth and enforcing holiness. But the wicked, according to the particular kind of vice to which he is addicted, perversely uses his talents to varnish over crimes, and palliate enormities. The righteous man simply and honestly walks in the ways of God; but the hypocrite has always something in his conduct, which requires concealment, and dreads detection.—The righteous man is long-suffering, forgiving, and kind; tender to the faults of others, and only severe on his own. He follows peace, and the love of his brother is a mantle to “cover all sins:” but the wicked is Clement to himself, and severe on others. Self-love is his mantle, to cover his own sins; envy or hatred prompts him to expose the faults of others, and to stir up strife and contention. And if he be rich, this increases his vain confidence and carnal security, while he despises the poor, though pious, instead of relieving their distresses, and giving them encouragement and protection.—And, finally, while the righteous employ the fruit of their labours in doing good, the wicked spend their estates, or large incomes, “in making provision for the flesh to fulfil the lusts thereof.”

V. 17—32. Whatever may have been the character and conduct of a man hitherto; if indeed he begins seriously to receive the instruction of the sacred oracles, and to obey them, he is in the way of life, or shall soon find admission at the strait gate: but, alas! multitudes having gone wrong are determined to proceed, however palpable and egregious their errors. Thus they refuse reproof and hate the reprover; and this discourages numbers, that they leave men to the most fatal mistakes, for fear of offending them. So that the world is little stored with such as can and will give, and such as meekly and humbly receive, the reproof of life. Alas! flattery and slander are far more common: and they who hide hatred with lying lips, generally spread slanders also, and often concerning the very persons whom they most flatter. But the word of inspiration has called such men *fools*; and the day of judgment will shew how justly.—How different the character of the truly wise and righteous man! He learns to bridle and govern his tongue, and to avoid all corrupt, false, ill-tempered, and useless conversation: yet, he will not (in refraining his lips, from a conviction, that in the multitude of words there is wanting not sin,) neglect to improve the talent intrusted to him.—Wisdom is found in his lips; his words are as choice silver, enriching, and as wholesome provisions feeding, many. His wise counsels and cautions, his reproofs, instructions, and encouragements, will be acceptable and useful: and while his grand object is to glorify God; he aims also to “please all men for their edification,” and to propose truth in the most winning and attracting manner.—This is his joy and delight: thus his lips are fruitful in wisdom, and many will remember his words, for their good, when his tongue is silent in the grave.—But what a contrast to this character is that of the fool, whose joy and sport is sin and mischief! who pours forth frowardness, malice, lies, reproaches, and profaneness, without fear or concern; and the effect of whose daily conversation, in exciting contentions, and propagating delusions and impiety, exceeds all calculation! Indeed, it is the character of the fool, to use his scantling of capacity in doing mischief. Here alone he manifests any sagacity or ingenuity: and here indeed a little ingenuity will go far, “for behold how great a matter a little fire kindleth!”—Men that are slow to hear, swift to speak, swift to wrath; implacable in resentments, and delighting in contentions, may for a while be very successful in mischief: but it will all soon fall on their own head; and unless they be brought to deep repentance, they will be driven away as by a whirlwind, and their worst fears coming upon them, will sink them into final destruction and misery.—But the hope of the righteous is gladness. If the Lord see good, he can give them



## CHAP. XI.

A. M. 3004.

B. C. 1000.

Maxims of wisdom, chiefly contrasting honesty, humility, faithfulness, and liberality, with the opposite vices, 1—31.

**A** <sup>1</sup>FALSE balance is abomination to the LORD: but <sup>2</sup>a just weight is his delight.

<sup>2</sup> When <sup>3</sup>pride cometh, then cometh shame: but with the lowly is wisdom.

<sup>3</sup> The integrity of the upright shall guide them: but <sup>4</sup>the perverseness of transgressors shall destroy them.

<sup>4</sup> Riches profit not in the day of wrath: but righteousness delivereth from death.

<sup>5</sup> The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

<sup>6</sup> The righteousness of the upright shall deliver them: but <sup>7</sup>transgressors shall be taken in their own naughtiness.

<sup>7</sup> When a wicked man dieth, <sup>8</sup>his expectation shall perish: and the hope of unjust men perisheth.

<sup>8</sup> The righteous is delivered out of trouble, and the wicked cometh in his stead.

<sup>9</sup> An hypocrite with <sup>10</sup>his mouth destroyeth his neighbour: but the righteous shall deliver his neighbour: but the wicked shall fall by his own wickedness.

wealth, and exempt them from the sorrow and vexation attending ungodly prosperity. He can prolong their days, while vice shortens the lives of wretched multitudes. He will make their diligence acceptable and useful, while disgrace attaches to the slothful. He will give them strength and courage in his ways: and they shall not be moved for ever, being built on an immovable foundation.—“This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.”

## NOTES.

CHAP. XI. V. 1. (Note, Deut. xxv. 13—16.) ‘Under this word, (balances) he condemneth all false weights, measures, and deceit.’—The strong language of Scripture, in many places, on this subject, demands the most serious consideration of all persons engaged in buying and selling. (Marg. Ref.)

V. 2. A proud conceit of a man’s own ability or excellency, accompanied with boastings and arrogant contempt of others, commonly makes way for his being put to shame, by having his ignorance and insufficiency detected and exposed.—‘When a man forgetteth himself, and thinketh to be exalted above his vocation, then God bringeth him to confusion.’—Indeed pride is always incompatible with true religion, and will surely end in everlasting shame and contempt. But true wisdom is attended with humility, which prepares the heart for the exercise of every christian temper, the practice of every duty, and the honourable performance of every useful undertaking.

V. 3. Strict integrity is commonly the best casuist. The upright Christian simply desires to know his duty, that he may do it. He is not bewildered by corrupt motives, or blinded by domineering passions. He has spiritual discernment and a tender conscience. So that in ordinary cases, his path is plain and obvious; and when he is at a loss, he depends on God, and looks to him for direction, and thus is preserved from fatal or distressing mistakes: but the crooked winding policy of ungodly men involves them in increasing wickedness, and terminates in their ruin. (Note, iii. 5, 6.)

V. 4. (Note, x. 2, 3.) The word rendered *wrath* denotes the most vehement indignation.—Seasons of temporal calamities are days of wrath; but the final judgment is emphatically “the day of wrath.” (Rom. ii. 5.)

V. 5, 6. The single aim and dependence of believers deliver them from those snares in which the wicked are taken: for the corrupt intentions and inordinate desires of bad men dispose them to catch at the baits, and thus to be caught in the traps which Satan lays for them.—‘Remember it, I say, (for it cannot be too often inculcated;) that the virtue of unfeignedly upright men shall be their preservative. But the wicked shall be entangled and inevitably perish in their own naughty contrivances; their lies, breach of promise, perjuries, and oppression.’ (Bp. Patrick.)

V. 7. Solomon would not have made this observation, had not the belief of a future state been fixed in his mind, and prevalent among his people: for as to this world’s prosperity, the hopes of the righteous perish equally with those of the wicked.—The last clause may be rendered, “yea, their strongest hope perisheth:” but the strongest hope of the righteous doth not then perish.” (xiv. 32.)

V. 8. The righteous are often wonderfully prevented from going into perilous situations, and ungodly men go in their stead: this seems to be chance, but is in effect the secret disposal of God’s providence. Indeed he frequently removes the righteous by death, before overwhelming judgments come upon wicked nations; and others succeed, and bear the calamity.

V. 9. ‘Wisdom instructs many, how to evade those snares, which the profane hypocrite, with counterfeit professions of friendship, lays to destroy his neighbours.’ (Bp. Patrick.)—It should, however, be further recollected, that hypocrites draw numbers aside from the religion of the Bible, and delude them into heresy and sin, to their destruction, by plausible professions and insinuations; by misrepresenting the nature of godliness, and slandering faithful teachers; by prejudicing men’s minds against the humiliating truths and holy precepts of God’s word, and persuading them that they may be saved in

a xx. 10, 23. Lev. xix. 35, 36. Deut. xxv. 13—16. Hos. xii. 7. Am. viii. 5, 6. Mic. vi. 10, 11. Heb. balances of deceit. 1 Heb. a perfect stone. xvi. 11. Ez. xlv. 10—12. b iii. 34, 35. xvi. 18, 19. xviii. 12. Dan. iv. 30—32. Luke xiv. 8—11. xviii. 14. c xv. 23. 1 Cor. xli. 1, 2. d 3. xlii. 6. Ps. xxv. 21. xxvii. 1. John vii. 17. e xxi. 7. xxviii. 18. Ec. vii. 17. f x. 2. Job xxxv. 18, 19. Ps. xlix. 6—8. Ez. vii. 19. Zeph. i. 18. Matt. xvi. 26. Luke xii. 20. g xii. 28. Rom. v. 17. 1 Tim. iv. 8. h Heb. rectify. i 3. i. 31, 32. v. 22. 2 Sam. xvii. 23. Esth. vii. 3. 10. Ps. ix. 15. 16. Matt. xxvii. 4, 5. j Gen. xxx. 33. xxxi. 37. 1 Sam. xii. 3, 4. Matt. xii. 13, 14. m xli. 18. Esth. vii. 19, 20. n 1 Kings xlii. 18—22. xxii. 6, 20—24. Job xxxiv. 30. Ps. lv. 12, 20, 21. Matt. vii. 15. xv. 5—14. Acts xx. 30. 2 Cor. xi. 13—15. 2 Thes. ii. 8—10. 1 Tim. iv. 1—3. 2 Pet. ii. 1—3.

o ii. 10—16. iv. 5, 6. vi. 23, 24. Mark xiii. 14. 22, 23. Eph. iv. 22—14. 2 Pet. iii. 16—18. 1 John ii. 21—27. p xxviii. 12, 28. Eccl. viii. 15, 16. q Ex. xv. 21. Judg. v. 31. Job xxvii. 23. Ps. lvi. 10, 11. Rev. xix. 1—7. r xxix. 8. Gen. xli. 38—42. xlv. 2 Chr. xxxii. 20—22. Job xxii. 30. Ec. ix. 15. s 2 Sam. xx. 1. Esth. iii. 8—15. ix. 1. &c. Jam. iii. 6. t Judg. ix. 27—29. Neh. iv. 14. Ps. xxviii. 3, 4. Luke xvii. 14. xviii. 9. John vii. 48—52. 9 Heb. destitute of heart. u x. 19. 1 Sam. x. 27. 2 Kings xviii. 36. 1 Pet. ii. 23. 1 Heb. He that walketh being a tale-bearer. xx. 19. 1 Lev. xix. 16. y xiv. 5. Josh. ii. 14, 20. Jer. xxxviii. 27. z xvi. 22. xxiv. 6. 1 Kings xii. 6—19. 1s. xii. 11—14. Acts xv. 6, &c. a vi. 1—5. xvii. 18. xx. 16. xxii. 26, 27. b xxxi. 30, 31. 1 Sam. xxv. 32, 33. 2 Sam. xx. 16—22. Esth. ix. 25. Luke viii. 3. x. 45. xxi. 2—4. Acts ix. 30. xv. 14, 15. Rom. xvi. 2—4. 2 John i. c Luke xi. 21, 22. d Ps. xli. 1—4. cxii. 4—9. 1s. xxxii. 7, 8. lviii. 1. lviii. 7—12. Dan. iv. 27. Matt. v. 7. vi. 14, 15. xxv. 34—40. Luke vi. 38. 2 Cor. ix. 6—14. Phil. iv. 17. e xv. 27. Job xx. 19—23. Ec. iv. 8. Jam. ii. 13. v. 1—5.

neighbour: but <sup>10</sup>through knowledge shall the just be delivered.

<sup>10</sup> When <sup>11</sup>it goeth well with the righteous, the city rejoiceth: and <sup>12</sup>when the wicked perish, <sup>13</sup>there is shouting.

<sup>11</sup> By <sup>12</sup>the blessing of the upright the city is exalted: but <sup>13</sup>it is overthrown by the mouth of the wicked.

<sup>12</sup> He <sup>13</sup>that is <sup>14</sup>void of wisdom despiseth his neighbour: but <sup>15</sup>a man of understanding holdeth his peace.

<sup>13</sup> A tale-bearer <sup>14</sup>revealeth secrets: but <sup>15</sup>he that is of a faithful spirit concealeth the matter.

<sup>14</sup> Where <sup>15</sup>no counsel is, the people fall: but in the multitude of counsellors <sup>16</sup>there is safety.

<sup>15</sup> He <sup>16</sup>that is surety for a stranger shall <sup>17</sup>smart for it: and he that hateth <sup>18</sup>suretyship is sure.

<sup>16</sup> A <sup>17</sup>gracious woman retaineth honour: <sup>18</sup>and strong men retain riches.

<sup>17</sup> The <sup>18</sup>merciful man doeth good to his own soul: but <sup>19</sup>he that is cruel troubleth his own flesh.

x xxv. 9. xxvi. 20—22. Neh. xvi. 1—3. 2 Kings xvi. 6—19. 1s. xii. 11—14. Acts xv. 6, &c. a vi. 1—5. xvii. 18. xx. 16. xxii. 26, 27. b xxxi. 30, 31. 1 Sam. xxv. 32, 33. 2 Sam. xx. 16—22. Esth. ix. 25. Luke viii. 3. x. 45. xxi. 2—4. Acts ix. 30. xv. 14, 15. Rom. xvi. 2—4. 2 John i. c Luke xi. 21, 22. d Ps. xli. 1—4. cxii. 4—9. 1s. xxxii. 7, 8. lviii. 1. lviii. 7—12. Dan. iv. 27. Matt. v. 7. vi. 14, 15. xxv. 34—40. Luke vi. 38. 2 Cor. ix. 6—14. Phil. iv. 17. e xv. 27. Job xx. 19—23. Ec. iv. 8. Jam. ii. 13. v. 1—5.

some easier and more pleasing way; or by giving them false impressions in these important concerns, from their conduct and conversation compared together. But the true Christian, by the knowledge of the sacred oracles, and his experience of their truth and excellency, is preserved from such fatal snares. (Marg. Ref.)

V. 10, 11. ‘Men of unbiased virtue make a city flourish, by the blessing they procure it from heaven, by their prayers, by their prudent advice, their pious admonitions, and their constant study of the public good. But the wicked, by their blasphemies, their evil counsels, their pestilent maxims, their impious doctrines, whereby they corrupt men’s manners, utterly subvert the good estate thereof.’ (Bp. Patrick.)—Men therefore should rejoice when the righteous are exalted to places of trust and power, and frequently great multitudes do: and they commonly triumph and exult, when notoriously unjust and oppressive counsellors or magistrates are cast down and punished for their crimes. (Marg. Ref.)

V. 12. A self-conceited man, being destitute of knowledge and experience, is disposed to express his contempt of others, and expose them to ridicule, when they make mistakes, or fall into trouble; and thus he exposes his own folly. But a man of understanding knows how to make proper allowances: he is aware of the instability of human affairs; he does not judge of men’s ability or integrity by their success; and if he sees anything reprehensible, he is reluctant to speak of it, or mentions it with caution and candour.

V. 13. A tale-bearer. The word signifies a trafficker in his neighbour’s fame and honour.—‘As a merchant carries about his goods for the sake of gain, so he carries about words, or rumours; if perhaps he may get advantage by them; but often from a certain levity and curiosity; it may be added, and from proud malevolence.—Scandalous intelligence, true or false, is the article in which the tale-bearer deals; he is a travelling pedlar, vending such wares; whatever therefore he discovers of this kind, he publishes, let who will be ruined or disgraced. But a man of fidelity conceals those secrets with which he is entrusted; and will not disclose what he knows by any means, when it may injure another’s peace or credit, except the honour of God and the good of society require it.

V. 14. When affairs, either public or private, are conducted with rashness, and directed by resentment or other corrupt passions, nothing but ruin can be expected. But when many wise and experienced men are consulted, and their counsel is deliberately and impartially considered, before a determination is taken, there is a reasonable prospect of safety and success.—‘They who have no government fall as leaves: but safety is found in much counsel.’ (Septuagint.)—A ship without a pilot is the figure employed; and the abundance of good counsel, rather than the number consulted, is stated as the ground of safety.

V. 15. (Note, vi. 1—5.) A stranger, ‘whose conversation he knoweth not.’—‘He doth not, without judgment and consideration of the circumstances, put himself in danger.’

V. 16. A pious and discreet woman is as careful of her chastity and reputation, as men are of their riches; and she will acquire and preserve the esteem and affection of her husband, and the respect of all around her, when old age has effaced her beauty; even as strong men keep possession of the wealth which they have once obtained.

V. 17. The compassionate, forgiving, and friendly man, in every sense best ensures his own comfort and happiness: whereas cruelty to others, in its very nature, as well as consequences, renders a man miserable; a torment to himself, as well as to his family and neighbours.

V. 18. They who attempt to deceive others deceive themselves, and are ruined by the very measures from which they expected the greatest advantage: but ‘patient continuance in well-doing,’ has a happy event, far more uniformly, than good husbandry and good seed secure a good crop of corn; for the faithfulness of God to his promises ensures the gracious reward.



18 The wicked worketh a deceitful work : but to him that soweth righteousness shall be a sure reward.

19 As righteousness tendeth to life : so he that pursueth evil pursueth it to his own death.

20 They that are of a froward heart are abomination to the LORD : but such as are upright in their way are his delight.

21 Though hand join in hand, the wicked shall not be unpunished : but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

23 The desire of the righteous is only good : but the expectation of the wicked is wrath.

24 There is that scattereth, and yet increaseth ;

1. 2. Jer. xxxii. 39. Acts ii. 39. o. xxi. 30. Ez. xvi. 15, &c. Nab. iii. 4-6. 1 Pet. iii. 5, 4. 2 Pet. ii. 22. s. Heb. departeth from. vii. 10. ix. 13. p. Ps. x. 17. xxvii. 4. xxxvii. 4. xxxix. 8. xlix. 10. Is. xxvi. 9. Jer. xvii. 16. Matt. v. 6. q. 7. a. 28. Rom. ii. 8. 9. Heb. x. 27. r. 18. xix. 17. xxviii. 8. Deut. xv. 10. Ps. cxli. 9. Ec. i. 1, 2. 6. Luke vi. 35. Acts xi. 28, 30. 2 Cor. ix. 6-11.

A. M. 3004.

B. C. 1000.

f. i. 18. v. 22. Job xxvii. 13 — 23. Ec. x. 8. Is. lix. 5-8. Ebd. iv. 22. g. xxii. 8. Ps. cxxvi. 5, 6. Hos. x. 12, 13. Gal. vi. 8, 9. Jam. iii. 18. h. 4. x. 16. xii. 28. ix. 23. Acts x. 35. 1 John iii. 7. 10. i. 16-19. vii. 22. 23. viii. 36. Rom. ii. 8, 9. k. vi. 14. 16-19. viii. 13. Ps. xviii. 25, 26. l. ii. 7. xv. 8. xvi. 17. xxi. 29. Ps. xi. 7. ii. 6. cxi. 13. m. xvi. 5. Ex. xxiii. 2. n. xlii. 22. Gen. xvii. 7, 8. Ps. xxxvii. 26. cxli. 1, 2. Jer. xxxii. 39. Acts ii. 39. o. xxi. 30. Ez. xvi. 15, &c. Nab. iii. 4-6. 1 Pet. iii. 5, 4. 2 Pet. ii. 22. s. Heb. departeth from. vii. 10. ix. 13. p. Ps. x. 17. xxvii. 4. xxxvii. 4. xxxix. 8. xlix. 10. Is. xxvi. 9. Jer. xvii. 16. Matt. v. 6. q. 7. a. 28. Rom. ii. 8. 9. Heb. x. 27. r. 18. xix. 17. xxviii. 8. Deut. xv. 10. Ps. cxli. 9. Ec. i. 1, 2. 6. Luke vi. 35. Acts xi. 28, 30. 2 Cor. ix. 6-11.

s. Hag. i. 6, 9-11. ii. 18-19. t. xxviii. 37. Job xxxix. 13 — 18. xxxi. 16-20. Is. xxxiii. 8. lviii. 7-11. Mat. xv. 12. 14. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. \* Heb. soul of blessing. u. Am. viii. 4-6. s. Job xxxix. 13. y. xvii. 11. Ebd. vii. 10. Ps. vii. 15, 16. ix. 15, 16. x. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. a. Ps. i. 3. lii. 8. xcii. 12-14. Is. lx. 21. Jer. xvii. 8. b. Gen. xxxix. 30. Josh. vii. 24, 25. 1 Sam. xxv. 3. 17. 38. Hab. ii. 9, 10. c. Eek. vi. 16. Hos. vii. 7. d. iii. 18. xxv. 4. e. Dan. xii. 3. John iv. 36. 1 Cor. ix. 19-23. 1 Thes. ii. 19. Jam. v. 20. f. 2 Sam. vii. 14, 15. xii. 9-12. 1 Kings xiii. 24. Jer. xxv. 29. 1 Cor. xi. 30-32. 1 Pet. iv. 17, 18.

and there is that withholdeth more than is meet, but it tendeth to poverty.

25 The liberal soul shall be made fat : and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him : but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour : but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall : but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind : and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life ; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.

## PRACTICAL OBSERVATIONS.

V. 1-14. The righteous God, who weigheth all our actions in an impartial balance, will never allow his subjects to defraud each other with impunity. It is, alas ! very common for men to give short weight and measure, and in various ways to cheat and rob their neighbours ; and numberless crimes of this kind here escape detection and punishment ; but let it not be overlooked, that they "are an abomination to the LORD ;" and that they will be produced at the day of judgment, as decisive proofs of the hypocrisy of multitudes, who have been zealous, in their way, for evangelical doctrines. This is so far from a light matter, that it is a most grievous oppression ; and thousands of the poor are sometimes deprived almost of necessary food, to enrich a few fraudulent dealers. But let it be remembered, that "he shall have judgment without mercy, who hath shewed no mercy : " on the other hand, he that is kept from growing rich, by conscientiously avoiding all exaction, and acting with strict honesty, may recollect that "a just weight is the LORD's delight." Indeed, "the integrity of the upright guides them" far from such fraudulent practices ; while the perverseness of transgressors destroys them, for "the wicked shall fall by their own wickedness," and be ensnared by Satan, through their own covetousness and selfishness.—But what are those wonderful advantages derived from riches, that men are universally so prone to seize the golden bait ? In times of public calamities, they generally expose the possessor to peculiar danger ; they will not profit in the day of wrath ; and he who trusteth in them, will certainly be left without resource in the hour of death and the day of judgment. How much more valuable then is that "righteousness which delivereth from death ! " How reasonable to "seek first the kingdom of God, and his righteousness ! "—Every one's conscience testifies, that "when a wicked man dieth, his expectation perisheth," and all his hopes expire in eternal despair ; and even the irreligious are constrained, when an eminently pious person is removed, to allow that he is delivered from trouble, and gone to a happier world. These salutary convictions might be more generally productive of abiding good ; did not "the hypocrite with his mouth destroy his neighbour," persuading the unstable to rest satisfied with a name, a notion, a form of godliness, an easy worldly religion.—May God grant to every reader that "knowledge, by which the just is delivered."—Indeed, the same conduct, which best secures our own happiness, is most conducive to the good of others : and if a truly wise and pious man be advanced to authority, many will eventually have great cause for rejoicing : whereas the prosperity of the wicked is a public calamity, and their downfall a most desirable event. Even in private, nay, in obscure situations, the righteous are both blessed and blessings ; by their example and prayers, public calamities are often prevented or retarded ; they are the light and the salt of the earth ; the fatal tendency of wicked counsellors, and impious opinions industriously circulated, are counteracted by their means. And who can say, to what extent such mischiefs would proceed, were all the righteous expelled from any country ?—They who are void of understanding despise their neighbours ; and go about as tale-bearers, slanderers, and betrayers of secrets, to the unspeakable mischief of society ; but the wise and righteous hold their peace, if they cannot speak to good purpose ; they scorn to betray such as confide in them, or even to injure them whose infirmities they witness, and they pity such as are not entitled to their esteem.—True religion, however, should be carefully distinguished from self-righteousness, for "when pride cometh, then cometh shame : but with the lowly is wisdom : " and also from all kinds of antinomian licentiousness. But, as in kingdoms "where no counsel is, the people perish," so it is in this respect : unless able and faithful ministers are raised up to instruct mankind, almost all run into one or the other of these fatal extremes. What need then is there for us to pray "the Lord of the harvest to send forth labourers into his harvest ! " for "in the multitude of these counsellors is safety ; " and what pains should all ministers take, that they may be wise and faithful counsellors in these important concerns. And how should all consult such as are approved for integrity and knowledge, especially in difficult cases, where their present comfort and usefulness, and eternal salvation, are deeply concerned !

V. 15-31. True religion is true wisdom : and while it prompts to all justice and mercy, it teaches men to avoid whatever is rash and pernicious. The wise and pious Christian will be very careful not to commit himself, by "becoming surety for a stranger," not only lest he should smart for it ; but lest his family and friends should be involved with him, and his ability to relieve the poor should be diminished. Unless, therefore, the case be peculiar, he will

V. 19. "Thus righteousness to life : and he that pursueth evil to death." The connection with the preceding verse, seems to be preserved.—It can hardly be supposed, that in all these contrasts between life and death, temporal prosperity or adversity is exclusively meant ; when the words, in other parts of the Scripture, denote eternal happiness or misery.

V. 20. (Notes, vi. 12-19. Marg. Ref.)

V. 21. "Though wicked men conspire, and join all their forces together ; yet all their combination and power shall not free them from just punishment." (Bp. Hall).—On the contrary, God is pleased to protect and bless the posterity of his faithful servants, in order to put honour on those who have honoured him.

V. 22. A costly ornament of gold in the snout of a swine, would be continually employed in raking in the filth and mire : thus beauty, in a woman void of prudence and virtue, is disgraced by subserving the basest and most ruinous crimes.

V. 23. The righteous only desire what is good in itself, and beneficial to others ; and this they may confidently hope to obtain : but the wicked, conscious of their selfish and vile motives and objects, can only expect the heavy wrath of God, and indeed are often "consumed with terrors."

V. 24, 25. "There are those, who, sowing their own, make it more ; and those who gather, and are impoverished." (Sept.). Liberality, exercised from right motives, is sowing seed, and God gives the increase generally, even in temporal things ; but he that withholds, when a just and right occasion offers, "that is, the niggard," seldom prospers much even in this world. For God metes to men in their own measure ; and bad crops, bad debts, expensive sickness, and a variety of similar deductions, soon amount to more than liberal alms would have done ; while, if God see it best, large increase, flourishing trade, kind friends, and various other supplies or savings, soon reimburse the expenses of genuine charity.

V. 26. "He that hoardeth corn in a time of scarcity, on purpose to raise the price, shall fall into the popular hatred, and have many a curse." (Bp. Patrick.)—In such distressing seasons, there are individuals who refuse to sell, nay, who hoard up provisions, in a cruel hope of enhancing the prices still more ; but they not only incur the public odium, (in which great multitudes of innocent characters are commonly involved ; ) but are very generally losers by their avarice, as well as exposed to the wrath of God. Whereas he who sells at a moderate price, is commended by those who are relieved, and best consults his own benefit as well as the public good.—The original word, however, at least equally includes those that give, or break, their bread to the hungry ; who certainly are more generally blessed and prayed for.

V. 27. The word rendered diligently signifies the morning. "He that from the time he rises, studies nothing but how to do good, shall obtain favour both of God and man : but he whose business is to do mischief, shall draw upon himself the evil he designs against others." (Bp. Patrick.)

V. 28. "He whose confidence in riches makes him unjust, and unmerciful, shall fall into decay ; but they whose pious dependence on God makes them just and charitable, like a flourishing tree, shall thrive and prosper." (Bp. Patrick.)

V. 29. Many, by their furious passions and contentiousness, or by their pride and prodigality, avarice and other vices, become a plague and vexation to their families ; but they can expect nothing save disappointment and trouble for their own portion ; and in general, they, who are destitute of prudence or industry, will soon become servants to those who are more diligent and discreet.

V. 30. The good example, pious discourse, wise instructions, fervent prayers, and zealous good works of the righteous, become exceedingly beneficial to those around them ; they are as fruit from the tree of life ; they promote the salvation of sinful men. And as immortal souls are valuable beyond all estimation, he who thus wins souls, and allures them into the way of eternal life, is emphatically the wise man ; he proposes to himself the noblest end, he uses the only proper means, he perseveres, and is prospered by God himself.

V. 31. Even the righteous, when they offend, shall be recompensed on earth with sharp corrections ; much more then will the wicked, who dare the vengeance of heaven, meet at length with the due reward of their impiety and iniquity.—It is remarkable that St. Peter has quoted the Septuagint translation of this verse. "If the righteous scarcely be saved, where shall the ungodly and sinner appear ? "



CHAP. XII.

Maxims of wisdom distinguishing the righteous from the wicked, by their thoughts, words, and works; noting the different event of their conduct; and teaching discretion both in temporal and spiritual things, 1-28.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

xxv. 1, 2. Eph. iii. 17. Col. ii. 7. g xiv. 1. xix. 13, 14. xxxi. 10, 25. 1 Cor. xi. 11. xxvii. 15, 16. i xiv. 30. Hab. iii. 16.

A. 34. 3994.

B. C. 1000.

a ii. 10, 11. viii. 17, 22. xviii. 1. Ps. cxix. 27, 97. -100. 2 Thes. ii. 10. b v. 12, 13. ix. 7, 8. Ps. xxxii. 9. xxi. 6. Is. i. 3. c viii. 25. Ps. cxii. 5. Acts xi. 24. Rom. v. 7. d i. 131. vi. 18. Ps. ix. 15. Is. xxxii. 5-7. e x. 25. Job v. 3 -5. xv. 29. xix. 5-9. xxvii. 15 -18. f 12. Ps. xv. 5. h xxi. 9, 10.

k xi. 23. xxiv. 9. Ps. cxix. 13. cxix. 23. Is. iv. 7. Jer. iv. 14. 1 Ps. xii. 2, 2. xxxvi. 2-4. xli. 6, 7. cxi. 1-3. Matt. ii. 3-8. 16. xxvi. 4. 1 Cor. iv. 5. 2 Cor. iv. 2. m i. 11 -19. 2 Sam. xvii. 1. n xiv. 7. Jer. v. 26. Mic. vii. 2, 3. Acts xxiii. 12, 15. xxv. 3. n xiv. 3. Esth. iv. 7 -14. vii. 4-6. o xi. 21. xiv. 11. xv. 25. E. th. ix. 6-10. 14. Job v. 3, 4. xi. 20. xxvii. 15-20. xxviii. 15-20. xxviii. 18-23. Ps. xxxvii. 10, 35. lxxiii. 13, 19. p xiv. 1. xxiv. 3, 4. 2 Sam. vii. 16. 26. Matt. vii. 24-27. q Gen. xli. 39. 1 Sam. xvi. 12. xxvii. 20. Ec. viii. 1. Luke xii. 42-44. xvi. 8. 1 Cor. iii. 10-15. iv. 5. 2 Cor. x. 18. f 126. iii. 35. v. 23. 1 Sam. xii. 13. xxv. 17. Ps. xxxiii. 18. Dan. xii. 2. Mal. ii. 8, 9. Matt. xxvii. 4, 5. Acts xii. 23. \* Heb. perverse of heart.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not; but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

stand aloof, knowing that "he who hateth suretyship is sure." At the same time, he will endeavour in this world of sin and misery to do what he can towards the relief of distress and the communication of happiness. Indeed, this is one of the most pleasant of human enjoyments. While the selfish and sordid, the envious and malicious, the sensual, profligate, and dissipated, are tortured, in various ways, by their own passions, and by the effects of them, and trouble their families by their misconduct; "the merciful man doeth good to his own soul." He doubles his own enjoyments, secures a blessing on his undertaking and possessions, has inward peace and confidence, and the satisfaction of knowing that many are blessing him and praying for him.—By diligently seeking the good of others, he procures favour from man, and obtains assurance of the Lord's merciful acceptance.—"He soweth righteousness, and his reward is sure." Even if he be poor, his "desire is only good," and his prayers and example will be useful. According to the degree, in which God has prospered him, he waters others, and shall himself be abundantly watered: and experience proves, that they, who on christian principles abound in liberality, even beyond what rigid prudence would allow, so far from impoverishing their families, are generally prospered in a remarkable manner.—On the other hand, they, who profess to "know the grace of our Lord Jesus Christ," and learn, by hints at least, from various quarters, that they are thought to "withhold more than is meet," and plead that they cannot afford to be charitable, should consider whether God does not withhold his blessing from their temporal concerns, on this very ground; and whether they ought not to prove him by adopting a more liberal plan.—Indeed, almost in every thing, that is best for us, which is best for our neighbours; in giving, lending, selling, or the contrary, covetousness commonly defeats its own ends; and he who grasps at unfair advantages, comes short of such as he might conscientiously and creditably have secured. This indeed is one effect of human selfishness, and exposes its folly: yet it still continues to influence the conduct of almost all men, and often, in circumstances of such cruelty, as are shocking to relate, and amidst general execration.—The common excuse indeed, for covetousness, is regard to a man's family: yet this should, in fact, teach a contrary lesson; for "the seed of the righteous shall be delivered" from those evils, which overwhelm the posterity of the wicked.—So that the most prosperous sinner, in every sense, "worketh a deceitful work;" he "pursueth evil to his own death;" and as "they who are of a froward heart are an abomination to the Lord;" it must certainly follow, that "though hand join in hand, the wicked shall not be unpunished." For if "the righteous be recompensed in the earth," if God sharply corrects his children, in whom he delighteth, what will be the doom of his determined enemies?—Alas! vast numbers throng the broad road to destruction; and keep one another in countenance and in spirits, notwithstanding the awful warnings given them in the sacred Scriptures: while the narrow way to life is still but little frequented.—But they who have found the way of life should be unwearied in their endeavours to win over others, to accompany them to it. They should study to recommend the gospel by a harmless and kind, as well as pious, behaviour; and by a constant attention to all the proprieties of relative life: and they ought to use every means, consistent with their station in society, to make their connections and neighbours wise unto salvation. As one soul is more valuable than the whole world; and as successful endeavours for the conversion of sinners is a peculiar evidence of true wisdom: so no disappointments or unmerited reproaches should prevent the Christian's persevering in his benevolent and zealous efforts; for if at length he prevails but in one instance, this will amply make amends for all his past discouragements. In this view how good is the work of the ministry! How honourable and useful the diligent and faithful minister! What encouragement is there for all, employed in this sacred service, to labour incessantly, even amidst contempt and hardship! Here especially "the fruit of the righteous is a tree of life;" and it will soon appear, that "they who win souls" are far wiser, than they who heap up wealth: for he who "trusteth in his riches shall fall; but the righteous shall flourish as a branch."—Indeed, we cannot turn any way without seeing the excellency of the righteous: it may be useful to many readers, to compare the prudent and pious matron, who retains her reputation, and grows into the affections of those related to her, and increases respect, when external accomplishments are wearing out; who often wins to the paths of holiness the souls of her children, or servants, and perhaps even that of her husband; with the fair woman that wants discretion, whose beauty only serves to render her more conspicuously infamous and mischievous. Let the young then contemplate this contrast; and seek wisdom and grace, as the only enduring embellishments, and recommendations to constancy of affection and esteem. Finally, let us all desire and pursue those blessings, which our Surety purchased for sinners by his sufferings and death; and study to imitate his instructions, to copy his example, and to keep his commandments.

NOTES.

CHAP. XII. V. 1. Brutish. (Note, Ps. xcii. 6.)

V. 2. A good, &c. That is, a man of a kind, friendly, and merciful

disposition. Where this is genuine and habitual, and pervades a man's whole conduct, without allowed exceptions of persons or cases, it must be the effect of divine grace: and such a person will be proportionably favoured by the Lord, both with inward peace, and a blessing on his undertakings. But he who allows himself to devise wickedness, waiting for an opportunity of committing it; or who covers selfish and vicious designs under a profession of religion, friendship, or affection, will be condemned by the righteous Judge of the world.

V. 3. The prosperity, which is obtained by wickedness, cannot be permanently established, by any sagacity or power: but the righteous resemble trees that strike deep root in the earth, and grow up gradually: the branches of which may be shaken by furious tempests, but they are secured by the root from material detriment.—"They are so grounded in the favour of God, that their root shall prosper continually." (Marg. Ref.)

V. 4. A prudent and faithful woman, who has strength of mind to govern her passions, and who diligently attends to domestic affairs, will prove a great comfort to her husband, and conduce more to his credit than the wearing of a crown could do. But a contentious, imperious, extravagant, improvident, or adulterous woman, is like a disease which wastes the bones. She will injure his character, ruin his circumstances, prevent the proper care of his family, lead him into temptation, drive him into bad company and excess, or perhaps shorten his days by the inward anguish that she occasions.

V. 5. (Note, Psalm, cxix. 113.) The righteous habitually devise, contrive, and purpose those things that are good and just; they desire to know and to do the will of God, and have no sinister or malicious intentions covered over with fair professions.—But the wicked secretly contrive how to compass their interested purposes, and to avoid detection and disgrace on account of their concealed iniquities; they consult with themselves how to over-reach, and obtain undue advantages in bargains; and they would commit more fraud, injustice, or other wickedness, if they were not afraid of hurting their reputations, or of falling under the lash of human laws.

V. 6. Wicked men frequently consult together concerning the most effectual means of gratifying their avarice, ambition, revenge, lust, or enmity against the servants of God; and they are ready to lie in wait for blood, when they can do it with impunity. Hence unrighteous wars, massacres, assassinations, oppressions, persecutions, and murders of various kinds, have prevailed in the world, ever since Cain lay in wait for the blood of righteous Abel: and far more innocent blood would be shed, were the restraint of human laws removed. But the mouth of the upright, pleading their own cause with wisdom that cannot be gainsayed, often delivers them from false accusers and persecutors: and they frequently give such information, cautions, and counsels to those, who are laid in wait for, as deliver them also from the danger.

V. 7. When ungodly men have attained the summit of prosperity, through the fickleness of their patrons, or of the multitude and envy of rivals; through the instability of human affairs, the failure of their projects, or the detection of their wickedness; or, through their insolence, cruelty, and rashness, they are often overthrown at once, their families and party are ruined with them, and they are gone and neglected in a very short time. (Notes, &c. Est. vi. vii.) But the moderate prosperity of the righteous stands on a firmer basis, and, by the blessing of God, is often continued to their descendants.

V. 8. Whatever transient reputation a man may acquire for his external or superficial accomplishments, or even for abilities, learning, and achievements, if he be of a perverse disposition, and go on in the crooked ways of iniquity and impiety, he will at length sink into contempt. But the man of true wisdom and piety, though for a time neglected, will at length assuredly be approved, commended, and had in honour. The first clause is literally, "according to the mouth of his wisdom, a man shall be praised;" and the capacity of giving wise counsel, in an agreeable and impressive manner, seems especially intended.

V. 9. Many persons who have been brought up in the higher ranks of life, but have not proportionable wealth, are too proud to employ themselves in inferior occupations; and thus they become miserably poor, want things necessary for themselves and families, sponge upon their friends, and even defraud their creditors, to maintain a vain appearance of dignity. But he who is despised for engaging in a mean employment, and wearing a homely appearance, but by so doing can have the comforts of life without dependence or disingenuous arts, is more happy, wise, useful, and respectable, than "he that honoureth himself, and lacketh bread."—The old translation (with which many versions agree) gives a different sense to this proverb. "He that is despised, and is his own servant, is better than he that boasteth himself, and wanteth bread." The poor man, who is despised, yet lives by his honest labour, is more valuable and happy than the proud boaster.

V. 10. A pious man is always compassionate, and would deem it cruelty to put even an animal to needless pain, or to abuse those useful creatures which conduce so much to the comfort of life. But wicked men are hard-hearted and cruel, even in their tenderest mercies. Thus they deem themselves very merciful,



9 He that is 'despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A 'righteous man regardeth the life of his beast: 'but the 'tender mercies of the wicked are cruel.

11 He that 'tilleth his land shall be satisfied with bread: but 'he that followeth vain persons is 'void of understanding.

12 The wicked 'desireth the 'net of evil men: but 'the root of the righteous yieldeth fruit.

13 The 'wicked is 'snared by the transgression of his lips: 'but the just shall come out of trouble.

14 A man shall be 'satisfied with good by the fruit of his mouth: 'and the recompense of a man's hands shall be rendered unto him.

15 The 'way of a fool is right in his own eyes: 'but he that hearkeneth unto counsel is wise.

16 A 'fool's wrath is 'presently known: 'but a prudent man covereth shame.

17 He 'that speaketh truth sheweth forth righteousness: 'but a false witness deceit.

Luke viii. 13-15, John xv. 5, 16. Rom. vi. 22. e vi. 2, xv. 2, xvi. 5, 6. 1 Kings ii. 33. Ps. v. 6. lxi. 8. Dan. vi. 24. Matt. xxvii. 25. d xii. 8. Gen. xlviii. 16. 2 Sam. iv. 9. Ps. xxvii. 19. Ec. vii. 18. Rom. viii. 35-37. 2 Pet. ii. 9. e xiii. 2. xlviii. 20, 21. Ps. lxxii. 5. f Is. iii. 10, 11. Matt. x. 41, 42. xvi. 27. 2 Thes. i. 6, 7. Heb. ii. 3, 26. g iii. 7. xiv. 16. xvi. 2, 25. xxvii. 12, 16. xxviii. 11. xxx. 12. Luke xviii. 11. Gal. vi. 3. h i. 5. ix. 9. xix. 20. Ec. iv. 13. Jer. xxxviii. 15, &c. i xlv. 28. xlix. 11. 1 Sam. xx. 30-34. 1 Kings xix. 1, 2. ii Heb. in that day. k x. 12. xvi. 22. xlii. 9. xli. 9. Jan. i. 19. 1 xiv. 5, 25. 1 Sam. xlii. 14, 15. m vi. 19. xix. 5, 28. xxi. 28. xxiv. 28. Matt. xv. 19. xxvi. 59. Acts vi. 13. 1 Pet. iii. 16.

A.M. 3004.

B.C. 1000.

s xlii. 7. Luke xiv. 11. Gen. xxxiii. 13. 14. Num. xxii. 28-32. Dent. xxv. 4. Jonah iv. 11. Gen. xxvii. 26-28. Judg. i. 7. 1 Sam. xi. 2. John xix. 31, 32. Jam. ii. 13-16.

† Or. bowels. 1 John iii. 17.

x xlii. 23. xiv. 4. 23. xxvii. 27. xxviii. 19. Gen. iii. 19. Eph. iv. 28. 1 Thes. ii. 12. 2 Thes. iii. 8.

† 1. 10. &c. iv. 14. 15. ix. 6. xiii. 20. Judg. ix. 4. Ps. xlvii. 4. Tit. i. 10, 11. 2 Cor. vi. 12. vii. 7. ix. 13. 16.

a i. 17-19. xxix. 5, 6. Ps. ix. 15. x. 9. Jer. vi. 26-28. Mic. vii. 2. Hab. i. 13-17.

† Or. fortress. x. 15. Ps. i. 3. Is. xxvii. 6. 7. xxxvii. 31. Jer. xlvii. 7. 8.

Luke viii. 13-15, John xv. 5, 16. Rom. vi. 22. e vi. 2, xv. 2, xvi. 5, 6. 1 Kings ii. 33. Ps. v. 6. lxi. 8. Dan. vi. 24. Matt. xxvii. 25. d xii. 8. Gen. xlviii. 16. 2 Sam. iv. 9. Ps. xxvii. 19. Ec. vii. 18. Rom. viii. 35-37. 2 Pet. ii. 9. e xiii. 2. xlviii. 20, 21. Ps. lxxii. 5. f Is. iii. 10, 11. Matt. x. 41, 42. xvi. 27. 2 Thes. i. 6, 7. Heb. ii. 3, 26. g iii. 7. xiv. 16. xvi. 2, 25. xxvii. 12, 16. xxviii. 11. xxx. 12. Luke xviii. 11. Gal. vi. 3. h i. 5. ix. 9. xix. 20. Ec. iv. 13. Jer. xxxviii. 15, &c. i xlv. 28. xlix. 11. 1 Sam. xx. 30-34. 1 Kings xix. 1, 2. ii Heb. in that day. k x. 12. xvi. 22. xlii. 9. xli. 9. Jan. i. 19. 1 xiv. 5, 25. 1 Sam. xlii. 14, 15. m vi. 19. xix. 5, 28. xxi. 28. xxiv. 28. Matt. xv. 19. xxvi. 59. Acts vi. 13. 1 Pet. iii. 16.

n xxv. 18. Ps. lxxii. 2. lvi. 4. lix. 7. lvi. 3. Jam. iii. 6-8. s x. 20, 21. xlii. 17. xxv. 7. xvi. 24. Dan. xi. 33. Rev. xlii. 2.

p Zech. i. 4-6. Matt. xxiv. 35. q xix. 9. Job xx. 5. Ps. lxx. 5. Acts v. 3-10.

r 12. xxvi. 24-26. Jer. xvii. 16. Mark vii. 21. 22. xii. 14-17. Rom. i. 29. s Is. ix. 6, 7. Zech. vi. 13. Matt. v. 13. Heb. xii. 14. 1 Pet. iii. 8-13.

t Rom. vii. 28. 1 Cor. iii. 22, 23. 2 Cor. iv. 17. u i. 31. xiv. 14. Jer. xlii. 12-14. Hab. ii. 16. Rev. xviii. 6.

x vi. 17. Ps. v. 6. Is. ix. 15. Ez. xlii. 19, 22. Rev. xxi. 8. xxii. 15. y xi. 1. 20. xv. 8. Jer. ix. 24. z x. 19. xli. 13. xlii. 16.

b x. 2. Ec. x. 3. 12-14. b x. 4. xlii. 4. xvii. 2. xxii. 29. 1 Kings xi. 23. xlii. 20. 2 Cor. xix. 15. xxi. 25, 26. xxii. 13. xxiv. 30-34. xxvi. 13-16. \* Or. deceitful. d xiv. 10. x. 13. 15. xvi. 22. xxviii. 14. Neh. ii. 1, 2. Ps. xxxviii. 6. xlii. 11. Mark xiv. 33, 34. e xv. 23. xvi. 24. xxv. 11. xxvii. 9. Is. i. 4. Zech. i. 13. 2 Cor. ii. 4-7. f xlvii. 27. Ps. xvi. 3. Matt. v. 46-48. Luke vi. 32-35. 1 Pet. ii. 18, 21. g Ps. lxxii. 12, 13. Jam. i. 13, 14. 2 Pet. ii. 13-22. 1 John ii. 26. Rev. xii. 9. xlii. 14. b xlii. 4. xxlii. 21. xxvi. 15. i xv. 16. xvi. 8. Ps. xxxvii. 16. k viii. 25. ix. 11. x. 16. xi. 19. Ez. xviii. 9, 20-24. Rom. v. 21. vi. 18. 23. Tit. ii. 11, 12. 1 John ii. 29. iii. 7. 3 John 11.

18 There is 'that speaketh like the piercings of a sword: 'but the tongue of the wise is health.

19 The 'lip of truth shall be established for ever: 'but a lying tongue is but for a moment.

20 'Deceit is in the heart of them that imagine evil: 'but to the counsellors of peace is joy.

21 There shall 'no evil happen to the just: but the wicked shall be 'filled with mischief.

22 'Lying lips are abomination to the Lord: 'but they that deal truly are his delight.

23 'A prudent man concealeth knowledge: 'but the heart of fools proclaimeth foolishness.

24 The 'hand of the diligent shall bear rule: 'but the 'slothful shall be under tribute.

25 'Heaviness in the heart of man maketh it stoop: 'but a good word maketh it glad.

26 The 'righteous is more 'excellent than his neighbour: 'but the way of the wicked seduceth them.

27 The 'slothful man roasteth not that which he took in hunting: 'but the substance of a diligent man is precious.

28 'In the way of righteousness is life; and in the pathway thereof there is no death.

b x. 2. Ec. x. 3. 12-14. b x. 4. xlii. 4. xvii. 2. xxii. 29. 1 Kings xi. 23. xlii. 20. 2 Cor. xix. 15. xxi. 25, 26. xxii. 13. xxiv. 30-34. xxvi. 13-16. \* Or. deceitful. d xiv. 10. x. 13. 15. xvi. 22. xxviii. 14. Neh. ii. 1, 2. Ps. xxxviii. 6. xlii. 11. Mark xiv. 33, 34. e xv. 23. xvi. 24. xxv. 11. xxvii. 9. Is. i. 4. Zech. i. 13. 2 Cor. ii. 4-7. f xlvii. 27. Ps. xvi. 3. Matt. v. 46-48. Luke vi. 32-35. 1 Pet. ii. 18, 21. g Ps. lxxii. 12, 13. Jam. i. 13, 14. 2 Pet. ii. 13-22. 1 John ii. 26. Rev. xii. 9. xlii. 14. b xlii. 4. xxlii. 21. xxvi. 15. i xv. 16. xvi. 8. Ps. xxxvii. 16. k viii. 25. ix. 11. x. 16. xi. 19. Ez. xviii. 9, 20-24. Rom. v. 21. vi. 18. 23. Tit. ii. 11, 12. 1 John ii. 29. iii. 7. 3 John 11.

when their oppressions are not quite so cruel as they might be, and they often affect to speak of the poor and distressed as being very well used, and in a very desirable situation, when they themselves could not endure such treatment for a single day. (*Marg. Ref.*)—It is very laudable to exercise kindness towards brute creatures, that we keep ourselves the more remote from all manner of cruelty towards men. (*Gratius.*)

V. 12. When the ungodly see others prosper by iniquity, they straightway wish that they could act with similar ingenuity, or obtain the same opportunities; they would be glad of the advantages of sin, forgetting or despising its guilt and after-reckoning; and they are not so great plunderers or cheats as some are, merely because they cannot or dare not. But the root of divine grace, in the heart of the righteous, produceth good desires and purposes, and yieldeth more comfort to themselves, besides doing much good to others.—'The wicked man affects those methods of fraudulent invention, which he sees some fraudulent oppressors use to their advantage.' (*Bp. Hall.*)

V. 13. Perjuries, treasonable words, defamations, and lies, often involve wicked men, however subtle, in most perplexing troubles, and they are snared by the transgression of their own lips; while a frank and open conduct eventually tends to credit and comfort.

V. 14. When a man speaks that which is useful to others, he receives satisfaction from it himself; by counselling and instructing others, he edifies himself, and God will graciously recompense the good words and works of his servants, as well as punish the wicked according to their deserts.

V. 15. A fool is so conceited and headstrong, that he is incapable of taking warning or counsel; and he is determined to vindicate all he does, and to persist in all his rash enterprizes, as if he were infallible. But a wise man distrusts his own judgment and heart; he is afraid of being misled, and desires to be convinced of his errors and misconduct; and so he hearkens to instruction, that he may grow wiser and wiser.

V. 16. A foolish man is soon made angry, and is hasty in expressing his resentment, without regard to company or circumstances; and thus he is ever embroiled in quarrels, and running into mischief. But a prudent man carefully stifles his resentment, and avoids such words and actions, as would afterwards cover him with shame; or he covers the shameful behaviour of such as abuse him, and lets it pass unnoticed.—The old translation is more literal, 'a fool in a day shall be known by his anger,' &c. The word rendered prudent, commonly means *cunning*; and so may point out the shrewd crafty man, who seems to take no notice of affronts, because he designs hereafter either to revenge them, or to turn them in some way to his own advantage.

V. 17. He who in a court of justice unreservedly testifies to the whole truth, subverts the cause of equity, and assists the magistrate in decreeing righteous judgment; but false witnesses impose on him, and may thus lead him unintentionally to decide in favour of the wicked.—The maxim holds equally good, in many other cases, when a full and fair declaration of the truth effectually subverts the cause of justice and piety.

V. 18, 19. False accusations and perjuries may murder like a sword, or rob a man of his estate; and calumnies may wound his credit, or excite suspicions and contentions destructive of domestic comfort, and of the peace of his mind. But the tongue of the wise is employed in composing differences, in vindicating aspersed characters, in comforting the distressed, and in promoting justice, piety, and charity. And he who thus makes truth his standard, and equity and peace his aim, will gradually establish his own character, and will not have cause to fear any investigation; but lies and deceit only serve a present purpose, expose a man to speedy detection, and render him suspected and distrusted in every thing.

V. 20. They who imagine evil, dare not openly avow their designs; so that malice and mischief are always attended with dissimulation, and productive of terrors and perplexities; but such as consult the peace and happiness of others have joy and serenity in their own minds.

V. 21. This verse may be rendered "The just shall not be given up to any iniquity; but the wicked are full of mischief."—The Septuagint renders the last clause 'nothing iniquitous shall please.'

V. 22. (*Note*, vi. 16-19.)

V. 23. Men of prudence and discretion make no ostentation of their knowledge; but reserve it for suitable occasions, and shew it in their conduct; but ignorant and frivolous persons are generally vain-glorious, and by attempting to display their wit or learning, they commonly proclaim their own emptiness and folly.

V. 24. Diligence has a natural tendency to advance men in society, and will generally conduct them to eminence in their occupations, or to influence or authority in the community; but the slothful are never likely to be anything but dependents or slaves. The word rendered *slothful*, may mean *deceitful*, and indeed sloth is commonly an inlet to dishonesty, which exposes a man to penalties, confinement, and severe treatment. (*Note*, x. 4.)

V. 25. Distress of conscience, sharp afflictions, and discouraging fears, deject the heart, and unfit a man for his duty; but a kind and encouraging word may often give a favourable turn to his thoughts, inspire him with hope, and animate him to activity; this maxim points out an easy and cheap way of being useful.

V. 26. Though wicked men cannot but see that the righteous are more excellent than their neighbours, and in general more abound in comforts, yet the pleasures and gains of their iniquities seduce their minds, and cause them to continue in their disgraceful, perilous, and wretched courses.

V. 27. The slothful (or deceitful) man makes no good use of the advantages that providence throws in his way, and has no comfort of them; if at any time he make a vigorous exertion, or seem successful, he loses all the benefit for want of perseverance, and so he brings nothing to perfection. But the possessions of a diligent man are valuable to himself, and to others also.

V. 28. What is the meaning of this verse, if Solomon confined his views, as some would persuade us, to this mortal life and dying world?

#### PRACTICAL OBSERVATIONS.

V. 1-14. The degree of our love to any object may fairly be measured by our value for the means of obtaining it. He who loves science loves study, and prizes information. He who chooses wisdom and grace, values the word and ordinances of God, and is thankful even for reproofs, which conduce to his improvement. On the other hand, the man whose main object it is to gratify his appetites and passions, cannot but despise instruction and hate reproof; and consequently he chooses to reside in places, and frequent companies, where he is least likely to meet with any check in his evil courses. The Lord seeth, and will at length discover to the whole world, the secret thoughts of every heart. Then the contrivances, speculations, and desires of those who devise evil will be condemned, though they have never been reduced to practice; and the benevolent intentions, the pious meditations, the plans and counsels of the righteous to do good, though here frustrated, will be made known, and graciously rewarded. And when the concealed part of every character shall be made public and manifest, the difference between the righteous and the wicked will appear so evident and immense, that none shall have one word to speak against the sentence awarded to each of them. Let us for a moment realize the idea of every word that men have spoken, during their whole lives, being called over at the day of judgment. What a discovery will thus be made of men's hearts! Not to



## CHAP. XIII.

The advantages of prudence, diligence, piety, and sincerity; and the mischiefs resulting from the opposite vices, 1-25.

**A** <sup>1</sup>WIS<sup>e</sup> son <sup>2</sup>heareth his father's instruction: <sup>3</sup>but a scorner heareth not rebuke.

<sup>4</sup>A man shall <sup>5</sup>eat good by the fruit of his mouth: but <sup>6</sup>the soul of the transgressors shall eat violence.

<sup>7</sup>He <sup>8</sup>that keepeth his mouth keepeth his life: <sup>9</sup>but he that openeth wide his lips shall have destruction.

<sup>10</sup>The soul of the sluggard desireth, and <sup>11</sup>hath nothing: <sup>12</sup>but the soul of the diligent shall be <sup>13</sup>made fat.

g ii. 2-9. viii. 34. John vi. 27. Heb. vi. 11. 2 Pet. i. 5-11. Is. lviii. 11.

h xi. 25. xxviii. 25. Ps. xcii. 14.

A.M. 2989.

B.C. 1015.

a iv. 1-14. 20-22. x. 1. xv. 5. 20. b ix. 7. 8. xiv. 6. c xii. 14. xviii. 20. d i. 11-13. 18. 31. iv. 17. x. 11. Ps. cxli. 11. Hab. ii. 8. 17. Rev. xvi. 6. e x. 19. xii. 13. xxi. 25. Ps. xxxix. 1. Matt. xli. 36. 37. Jam. i. 26. iii. 3. &c. f x. 4. xii. 11. 24. xxvi. 13. Num. xxiii. 10.

i vi. 17. xxx. 8. Ps. cxix. 169. Eph. iv. 25. Col. iii. 2. k Ez. vi. 9. xx. 43. xxxvi. 31. Zeck. xi. 8. l iii. 35. Dan. xii. 2. 43 xxxvi. 31. Zeck. xi. 8. Rev. xxi. 8. m x. 3. 5. 6. Ps. xv. 2. xxv. 21. xxvi. 1. n v. 22. xxi. 12. Ps. cxli. 11. 2 Chr. xxviii. 23. o Heb. sin. o xii. 9. Luke xviii. 11-14. 1 Cor. iv. 8. 2 Pet. ii. 19. Rev. iii. 17. p 1 Cor. iv. 10. 11. 2 Cor. iv. 7. Rev. ii. 9. Ps. xlix. 6-10. Jer. xli. 8. Matt. xvi. 26. 1 Pet. i. 18. 19. r 2 Kings xxiv. 14. xxv. 12. Jer. xxxix. 10. Zeph. iii. 12.

<sup>14</sup>A <sup>15</sup>righteous man hateth lying: but a wicked man <sup>16</sup>is loathsome, <sup>17</sup>and cometh to shame.

<sup>18</sup>Righteousness keepeth him that is upright in the way: but <sup>19</sup>wickedness overthroweth <sup>20</sup>the sinner.

<sup>21</sup>There <sup>22</sup>is that maketh himself rich, yet <sup>23</sup>hath nothing: <sup>24</sup>there is <sup>25</sup>that maketh himself poor, yet <sup>26</sup>hath great riches.

<sup>27</sup>The ransom of a man's life are his riches: but <sup>28</sup>the poor heareth not rebuke.

dwell on the vain and corrupt communication which proceeds out of the mouths of the ungodly; all the secret cabals of those who lie in wait for blood, all the perjuries and calumnies by which men accomplish their cruel or unrighteous purposes; all their lies, flatteries, reproaches, proud boastings, and blasphemies, when made known before the assembled world, will form such a discovery, as must overwhelm the wicked with unutterable confusion. On the other hand, the pious discourse and wise counsels of the righteous, by which they rescued many from snares and dangers, or endeavoured to be useful to their souls, and every good and profitable word which they have spoken, will be made known to their joy, and contribute to evince their real character. Thus they shall be satisfied with good by the fruit of their lips, as well as recompensed according to the work of their hands. Even those men of the world who are the wisest in their generation, are unable to establish themselves by their wickedness; and frequently they and their families fall and perish, as rapidly as they at first prospered. But the righteous, being rooted in the favour of God, and secured by his promises, shall never be moved; they are fruitful and useful, and the generation of the upright shall be blessed. Many of them indeed are poor in this world, and earn their bread by hard labour; but having food and raiment, they are content and satisfied. They think no honest labour a disgrace, and while the proud and slothful, and such as follow after vain persons, affect the appearance of affluence, honour themselves and despise the industrious, often sink into deep distress; the very persons they slight, possess very many comforts, and also find something to spare to relieve the indigent. Again, who are they that enjoy most comfort, and prove the greatest blessings in domestic life? Mark the difference between the pious and prudent woman, who is a crown to her husband, and her that maketh ashamed, and is as rottenness in his bones! Can any one seriously consider this subject, and endure the thought of ever becoming the disgrace, misery, and ruin of the nearest relation on earth? Yet vice and folly commonly produce this dreadful consequence; and there is no security against it, or reasonable hope of becoming creditable, comfortable, and useful, in any relation of life, without piety and heavenly wisdom. How then are they deluded, who, in forming the conjugal union, prefer beauty, wit, or external accomplishments, to substantial excellency of character!—Indeed, the real and consistent Christian not only endeavours to make his relations, domestics, and neighbours comfortable; but he sympathizes in the sufferings of the very animals; is incapable of cruelty to them, will not allow others to abuse them, and takes pleasure in seeing them enjoy that kind of happiness of which they are capable. Surely then, he will never desire the net of evil men; but rather at any time renounce his own indulgence and interest, than add to the miseries of human beings in any part of the globe. But the tender mercies of the wicked are cruel. They lavish outward favours, while they would seduce the objects of their selfish affection to those crimes which are most ruinous in this world and the next. They are prodigal to the worthless, and harsh to the industrious. They exact by merciless oppression from one set of men, what they bestow on another with ostentatious liberality. They weep over the tragic tale of imaginary woe, and are callous to real misery. They affect the praise of philanthropy, by a specious conduct abroad; while their harsh spirit and furious passions render their own families a scene of confusion and misery!—It is indeed most wonderful, how generally these *truths*, or rather *facts*, are overlooked or forgotten; and how little effect they produce on the judgment and conduct even of professed Christians! But at length, “a man shall certainly be commended according to his wisdom,” “the righteous shall come out of trouble,” “and he that is of a perverse spirit shall be despised.”

V. 15-28. In proportion as men are foolish, they commonly are self-sufficient. “Their way,” however rash and absurd in itself, “is right in their own eyes:” and instead of growing wiser by hearkening to prudent counsel; they consider every intimation that they are mistaken as an almost unpardonable affront.—The first appearance of this spirit should be carefully checked, in young people especially; for when it has got the ascendancy, there is little hope of repressing it. (Note, ix. 7. 8.)—When persons of this character take offence, their wrath is presently known, by passionate language, upbraidings, and slanders, if not by furious endeavours to revenge themselves. They “speak like the piercing of a sword;” not caring whose character, interest, or comfort they wound or destroy; but in thus pouring out of the abundance of their hearts, they proclaim their own foolishness, and will soon be filled with mischief. “Lying lips are abomination to the Lord, but they that deal truly are his delight.” Among the several ways in which this maxim may be improved to practical purposes, it peculiarly applies to the ministers of religion. “He, who in this respect speaketh truth, sheweth forth righteousness; but a false witness deceit.” And that minister, who “shuns not to declare the whole counsel of God,” and “keeps back nothing profitable;” who never wounds but in order to heal; who injures no man's credit or peace, as with the piercings of the sword of an enemy; but often lays open the conscience with the faithful wounds of a friendly surgeon, to prepare the way for heavenly consolations; this man, I say, however despised and hated at present, will at length “receive

the crown of glory which fadeth not away.” In this case especially, “the lip of truth shall be established for ever; but the lying tongue is but for a moment.” Even the silence of a pious man, while he represses resentment, meekly endures provocation, hides the shame that folly would expose; conceals the knowledge which ostentation would display, or frowns silent disapprobation where a more direct reproof would be improper, is an evidence of wisdom, and full of instruction. In short, in every thing, “the righteous is more excellent than his neighbour,” and far more happy also.—While “deceit in the heart of those who imagine evil” often fills them with alarm and anguish, to the counsellors of peace is joy; and when the good words or kind actions which they speak make glad the hearts of the afflicted or desponding, they share the comfort which they communicate. The diligence, modesty, prudence, and integrity, which true religion teaches, procure men influence and respect, frequently among such as are themselves irreligious; and so advance them to desirable and useful situations; while sloth, prodigality, and duplicity, tend directly to abject dependence, deep distress, or general contempt, even in this world. These things indeed are undeniable; and many ungodly men have transient convictions, nay, sometimes an abiding opinion, that their pious neighbours or relations are and will be happier than themselves; but they are seduced by evil companions and indulged passions, and they remain the slaves of sin.—Their temporary efforts at reformation, with all their knowledge and advantages, prove unavailing, for want of resolution and perseverance; they either adopt false principles, and so are hardened in presumption; or, being baffled in their feeble and heartless endeavours, they lie down in despondence.—Oh then, let every reader hear the Saviour's call, “and strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and not be able.”—But happy indeed are they, who are walking in the way of “righteousness:” for in it is life, and in “the pathway thereof there is no death.” Generally, when the wicked take a hasty resolution, or make a vigorous effort, they lose all the benefit, for want of persevering diligence and dependence on the Lord; so that whilst the diligent acquire dominion over their passions, the slothful is under tribute to his lusts. Every advantage is precious to the former, but useless or ruinous to the latter; and he is always either buoyed up in presumption, or sunk down into despondency. In short, all the knowledge and convictions of the ungodly settle in something short of a holy life; but the prudent Christian makes no ostentation of his knowledge, except in his exemplary conduct and useful conversation, and in encouraging the dejected to hope in and wait upon the Lord.

## NOTES.

CHAP. XIII. V. 1. A young man of prudence and good sense will pay attention to his father's good instruction, and not require reproofs or corrections, to induce his obedience: on the contrary, a scorner will not hear, obey, or be influenced by even the severest rebukes.

V. 2. “A man shall eat good things by the fruit of his mouth; but the soul of the trespassers shall suffer violence.” (Old Translation.)—“If he use his tongue to the glory of God and the good of his neighbour, God shall bless him.”

V. 3. “He that looks carefully to his tongue, takes a safe course for preserving his life, which is often endangered by much and wild talking.” (Bp. Hall.)

V. 4. Sluggard, &c. “He ever desireth, but taketh no pains to get any thing.” This applies both to things temporal and things eternal. God gives every thing, but in a way of diligence. He works in us to will and do: but, in all things, his order has connected industry and prosperity, sloth and misery.

V. 5. A pious man abhors deceit and lies, as detestable in themselves; and he has no occasion for such base means; because he has no bad ends to accomplish: but the wicked endeavour to impose on their neighbours, to conceal their crimes, and to gratify their passions by deceit; till at length they render themselves generally contemptible and odious.

V. 6. (Notes, xi. 3. 5. 6.) “Wicked contrivances are overthrown by their own iniquity.” (marg.) (Bp. Patrick.)

V. 7. Many persons make a shew of wealth, and live at a great expense, and engage in large concerns, who are indeed possessed of little or no property; and thus they become public cheats. Others, who are very rich, pretend to be, and live as if they were, poor; and thus they bereave themselves and their families of good, and refuse to improve the talents committed to their stewardship. Pharisees and hypocrites also make a shew of that piety which they have not, and so impose on others and deceive themselves; while some true Christians are always discouraging themselves by groundless fears; and in many instances men impose on multitudes, by pretending to skill which they have not; whereas others through excessive or affected modesty obstruct their own usefulness.

V. 8. Riches often tempt men to rob, or to raise prosecutions against, those who possess them: and then, if they can ransom their lives by parting with their treasures, they think themselves well off. But the poor man is exempt from such rebukes, perils, and terrors; for no one thinks it worth while to lodge an accusation against him, for such purposes; and he commonly escapes best



9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well-advised is wisdom.

11 Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.

16 Every prudent man dealeth with knowledge: but a fool layeth open his folly.

17 A wicked messenger falleth into mischief: but a faithful ambassador is health.

18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

23 Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.

24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

A. M. 3004.

B. C. 1000.

s iv. 18. 1 Kings xi. 36. Ps. xxvii. 11. cxli. 4.  
t xx. 20. xxiv. 20. Job xviii. 5. 6. xxi. 17. 18. 19. 20. Matt. xxii. 13. xxv. 8.

Or, Candle.

u xli. 24. Judg. xii. 10. 1 Kings xii. 11. 16. 2 Kings xiv. 10. Luke xxii. 24. 1 Tim. vi. 17. Jam. iii. 14—16. iv. 1. 5. 6. 3 John 9. 10.

x xii. 15. 16. xvii. 14. xix. 20. xx. 18. xxv. 8. Judg. viii. 1—3. Luke xiv. 28—32. Acts vi. 1—5.

y x. 2. xx. 21. xxviii. 8. Job xv. 28. 29. xx. 15. 19—22. xxvii. 16. 17.

z x. 2. xx. 21. xxviii. 8. Job xv. 28. 29. xx. 15. 19—22. xxvii. 16. 17. Ec. v. 14. Jer. xvii. 11. Hab. ii. 6. 7. Jam. v. 1—5.

\* Heb. an ambassador of fullness.

p 13. v. 9—14. xii. 1. xv. 5. 31. 32. xix. 16. Jer. v. 3. 9. Heb. xii. 25.

q ix. 9. xxv. 12. Ps. cxli. 5.

r 12. 1 Kings i. 48. Cant. iii. 4. 2 Tim. iv. 7. 8. Rev. vii. 14—17.

s xix. 27. t iii. 7. xvi. 6. 17. Job xxviii. 28. Ps. xxxiv. 14. xxxvii. 27. 2 Tim. ii. 19.

u ii. 20. Ps. cxix. 63. Cant. i. 7. 8. Mal. iii. 16. Acts ii. 42. Heb. x. 24.

x i. 11—19. ii. 12—19. vii. 22. 23. 27. ix. 6. Gen. xiii. 12. xiv. 12. 1 Kings xii. 8. 10. xxi. 4. 32. 2 Chr. xix. 2. 1 Cor. xv. 33. 34. 2 Cor. vi. 14—18. Rev. xviii. 4.

\* Heb. broken.

y Gen. iv. 7. Num. xxxii. 23. Ps. cxi. 11. Acts xxviii. 4.

z Is. iii. 10. 11.

a Gen. xvii. 7. 8. Ps. xxv. 12. 13. cii. 28. cxlviii. 6. Job xxvii. 16. 17. Ec. ii. 26. c xii. 11. xxviii. 18. 23—27. xxviii. 19. Ec. v. 9. d vi. 6—11. xii. 5. 6. Ps. cxli. 5. 6. Jer. viii. 7—10. e ix. 18. xii. 15. xiii. 13. 14. xxix. 15. 17. f viii. 36. Luke xiv. 26. John xii. 25. g iii. 12. Heb. xii. 6—8. h Ps. xxxiv. 10. xxxviii. 3. 16. 18. 1 Tim. vi. 6—8. Heb. xiii. 5. i vi. 11. xxiv. 34. Deut. xxxiii. 48. xxxix. 24. Is. lxxv. 13. 14.

in public calamities. Some indeed take the sentence quite otherwise.—“A rich man, when he fears any evil from his enemies, can divert it by a sum of money; but a poor man when he is threatened, dare not stay, but runs away.” (Bp. Horne.) “The poor cannot bear the reproach; for by his poverty he is not able to escape the threatenings, which the cruel oppressors use against him.” The latter clause is taken in an unfavourable sense in the first verse; but in other respects the first interpretation seems best grounded.

V. 9. “The happiness of the just is great and illustrious, like the light of the sun; and increases still, to their endless joy,” &c. (Bp. Patrick.)

V. 10. “Only by pride will a man engage in contention,” &c. The various quarrels which disquiet the world, whether in families, churches, or communities, or between nations, with all the fatal consequences of them, are in general excited and perpetuated by pride. From that odious principle arise resentment, revenge, envy, and ambition: and though other vicious dispositions excite contentions; yet disputes would more easily be prevented or terminated, if pride did not intervene. Some point of honour must be maintained, some affront must be resented, some rival must be crushed or eclipsed, some renowned character emulated, or some superior equalled and surpassed. But they who hear prudent counsel, will shew their wisdom, by avoiding quarrels and disputes. “They whose minds are infected with a vain opinion of themselves, either cannot see the truth; or if they do, they will not acknowledge it, for fear they should yield and confess themselves overcome.” (Bp. Patrick.)

V. 11. Wealth acquired by dishonest practices, such as gaming, cheating, oppression, or subserving the vices and follies of men, is attended with a secret curse which speedily wastes it: and this all sagacious observers of mankind have remarked. But that, which is gotten by honest labour, is attended by a blessing, and is likely to endure and increase.

V. 12. When any thing earnestly desired, is long delayed, the mind is fatigued with waiting, the soul becomes feeble and diseased, and often the body shares the malady: but when the desired object is attained, it gives peculiar delight. The expression, “a tree of life,” seems to imply that spiritual blessings are especially meant; which are never earnestly sought in vain, and never disappoint the expectation of those who long and wait for them.

V. 13. “Meaning the word of God, whereby he is admonished of his duty.”—“He who despises and hates divine truth, shall be given up to a strong delusion: but peace shall be conferred on him that reverences the command of God.”

V. 14. The rule by which the wise man regulates his own conduct, and the injunctions that he prescribes to others, are “his laws.” In both senses they are a fountain yielding life and happiness, and a guide directing men at a distance from the snares of death.

V. 15. “Good insight into businesses, and discreet carriage in them, procureth thankful acceptance; but those that take wrong courses cause much trouble and vexation.” (Bp. Hall.)—“Ungodly men expect to tread a smooth and pleasant path: but their vices have such consequences on their constitutions, circumstances, and reputations, as render their road very rugged and painful: and their misery is increased by stings of conscience, and by the dread of death and judgment.”

V. 16. “Every wise man will work by knowledge: but a fool will spread abroad folly.” (Old Translation.)—“Wise men deliberate before they act, and conduct their concerns with skill and judgment: but a foolish man exposes himself, by his rash undertakings and imprudent management.”

V. 17. A wicked messenger who betrays his trust, or a faithless ambassador who sells the interests of his prince and country, do not more certainly injure others, than expose themselves to infamy and ruin. But the faithful messenger or ambassador gives satisfaction, is useful, and will be honoured and rewarded.—This is emphatically applicable to the ambassadors, whom the Lord sends with his message to sinners.

V. 18. (Note, 1.) The Septuagint renders the first clause; “Education

taketh away poverty and disgrace.”—The best method of preserving our children from poverty and shame, is to educate them well.

V. 19. The pleasure and satisfaction, arising from the attainment of a desired object, abundantly compensate for the trouble and self-denial of pursuing it. This especially holds good, in respect of the comforts of true religion. But fools, or ungodly men, have so strong and rooted a dislike to repentance, reformation, and religious duties; that they cannot be induced to take the proper method of obtaining these comforts, or even of escaping the wrath to come.

V. 20. It is a hopeful indication of prudence and piety, when wise and good companions are habitually preferred: and by continual intercourse with them, good principles are strengthened, good habits formed, and wisdom matured. But he that chooses bad company proves his folly, and is in the way of learning and practising more and more all those evils that lead to ruin temporal and eternal.

V. 21. (Marg. Ref.) The sinner may long escape: but evil pursues him, and will at length surely overtake him; as the hounds steadily follow, and, after many windings, seize on their prey.

V. 22. The liberal servant of God, whilst he shakes his hands from iniquitous gain, and is not solicitous about riches, and even disperses in charity as if about to impoverish his family, takes the best method of providing for his posterity: for the wealth, which wicked men get by crimes, with great labour and inquietude, is laid up for the righteous and their families: and by the secret disposal of providence shall come into their possession, when they have occasion for it.

V. 23. The poor and industrious, who labour to cultivate a little spot of land, often live in a plentiful though homely manner: whilst they, who have inherited large estates, are reduced to poverty by negligence, indiscretion, ostentation, and extravagance. In this way the wealth of the covetous hoarder is often in the next generation transferred to the good man's family.

V. 24. The perverseness of our fallen nature renders correction necessary to children. He, therefore, who indulges his son, connives at his perverseness, suffers him to contract vicious habits, and to grow stubborn in rebellion, for want of correction; acts as if he hated him: because he permits those diseases of the mind to gather strength, which will prove the sources of inexpressible sorrow to him in this world, and perhaps of eternal misery. Whereas the parent, who wisely loves his child, will early begin to teach him submission, application, and the government of his passions: and having thus bent the tender twig, and established his authority, he will gradually be enabled to rule him more by persuasion and argument, and to treat with the lenity of a kind and prudent friend. But when children are permitted to get the mastery in their tender years, they can scarcely ever after be taught subjection, and the attempt is often made by a severity which is both perilous and painful.—The word rendered *chasteneth* is often translated *instruction*, (18.) “He that spareth his rod hateth his son; but he that loveth him, diligently educates or disciplines him.” (Septuagint.) The same term being used, in the original both of the Old and New Testament, for *tuition* and *correction*, strongly indicates the close connection between them, in a scripturally good education. (Com. Eph. vi. 4, with Heb. xii. 5—11. Greek.)

V. 25. The servants of God are satisfied with their temporal provisions though mean or scanty, and use them with cheerfulness and thankfulness. But the wicked are never satisfied, have no enjoyment of their possessions, and will sink at last into final and eternal want and misery.

#### PRACTICAL OBSERVATIONS.

V. 1—12. Teachable and dutiful children commonly, if spared, become wise, useful, and prosperous men: but such as scorn reproof, and harden themselves under rebukes and corrections, are likely to be miserable themselves, and causes of misery to others.—He, who speaketh “that which is good, to



## CHAP. XIV.

Integrity, prudence, piety, meekness, and diligence recommended: and the ruinous effects of pride, injustice, sloth, hypocrisy, anger, envy, and oppression; and the vanity of carnal mirth and ungodly prosperity pointed out, 1—35.

EVERY "wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He "that walketh in his uprightness feareth the LORD: "but he that is perverse in his ways despiseth him.

13. Mal. ii. 5, 6. Acts ix. 31. x. 22, 35. d xi. 12. Job xii. 4. Ps. xxxvi. 1—4. Luke x. 16. Rom. ii. 4, 5. 2 Tim. iii. 2, 3.

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a xxiv. 3, 4. xxxi. 10, &c. Ruth iv. 11.  
b ix. 13—15. xix. 13. xxi. 9, 10.  
1 Kings xvi. 31.  
xxi. 24, 25.  
2 Kings xi. 1.  
c xvi. 17. xxviii. 6. 1 Kings iii. 6. Job i. 1.  
xxviii. 28. Ps. cxli. 1. Ec. vii. 1. Luke x. 16. Rom.

e xviii. 6. xxi. 21. xxii. 8. xxviii. 25. 1 Sam. ii. 3. Job v. 21. Ps. xii. 3. xxxi. 18. lxi. 1, 2. lvi. 4. Jam. iii. 5, 6. 2 Pet. ii. 18. Rev. xiii. 5, 6. f xii. 6. Rom. x. 9, 10. Rev. iii. 10. xii. 11. g Am. iv. 6. h xii. 23. 1 Cor. ix. 9—11. i 25. vi. 19. xii. 17. xiii. 5. xix. 5, 9. Ex. xvi. xxiii. 1. 1 Kings xiii. 13. xxii. 12—14. k xii. 2. xxviii. 12. Is. viii. 20. Jer. viii. 9. Matt. vi. 22, 23. xi. 25—27. Rom. i. 21, 22. 5, 13, 32. 1 Cor. iii. 18, 19. viii. 2. 2 Pet. iii. 3—5. 1 viii. 9. xvii. 24. Ps. cxix. 18, 98—100. Matt. xiii. 11, 12. Jam. i. 5.

3 In "the mouth of the foolish is a rod of pride: "but the lips of the wise shall preserve them.

4 Where no oxen are, the crib is "clean: "but much increase is by the strength of the ox.

5 A "faithful witness will not lie: but a false witness will utter lies.

6 A "scorned seeketh wisdom, and findeth it not: "but "knowledge is easy unto him that understandeth.

the use of edifying," will generally share the comfort and benefit which he imparts: and in every way, the government of the tongue tends exceedingly to the happiness of life; and preserves a man from numberless troubles, temptations, and sins, into which they, "who open wide their lips, fall, and often perish."—In what various ways, and emphatical language, are we reminded, that sloth tends to dissatisfaction, vexation, and ruin; and industry to credit, prosperity, and comfort! And can we imagine, that these maxims of heavenly wisdom relate only to the affairs of this transient world? Can we doubt, whether the difference between the indolent and the diligent, in spiritual concerns, will or will not be at least equally manifest, both here and hereafter?—The hateful nature likewise of lies and duplicity is shewn, in Scripture, in every way most suited to convince and affect us. God hates lies, and the righteous hate lies: for every man of genuine piety abhors and loves what his Lord abhors and loves. Let then such, as allow themselves to belie in their professions, of whatever kind, the secret purposes and thoughts of their hearts, look well to themselves: and if they pretend to religion, let them tremble, lest at last they should have their portion with the hypocrites. They may, at present, deceive others and even themselves: but when the whole shall be laid open, (and the awful day approaches,) they will appear loathsome, and be overwhelmed with confusion.—It does not indeed consist with christian simplicity, for a man to assume the appearance of wealth, knowledge, or skill in any profession, which he does not possess; or even to deny, under an affectation of modesty, the talents which he ought to improve, to the benefit of his brethren and the honour of God.—But righteousness preserveth the upright in the middle path; and an honest desire to do the Lord's will secures a man from important mistakes, and from that wickedness which overthroweth the sinner, far better than the most exact casuistical decisions.—In all things, the knowledge, grace, and success of the righteous, are a source of increasing joy, which will be perfected in heavenly felicity; but the lamp of the wicked will soon be extinguished, and his transient mirth be exchanged for everlasting darkness and despair.—Even, when men grow rich and great in a course of ungodliness; besides the secret curse of God, which eats out all the comfort of their prosperity, and often diminishes their ill-gotten wealth, their affluence and grandeur expose them to the envy, enmity, and rapacity of their less successful rivals, to whose rebuke the poor are strangers: and should they be able to ransom their lives by their wealth, they cannot in the same way bribe the great Judge of the world, or redeem their souls from hell.—The pride also, and ambition of ungodly men commonly involve them in quarrels destructive of their comfort and that of their families. From this source, not only domestic discords, and fierce contentions between the nearest relations, arise, but ruinous lawsuits, fatal duels, and perpetuated implacable resentments. Whereas, true religion teaches us to be humble, harmless, meek, patient, and forgiving; to conquer our own spirits by looking to the example of the bleeding Saviour, and to overcome our enemies by persevering kindness.—Thus "only by pride cometh contention; but with the well-advised," who are taught by the word of God, is wisdom: and every Christian finds, that he enjoys peace and happiness, in exact proportion as he exercises meekness, forbearance, and love.—It is indeed allowed, that our gracious God, for wise and holy purposes, defers the hope of those who seek his holy consolations; and often pains their hearts while he proves their sincerity, abates their self-confidence, and excites their earnest exertions: but when the desired peace and joy are given, (and there will be no useless delay,) it will prove a tree of life, and satisfy their souls with inexpressible delight. And if the earnest be so sweet, what will the incorruptible inheritance itself be? But while we wait for this blessedness, let us recollect the painful feelings of such as wait for good, and experience delays and disappointments; and never prolong the uneasiness of those who expect relief from us, when we can with propriety at once fill their hearts with gladness.

V. 13—25. Again and again, because of our unteachableness, we are reminded, that "poverty and shame shall be to him that despiseth instruction;" and that "whoever despiseth the word of God, shall be destroyed: while he that regardeth reproof, and feareth the commandment, shall be honoured and rewarded." And indeed, every reflecting man's observation or experience must confirm the truth of these maxims; and make it evident, that "the law of the wise is a fountain of life, to depart from the snares of death."—"A good understanding," especially that which the intelligent Christian possesses, conciliates respect and favour, and introduces a man to many advantages, and opportunities of usefulness: whereas irreligion generally makes way for those vices, which imbitter this present life, and render the thoughts of another most dreadful.—Again, prudent men, observing the counsels of the Bible, conduct their affairs with caution, and deal with knowledge, in forming and executing their plans: but they, who foolishly reject the instructions of the sacred oracles, though considered by themselves or their admirers, as politic and sagacious men, often venture on perilous undertakings, engage in ruinous contests, and lay open their folly to the view of all men.—It should also be considered, that nothing inspires such fortitude and perseverance in the pursuit of objects worthy of our desires, as faith in the truths and promises of Scripture; nothing so strengthens the soul for exertion and self-denial; nothing so animates a man to lay aside every weight, that he may run with patience the race set before him. The zealous Christian therefore will most enjoy the pleasure of having his desires accomplished: while those, to whom "it is an abomi-

nation to depart from evil," will find, that their ineffectual wishes, temporary convictions, and feeble endeavours, serve only to increase the bitterness of their final disappointment.—They who sustain the character of ministers are especially concerned in these important words; "A wicked messenger falleth into mischief, but a faithful ambassador is health." They whose ignorance, (the effect of negligence,) whose vices, sloth, or unfaithfulness, have prejudiced, deceived, and ruined the souls of others, will themselves be most miserable: but the vigilant and skilful, the exemplary and faithful servant of God, while he is the messenger of salvation to others, will himself soon hear the gracious words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—In every way "evil pursueth sinners:" the very persons with whom they associate, on whom they lavish their favours, and who pretend to be their friends, help forward their destruction: their temporal concerns are often neglected, for want of judgment; their spiritual always; and the wealth, of which some are possessed, is laid up for the righteous and their posterity.—How wonderful then it is, that if the young and experienced overlook these truths, the aged, the fathers of families, should so little regard them, either in their own behalf or that of their children! and should so mistake in their expressions of affection to those whom they tenderly love, as if a part of themselves!—Yet it may be asserted, without dread of refutation, that the errors of parents in educating their children are entirely as pernicious, as the rashness and self-indulgence of young persons.—Perhaps the modern improvement of *sparing the rod and spoiling the child*, and of teaching children various kinds of knowledge, without habituating them to submit to superiors, to apply at stated times to things useful, and to exercise self-denial, has not only made way for much profligacy, but has also introduced a system of insubordination which has shaken Europe to its very centre. Obedience to the authority of parents, even in infancy, is the best preparation for subjection to every ordinance of man in future life; nay, it is a grand mean of bringing young persons to submit to God, as inuring them to the idea, that self-will must be subdued. And when destructive and irrational fondness prevent parents from thus subduing the rebellious spirits of their children; the event will generally prove, that their worst enemies could not have done them a greater injury.—It should, however, be observed, that correction is properly the province of *parents*: and that important and delicate trust can seldom be safely delegated, at least it should be done with great caution. For when this exercise of *authority* is separated from tender affection, it often becomes a species of tyranny, productive of most pernicious consequences. How dire then the effect, when the parent himself, not knowing how to govern his passions, sets his child an evidently bad example, even when correcting him for his faults! In general, no man can well govern others, who cannot govern himself: and it too often happens, that chastisement, having been neglected in early years, and afterwards attempted with violence and severity, drives young persons for refuge among bad companions, renders the company of the parent terrible, or at least unpleasant, and lays way for a ruinous alienation in future life. Happy then are those young persons, whom early and judicious correction, good instruction, with kind and wise regard to their time of life, have taught to consider their parents as their best friends and counsellors, and their most pleasant companions, nay, their most faithful confidants! In this way they will readily be led to "walk with wise men," and so learn wisdom. They will also be inured to application, and form habits of industry, which even in the lowest condition seldom fail of securing a comfortable support with a good conscience, and a satisfied mind, which wealth cannot purchase. Nor let it be thought superfluous to remark, that "the tillage of the poor" is preferable to many of those more lucrative employments, which are little useful to society, and too often subserve their vices and follies.

## NOTES.

CHAP. XIV. V. 1. A prudent woman, by her proper management of domestic concerns, exceedingly promotes the durable advantage and credit of the family to which she belongs; and even raises it from obscurity and embarrassments to permanent credit and prosperity. But an indiscreet woman, who wastes time, and squanders away money in vain ornaments, trifling visits, and expensive pleasures, often proves the ruin of her family; even though it hath been in a thriving condition, and though her husband be frugal and industrious: for she acts as if she would pull down the house with her own hands. This coincides with a common observation, 'That a fortune in a wife, is better than a fortune with a wife.'

V. 2. "The tree must be known by its fruits;" and a man's conduct, as it is either conscientious and upright, or perverse and disobedient, shews whether he reverences or despises God.—The last clause may denote, that men of loose characters despise the piety and holiness of such as fear God and walk in his ways; "thinking it strange that they will not run with them to the same excess of riot."

V. 3. The profane, insolent, and abusive language which foolish men utter, springs from excessive pride; and whilst they smite others with it as a rod or staff, they prepare severe corrections for themselves. Whereas the prudent and conciliating words of wise men preserve them from contentions, and extricate them out of difficulties.

V. 4. 'If the fields lie fallow and be neglected, a famine must needs follow, but good husbandry bestowed on them makes great plenty.' (Bp. Patrick.)—



7 Go "from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The "wisdom of the prudent *is* to understand his way : but "the folly of fools *is* deceit.

9 "Fools make a mock at sin : but "among the righteous *there is* favour.

10 The "heart knoweth "his own bitterness ; and "a stranger doth not intermeddle with his joy.

11 The "house of the wicked shall be overthrown : but "the tabernacle of the upright shall flourish.

12 There "is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

13 Even "in laughter the heart is sorrowful ; and the end of that mirth *is* heaviness.

2 Kings iv. 27. Job vi. 2-4, vii. 11, ix. 18. x. 1. Ez. iii. 14. Mark xiv. 34. John xiv. 27. \* Heb. the bitterness of his soul. Gen. xlii. 21. s John xiv. 18. 23. Phil. iv. 7. 1 Pet. i. 8. Rev. ii. 17. t iii. 33. xii. 7. xxi. 12. Job viii. 15. xv. 34. xviii. 14. 15. 21. xx. 26-28. xli. 28. xxviii. 13-23. Zech. v. 4. Matt. vii. 26, 27. u xi. 23. xxi. 20. Job viii. 6. Ps. cxlii. 2, 3. cxxviii. 3. Is. xlv. 3-8. lvi. 11, 12. x. xii. 16. xvi. 25. xxx. 12. Matt. vii. 13, 14. Luke xiii. 24. Gal. vi. 3. Eph. v. 6. Jam. i. 22. y Ec. ii. 2, 10, 11. vii. 5, 6. xi. 9. Luke xvi. 25. Jam. iv. 9. Rev. xviii. 7, 8.

There is no profit without labour and inconvenience ; and he that would have the crop of corn, must take the trouble of tending the oxen, and cleansing the stall ; which the indolent or over-delicate care not to do.

V. 5. (Notes, xii. 17-19. xiii. 5.)

V. 6. A scornor is one who treats divine things with profane contempt. He thinks his own understanding equal to the investigation, and even comprehension, of every subject ; he therefore rejects as false what he cannot account for, and finds contrary to his preconceived sentiments or vain reasonings ; and, indeed, all that tends to condemn his conduct, or expose his folly. In this presumptuous frame he may seek for wisdom, even in the Scriptures, without success. The state of his heart disposes him to despise the sacred mysteries, the humbling doctrines, and the holy precepts of revelation ; he will, therefore, by criticisms and bold conjectures, alter the text, or explain away its meaning. Or, disgusted by finding that those doctrines, which he dislikes, are certainly contained in the Bible, he will at length take shelter in infidelity. These are indeed *modern* ways in which "scorners seek wisdom, and find it not ;" but doubtless the scornors of former days had methods equally successful of evading conviction, and closing their eyes against the light of truth.—He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find enough for his humour, but none for his instruction.' (Lord Bacon.)—'This humour of deriding, springs from a great pride and conceit of their own wit, which disposes them to seek wisdom, not from others, but wholly from themselves ; and so they are not likely to find it, where it is not to be had.'—'Some, who having laughed at religion all their days, at last desire to understand it, but cannot, through their own inveterate indisposition to it.' (Bp. Patrick.)—'They seek it for their own ambition, not for God's glory, as Simon Magus.'

'Hear the just law, the judgment of the skies !

He that hates truth, shall be the dupe of lies.' (Cowper.)

But he who is humbly conscious of his ignorance and unworthiness, will search the Scriptures in a teachable spirit, and with seriousness, reverence, and prayer ; thus the Author of wisdom will deliver him from prejudice, preserve him from error and uncertainty, and shew him his truth and will. And with this state of the heart, the understanding is as well suited to receive the instructions of God's word, as sound and strong eyes are to receive the light of the sun ; so that knowledge becomes easy to those who are of an understanding heart.

V. 7. 'It is best to flee the company of such persons whose discourse thou perceivest tends to nothing but vice and mischief.' (Bp. Patrick.)

V. 8. The prudent man does not value that wisdom which consists in abstruse speculations, or profound policy ; but that which teaches him the path of safety and of duty ; and directs him to escape the dangers, avail himself of the advantages, and surmount the difficulties of his situation in life, that he may proceed with increasing satisfaction, credit, and usefulness. But that which ungodly men call wisdom, is indeed folly ; it is mere craft and imposition, which at length deceives them, and they are taken in their own net.—'New stratagems must be devised, the old failing and growing useless ; and as soon as ever a man has got the name of a cunning and crafty companion, he hath deprived himself utterly of the principal instrument for the management of his affairs, which is *trust*.' (Lord Bacon.)

V. 9. Foolish and profane men consider sin as a mere trifle, rather a laughing matter, than a dreadful and hateful evil. They divert themselves with tempting others to sin ; they commit iniquity without scruple, in pursuit of pleasure or gain ; and they in a jesting manner talk over their knavish or licentious practices, and recount how many they have over-reached, debauched, or surpassed in profaneness or intemperance.—The word translated *mock at*, signifies also *palliate*, or excuse. 'The remay be this sense in the words : Fools endeavour to make handsome apologies for their faults, and to find out colourable excuses for them...Or, Fools laugh and jeer at those who have committed a sin, but good men pity them, and by kind reproofs seek their amendment...'—'Or, When fools offend God, they make nothing of it ; but if good men in the least offend, they presently beg his pardon, and seek his grace and favour...The former part of the sentence may also be inverted : Sin will expose those to scorn, who are so foolish as to commit it...A good admonition to those who make a mock at sin, which will in time make a mock of them, and expose them as ridiculous fools.' (Bp. Patrick.) Indeed, these are no more than illustrations of the general exposition before given.

V. 10. No man is competent to judge of the inward anguish or pleasure of others, who are often more happy, or miserable, than they appear to be. None can tell what stings of conscience or corroding passions torment the prosperous

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m ix. 6. xiii. 20. xix. 27. 1 Cor. v. 11. Eph. v. 7. n ii. 9. viii. 20. Pa. cxi. 10. exix. 5. 34. 35. 73. cxlii. 3. Eph. v. 17. Col. i. 9. 10. 2 Tim. iii. 15-17. Jam. iii. 13. o xi. 18. Jer. xlii. 20. Marg. Luke xii. 20. 2 Tim. iii. 13. p i. 22 x. 23. xxvi. 18. 19. xxx. 20. Job xv. 16. xxiv. 7-9. Jude 18. q iii. 4. viii. 35. xii. 2. xiii. 15. Rom. ix. 17. 18. r xv. 13. xvi. 14. 1 Sam. i. 10. x. 11. 18. \* Heb. Rev. ii. 8. Rev. ii. 17. t iii. 33. xii. 7. xxi. 12. Job viii. 15. xv. 34. xviii. 14. 15. 21. xx. 26-28. xli. 28. xxviii. 13-23. Zech. v. 4. Matt. vii. 26, 27. u xi. 23. xxi. 20. Job viii. 6. Ps. cxlii. 2, 3. cxxviii. 3. Is. xlv. 3-8. lvi. 11, 12. x. xii. 16. xvi. 25. xxx. 12. Matt. vii. 13, 14. Luke xiii. 24. Gal. vi. 3. Eph. v. 6. Jam. i. 22. y Ec. ii. 2, 10, 11. vii. 5, 6. xi. 9. Luke xvi. 25. Jam. iv. 9. Rev. xviii. 7, 8.

z i. 32. Jer. viii. 5. xvi. 5. Hos. iv. 16. Zeph. i. 5. Heb. xii. 12. a i. 31. xii. 14. Ez. xxii. 31. b 10. 2 Cor. i. 12. John iv. 14. Gal. vi. 4. 8. c xxii. 3. xxvii. 12. Rom. xvi. 18. 19. Eph. iv. 14. v. 17. 1 John iv. 1. d 8. Am. v. 13. Acts xiii. 7. e iii. 7. xvi. 6. 17. xxii. 3. Gen. xxxix. 12. Neh. v. 15. Job xxxi. 21-23. Ps. cxix. 120. 1 Thes. v. 22. f vii. 22. xxviii. 14. xxix. 9. 1 Kings ix. 2. x. 10. 11. 18. Ec. x. 13. Mark vi. 17-19. 24. 25. John ix. 40. g 29. xii. 16. xv. 18. xvi. 32. xx. 24. xxix. 22. Ec. vii. 9. Jam. i. 19. h vi. 18. xii. 2. Esth. iii. 6. vii. 5, 6. Is. xxxii. 7. Jer. v. 26-29. i iii. 35. xi. 29. Jer. xvi. 19. xiv. 17. k iv. 7-9. xi. 30. Dan. xii. 3. 2 Tim. iv. 8. 1 Pet. v. 4. l Gen. xlii. 16. xliii. 28. Ex. viii. 8. ix. 27. 28. xi. 8. 2 Kings iii. 12. Esth. vii. 7, 8. Is. ix. 14. Mic. vii. 9. 10. 16, 17. Rev. iii. 9. m x. 15. xix. 7. Job vi. 21-23. xix. 13, 14. xxx. 10. n xix. 4. 6. Esth. iii. 2. v. 10, 11. + Heb. many are the lovers of the rich.

14 The "backslider in heart shall be "filled with his own ways : and "a good man *shall be* satisfied from himself.

15 The "simple believeth every word : but "the prudent man looketh well to his going.

16 A wise man "feareth, and departeth from evil : but "the fool rageth, and is confident.

17 He "that is soon angry dealeth foolishly : and "a man of wicked devices is hated.

18 The simple "inherit folly : but "the prudent are crowned with knowledge.

19 The "evil bow before the good ; and the wicked at the gates of the righteous.

20 The "poor is hated even of his own neighbour : but the "rich *hath* many friends.

sinner, whilst he appears gay, and indulges in mirth. Nor can ungodly men know what satisfaction a serious Christian enjoys, at a distance from scenes of vain merriment ; or even in poverty, sickness, or at the hour of death.—'We should not censure too heavily the passions of grief or joy in others, because the causes of them may be unknown to us.' (Bp. Patrick.) 'As a man's conscience is witness of his own grief, so another cannot feel the joy and comfort which a man feelth in himself.'

V. 11. The contrast between the *house*, or grand mansion of the wicked, and the *tabernacle*, or mean tent of the righteous, is specially to be noted.

V. 12. Open iniquity and impiety must seem wrong to every reflecting person. But there is another way, which joins those ways of death at last, yet at present seems right to a man. Formality, superstition, self-righteousness, enthusiasm, and, in short, all that is called religion, but is unscriptural, must certainly be intended.—'Shadows, too, often cheat us of the reality ; against which there is no remedy.' (Bp. Patrick.) This idea of a man confidently thinking himself right, till, on ending his journey, he finds he had all along been in the road to hell, is tremendous, beyond the power of expression, or even conception.

V. 13. That shew of happiness which attends laughter and noisy mirth, is a mere imposition. In the midst of such turbulent scenes the heart is often oppressed with sorrow ; and when they are over, the mind becomes more gloomy than ever. Especially when these are used as expedients to banish reflection, or quiet convictions, as they frequently are. Such ways of driving away care bring numbers to bankruptcy, and even suicide, and hurry still greater numbers into everlasting misery.

V. 14. He that forsaketh God shall be punished, and made weary of his sins, wherein he delighted.—'The backslider in heart' once appeared religious, but after a while, through persecution or temptation, he deliberately renounces his profession, and shews that the world always had his heart and supreme affections. The last state of such a man will be worse than the first ; his case is peculiarly hopeless, and he will be filled with his own devices. This was Judas's case ; he acted according to the habitual state of his heart, in betraying his Lord. But Peter, when overcome by a sudden temptation, he betrayed Christ, behaved inconsistently with his real character ; his heart was not apostate ; he repented, and was pardoned.—The latter clause may more literally be rendered, "the good man *will depart* from his paths." "He that is begotten of God keepeth himself, and that wicked one toucheth him not," (1 John v. 18.)—According to our translation it may be thus explained : He whose delight is in doing good, will have a spring of satisfaction in his own soul, which will preserve him from returning to the world, through desire of its friendship, or dread of its power.

V. 15. Headless and unstable men are easily imposed on, not only as to their worldly concerns, but also in religion. Confidence, insinuation, flattery, and plausible eloquence, easily entangle them in error and delusion. They are at best "children tossed to and fro by every wind of doctrine, by the sleight of men," &c. And "Satan transformed into an angel of light," fatally deceives numbers of them.—But the prudent man looks well to his "going," and the word of God teaches us more caution ; and warns us to "beware lest any man deceive us ;" and he who attends to it will shun the snares of Satan and his servants.

V. 16. A wise man fears God and hates sin, and thus he avoids the occasions and appearances of evil ; and is thankful for cautions and directions. But the foolish are self-confident, and regardless of consequences ; they are vehement in their course, and enraged at those who would give them warning or advice. Thus they rush forward to the brink of the precipice, and at length fall headlong into destruction.

V. 17. He that is hasty in resentment very foolishly exposes himself to manifold troubles, and often does much mischief, and is both pitied and blamed ; yet, he who conceals his hatred, and devises how to take deliberate revenge, is a far more odious and dangerous character.

V. 18. Careless sinners seem to claim ignorance as their patrimony, and to consider it as their privilege to act without reflection ; and thus folly, with all its consequences, will be their final portion. But the prudent consider useful knowledge as their grand object, and having obtained it, will be crowned with honour and immortality.

V. 19. It often happens, in the course of providence, that wicked men are reduced to the necessity of making submissions to the righteous, and are brought to crave their assistance and prayers. Thus the Egyptians waited on



21 He <sup>o</sup>that despiseth his neighbour sinneth : but <sup>o</sup>he that hath mercy on the poor, happy is he.

22 Do they not <sup>o</sup>err that devise evil ? <sup>o</sup>But mercy and truth *shall be* to them that <sup>o</sup>devise good.

23 In <sup>o</sup>all labour there is profit : but the <sup>o</sup>talk of the lips *tendeth* only to penury.

24 The <sup>o</sup>crown of the wise is their riches : but <sup>o</sup>the foolishness of fools is folly.

25 A true <sup>o</sup>witness delivereth souls : but a deceitful witness <sup>o</sup>speaketh lies.

26 In the <sup>o</sup>fear of the LORD is strong confidence ; and <sup>o</sup>his children shall have a place of refuge.

27 The fear of the LORD is <sup>o</sup>a fountain of life, <sup>o</sup>to depart from the snares of death.

28 In <sup>o</sup>the multitude of people is the king's honour : but in the want of people is the destruction of the prince.

29 Thea.iii.10-12. 1 Tim. v. 13. x. 18, iii. 9, 10. Ps. cxv. 9. Ec. vii. 11, 12. Is. xxxiii. 6. Luke xvi. 9. y xxvii. 22. Ps. xlix. 10, 13. Luke xlii. 19, 20. xvi. 19-25. z 5. Acts xx. 21, 26, 27. xxvi. 16-20. a 1 Tim. iv. 1-3. 2 Pet. ii. 3. b iii. 7, 8, 25, 26. xix. 23. Gen. xxxi. 42. Ps. xxxiv. 7-11. cxlii. 1, 6-8. cxv. 13, 14. Mal. iii. 16-18. iv. 2. Acts ix. 31. c xviii. 10. Is. xvi. 20, 21. Jer. xlv. 11. xxxii. 39, 40. d xlii. 14. Rev. xxi. 6. e ii. 10-18. xxii. 5. Ps. xviii. 5. Ec. vii. 26. f Ex. i. 12, 22. 1 Kings iv. 20, 21. xx. 27. 2 Kings x. 32, 33. xiii. 7.

Joseph, and Pharaoh called for Moses ; and this is a pledge of their final prevalence and pre-eminence. (*Marg. Ref.*)

V. 20. This is an illustration of the selfishness and dissimulation of mankind. It is evident, in fact, that when a man is impoverished, his former friends and acquaintance grow shy of him, and treat him with neglect and unkindness. But when a man grows rich, he has friends in abundance, who pretend great esteem and respect for him.

V. 21. 'But let such men know, that it is a greater sin than they imagine, and shall be severely punished, to overlook their poor neighbour, and deny him their charitable relief.' (*Bp. Patrick.*)—The wicked man is rather an object of pity than of contempt ; but to despise men, on account of their low circumstances or mean employment, is peculiarly foolish, and ungrateful to God, who alone has made the difference.—The latter clause is peculiarly emphatical, "Oh, the felicity of him that sheweth favour to the poor, or modest !" He shall be happy beyond expression.

V. 22. Are they not fatally deceived, who expect to prosper by craftily devising mischief ?—But they who take pains to study how to do men good, shall never fail of that bountiful reward, which is secured to them by the faithful promise of God.' (*Bp. Patrick.*)—They who trust in the mercy and faithfulness of God, will be followers, or imitators, of him, in their conduct towards men. They *devise good*, and experience abundantly the truth and goodness of God.

V. 23. 'Solomon here separates the fruit of the labour of the tongue, and of the labour of the hands ; as if want was the revenue of the one, and wealth the revenue of the other. For it commonly comes to pass, that they who talk liberally, boast much, and promise mighty things, are beggars.' (*Lord Bacon.*)

V. 24. When men of wisdom and piety possess riches, they do so much good with them, that they are as a *crown* to them, enhancing their reputation, and enlarging their sphere of usefulness. But foolish and wicked men act in character in all situations, and riches only render their folly more egregiously and emphatically *foolishness*.

V. 25. *Deceitful, &c.* "Deceit poureth out lies."—If a man be influenced by deceit, he is very ingenious in inventing, and ready in propagating, lies, without regarding the mischief arising from them ; but a faithful witness often preserves the lives of such as were in danger of perishing by false accusation.—The maxim is still more important when interpreted of the faithful minister, and the teacher of lies ; and the consequences of their conduct, in the salvation or ruin of immortal souls.

V. 26, 27. 'They who fear the Lord, have a strong ground of confidence in his promises, and will generally be preserved from distressing fears in life and death. Indeed, they are *his children*, and have a refuge in their Father's love, power, and truth, to which they may always resort. So that their faith and piety prove a fountain of life, to depart from the snares of death.—Some interpret the clause "his children have a place of refuge," as referring to the believer's posterity. 'His children after him may flee to God for safety, and hope to fare the better for their pious father's sake.' (*Bp. Patrick.*)

V. 28. 'The honour and splendour of a king depends on the multitude of his subjects ; whom therefore he ought to cherish ; for if they be wasted by unnecessary wars, or forced into other countries by oppression and unjust exactions, it proves the ruin of his kingdom.' (*Bp. Patrick.*)—Various other ways of discouraging population, and destroying or driving away industrious subjects, might be mentioned, and illustrated by examples, from the times of Pharaoh, to this present day. (*Ex. i.*)—The crusades, especially against the Albigenes, &c. ; the persecutions of the infamous Duke of Alva in the Low Countries ; the revocation of the edict of Nantz, by Lewis XIV. ; the expulsion of the Moors from Spain ; the Inquisition ; and, finally, the cruel treatment of slaves in the West Indies, which renders the detestable slave-trade in some sense necessary to prevent depopulation, are a few instances of that ruinous policy, which is here rebuked.

V. 29. *Exalteth, &c.* The passionate man exalteth folly to the throne, and willingly executes her senseless commands.

V. 30. An upright, contented, and benevolent mind, conduces to health and long life. Whereas envy and other malignant passions, prey upon the spirits, and ruin the constitution, like some incurable disease.

V. 31. The oppression of the needy seems to reproach the Creator, as if he

A.M. 3000.

B.C. 1000.

o xi. 12, xvii. 5. xviii. 3. Job xxxi. 13-15, xxxvi. 5, 6. Ps. xxii. 24. Luke xviii. 9. Jan. ii. 5, 6, 14-16. p. 31. xi. 24, 25. xix. 17. xxviii. 27. Ps. xli. 1, 2. cxli. 5-9. Ec. xi. 1, 2. Is. lviii. 7-12. Dan. iv. 27. Luke vi. 30. -36. Acts xx. 35. 1 John iii. 17.

q. 17. xii. 2. Is. xxxii. 7, 8. r. Gen. xiv. 27. Ps. xvi. 10, lxi. 7. Matt. v. 7. John i. 17. s. xix. 22. 2 Chr. vi. 8. t. xii. 24. xxviii. 19. John vi. 27. Heb. vi. 10, 11. u. x. 10. Ec. v. 3.

v. 17. xv. 18. xvi. 32. Num. xii. 3. Matt. xi. 29. 1 Cor. xii. 4, 5. Jan. i. 19. iii. 17, 18. h. xxii. 24, 25. xxv. 8, 23. Ec. vi. 9. Dan. iii. 19. &c. Matt. ii. 16.

† Heb. short of spirit.

i. iv. 8. Ec. x. 6. k. iv. 23. Ps. cxix. 80. 2 Tim. i. 7. l. Job v. 2. Ps. cxix. vii. 9. Rom. i. 29. Jan. iv. 5. m. iii. 8. xii. 4. xvii. 22.

n. xvii. 5. xxii. 2, 16, 22, 23. Job xxxi. 15, 16. Ps. xli. 5. Ec. v. 8. Matt. xxv. 40-46.

o. 21. xix. 17. Matt. xxv. 40. John xiii. 7-9. 1 John iii. 17. iv. 20.

p. Job xviii. 18. xxvii. 20-22. Ps. lvi. 9. Dan. v. 26-28. John viii. 21. 24. Rom. ix. 22. 1 Thes. v. 5. q. Gen. xlix. 15.

Job xiii. 15. xix. 25-27. Ps. xxiii. 4. xxxvii. 37. Luke ii. 29. 1 Cor. xv. 55-58. 2 Cor. v. 8. Phil. i. 22, 23. 2 Tim. iv. 18. Rev. xiv. 13. r. xii. 23. xiii. 16. xv. 2. 28. xxix. 11. Ec. x. 3. s. Deut. iv. 6-8. xxviii. 1-14. Judg. ii. 6-14. Jer. ii. 2. &c. Hos. xiii. 1. t. Deut. xxviii. 15, &c. xxix. 13-28.

Ps. cvii. 34. Ez. xvi. xxii. xxiii. 7. Heb. nations. u. xvi. 12, 13. xx. 8. 26. xxii. 11. xxv. 5. xxix. 12. Ps. ci. 4-8. Matt. xxiv. 45-51. Luke xii. 42-48. x. 5. xvii. 2. xix. 26.

29 He <sup>o</sup>that is <sup>o</sup>slow to wrath is of great understanding : <sup>o</sup>but he that is <sup>o</sup>hasty of spirit <sup>o</sup>exalteth folly.

30 A <sup>o</sup>sound heart is the life of the flesh : but <sup>o</sup>envy the <sup>o</sup>rottenness of the bones.

31 He <sup>o</sup>that oppresseth the poor reproacheth his Maker : <sup>o</sup>but he that honoureth him hath mercy on the poor.

32 The wicked is <sup>o</sup>driven away in his wickedness : but <sup>o</sup>the righteous hath hope in his death.

33 Wisdom <sup>o</sup>resteth in the heart of him that hath understanding : but <sup>o</sup>that <sup>o</sup>which is in the midst of fools is made known.

34 <sup>o</sup>Righteousness exalteth a nation : <sup>o</sup>but sin is a reproach to <sup>o</sup>any people.

35 The <sup>o</sup>king's favour is toward a wise servant : but his wrath is <sup>o</sup>against <sup>o</sup>him that causeth shame.

29 He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly. 30 A sound heart is the life of the flesh : but envy the rottenness of the bones. 31 He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor. 32 The wicked is driven away in his wickedness : but the righteous hath hope in his death. 33 Wisdom resteth in the heart of him that hath understanding : but that which is in the midst of fools is made known. 34 Righteousness exalteth a nation : but sin is a reproach to any people. 35 The king's favour is toward a wise servant : but his wrath is against him that causeth shame.

had formed the poor of another species, or had cast them down on purpose that they should be trampled on. The oppressor reproacheth the Lord, by despising or defying his engagement to avenge the cause of the poor and oppressed. Nay, he does his best to bring reproach on the providential government of God, in that he hath put so much into the power of such vile wretches, and connives so long at their crimes.—But every one that honours God, will, for his sake, treat the poor with compassion, and endeavour to alleviate their distresses, not to add to them.

V. 32. The wicked, (at death, for that is evidently spoken of,) is not only cast away for his crimes, but driven out of the world by irresistible force, with all his unrepented guilt on his soul, and under the power of all his domineering evil propensities and long continued bad habits ; the slave of pride, avarice, malice, envy, and other hateful passions ; "a vessel of wrath fitted for destruction : " but the righteous hath hope in his death, his sins being pardoned, and his heart renewed ; and while he gives thanks for being made meet for the inheritance of the saints in light, he trusts in the promises of God, that he shall speedily join them, and at length be reunited to those whom he most loved here on earth.—What can this proverb mean, worthy to be compared with this obvious interpretation, if we do not take in the belief and expectation of the eternal world ?

V. 33. Wisdom possesses the heart, and regulates the affections and tempers of him that hath understanding, and it is not spent in ostentatious displays. But it soon appears how the head and heart of a fool are furnished ; for he continually betrays his ignorance and wickedness, by all his words and actions, as if ambitious of being known in his true character.

V. 34. Righteousness powerfully tends to promote public peace and prosperity, and to give an ascendancy to that nation in which it generally prevails. Genuine piety is inseparably connected with industry, sobriety, equity, and mercy, and also with frugality ; and these conduce to health, population, union, and competency. Moreover, they ensure the Divine blessing to the community, which must needs exalt any nation. But every kind of sin has the contrary tendency ; the prevalence of vice and impiety is a national reproach ; conduces to disunion, weakness, and disgrace ; and exposes any people to the wrath and vengeance of God.—The word translated *reproach* is the same which is commonly rendered *mercy* or *goodness*, and this has given rise to other interpretations of the latter clause ; as if it meant that *mercy* was as a *sin-offering* for any people, where it prevailed ; and the margin of the old translation renders it, "but the mercy of the people is the sacrifice for sin."—Others think it relates to the Gentiles, (the word *people* being plural,) and they render it, "The goodness of the nations is sin ; meaning that the religion and virtues of idolaters, instead of righteousness, are sinful in the sight of God.—This interpretation is, doubtless, more scriptural than the preceding ; but as the word in question does in one place evidently mean *reproach* or *atrocious wickedness* ; (*a wicked thing*, Lev. xx. 17 ; ) and as a verb from the same root has clearly a similar meaning even in this book, (xxv. 10 ; ) so there appears no sufficient reason for altering our translation, and departing from the interpretation above given. The word indeed, (like some others in different languages, (*Notes*, Job i. 5. ii. 9.)) seems to mean what is uncommon, either of *goodness* or of *baseness* ; but more generally it is used in the former sense.

#### PRACTICAL OBSERVATIONS.

V. 1-16. The more the religion of the Scripture is examined, the fuller must be the conviction of every impartial judge, that it is of divine original ; because in all things it is conducive, in proportion as received and practised, to the welfare of individuals, families, and nations. This appears conclusively, when we consider, that the character and conduct which scriptural principles are suited to form, would be far more eligible, in any relation, than the opposite character, even to those who are prejudiced against the principles themselves. For who would not prefer, on sober reflection, as a wife, that prudent woman, who, making the word of God her rule, takes pleasure in the concerns of the household, the care of her children, and the credit and comfort of her husband ; to one of those foolish women, whose negligence and extravagance are the ruin of so many families, and the calamity of all related to them ? Who can doubt whether the former character be not incomparably more valuable as a parent also, and as a member of the community ? Nay, posterity are greatly concerned



## CHAP. XV.

A. M. 3004.

B. C. 1000.

Maxims, about bridling the passions; improving the gift of speech; receiving reproof: the omniscience of God; his dealings with the righteous and the wicked; the advantages of piety and peace; and the evil of sloth, rashness, and avarice, 1—33.

**A** <sup>a</sup>SOFT answer turneth away wrath: but <sup>b</sup>grivous words stir up anger.

11. 21, 22. 2 Sam. xix. 43. 1 Kings xii. 14—16.

a xxv. 15. Judg. viii. 1—3. 1 Sam. xxv. 21—33.  
b 15. x. 12. xxviii. 25. xxix. 22. Judg. xii. 3—6. 1 Sam. xxv. 10.

c 23. 28. xii. 23. xiii. 16. xvi. 23. xxv. 11, 12. Ps. xiv. 1. Ec. x. 12, 13. Is. i. 4. \* Heb. belcheth, or bubbleth. Ps. lix. 7. d v. 21.

2 The <sup>c</sup>tongue of the wise useth knowledge aright: but the mouth of fools <sup>d</sup>poureth out foolishness.

3 The <sup>e</sup>eyes of the Lord are in every place, beholding the evil and the good.

2 Chr. xvi. 9. Job xxxiv. 21, 22. Jer. xvi. 17. xxiii. 24. xxxii. 19. Heb. iv. 13.

in this remark: for prudent women are not only the stay of families, but a blessing to the rising generation, and the support of declining empires; while the foolish entail poverty, shame, and ignorance on their descendants; and bequeath as a legacy to the community, a vicious and worthless progeny.—Wherever the fear of God is the ruling principle, a man will walk in his integrity: but they who despise him and his servants, cannot reasonably be expected to be conscientious in their general behaviour. In the mouth of such men is ‘a rod of pride,’ which renders them mischievous, and exposes them to immense vexation; from which ‘the lips of the wise preserve them.’ In numerous instances, they who fear not God, declining the self-denial and fatigue of labour in any mean employment, and affecting gentility and delicacy, become the burdens and nuisances of society, which in one way or other is pillaged for their support. But humility, submission to the will of God, and the desire of living at a distance from temptation, and without injuring any one, render the pious man ready for any honest employment, and for such inconveniences as necessarily attach to it. These, therefore, form the most valuable and most comfortable part of the community; for indeed ‘where no oxen are, the crib is clean; but much increase is by the strength of the ox: and the public is as much advantaged, as the husbandman himself.—While the irreligious, to answer their wicked purposes, are induced to multiply lies, and even perjuries; and while they excuse their crimes, and make a mock at sin, the pious man strictly adheres to truth and equity, and ‘exercises himself to have a conscience void of offence towards God and man:’ for the Divine favour is his choice and object, which is with the righteous alone.—The way of peace and holiness lies open before him; because he seeks wisdom seriously and humbly from the Scriptures, and with earnest prayer that he may glorify God, and do good; but the pride, levity, and profaneness of the scorner render him incapable of distinguishing truth from falsehood, right from wrong; and his very genius and learning only make him more extensively mischievous, by propagating infidelity, heresy, or impiety, in a specious and imposing manner. Here again the ‘wisdom of the prudent, which is to understand his way,’ appears invaluable. He, ‘who fears God, and walks in his ways,’ will go from the ‘presence of the foolish man, when he perceives not in him the lips of knowledge.’ Wit, ingenuity, politeness, or eloquence, make no amends, in his judgment, for the want of seriousness, for erroneous and pernicious opinions, or scoffing and jesting at things sacred. Thus he will be kept from the fatal contagion of profane company, and that worst deceit and folly, even of fools, namely excusing vice by principles subversive of all justice and truth, as well as piety and religion.—As ‘there is a way which seemeth right unto a man, yet the end thereof are the ways of death;’ ‘the wise man feareth, and departeth from evil:’ he not only shuns the profane scoffer; but the soothing or ostentatious deceiver. While ‘the simple believeth every word,’ he prudently ‘looks well to his goings;’ for eternal happiness or misery are at stake. While ‘the fool rageth, and is confident;’ he fears lest he should be deceived, and humbly seeks to God, praying to be kept from every delusion. When he sees men, who have appeared to be religious, turn back into the ways of sin; he mourns over them, foreseeing the awful consequences; and becomes more jealous of himself, and watchful over his own heart: and knoweth, that in general, they that forsake God do it, ‘loving this present world;’ he becomes more and more afraid of covetousness, and often seems to hear the Saviour caution him, as he did the disciples of old, ‘Remember Lot’s wife!’ and remember that ‘the house of the wicked shall be overthrow; but the tabernacle of the upright shall flourish.’—It is indeed of the greatest importance to possess a source of consolation, independent of all outward things: and this is the peculiar advantage of the pious man, and the means of preserving him from temptation.—External appearances are very inadequate evidences of a man’s happiness or misery. Even in the midst of prosperity and laughter, sinners are conscious that they are not happy. They often strive to repress their sighs, to silence their consciences, and to quiet their fears: but they will find their sensual mirth end at length in weeping, wailing, and gnashing of teeth. And as none but themselves know the bitterness of their hearts in their hours of solitude; so none, but the true believer can understand the nature of that serious joy, which is possessed in communion with God, and in the hope and first-fruits of heaven: with this no stranger can intermeddle, this no event can destroy, or long suspend; and this causes the Christian to cease from envying the prosperous sinner: it mars his relish for worldly pleasure, and turns the balance of happiness vastly in his favour, even amidst the trials of life. Let then the sons of vanity and sensuality possess their inheritance of folly, unenvied but not unpitied: and let every believer rejoice with gratitude, and say, ‘The lines are fallen to me in pleasant places, yea, I have a goodly heritage.’

V. 17—35. These verses only give us another view of the advantages which true religion confers on the possessor, and on others by his means.—Whilst the passionate man exalteth folly, and rashly plungeth himself into discord and mischief, by which he becomes wretched and contemptible, whilst the malicious is hated for his sullen devices of revenge; and whilst the envious torments himself because of the success of his competitors, the Christian is instructed to exercise meekness and forgiveness, to be contented and benevolent, and to take pleasure in witnessing and aiding the success and comfort of all around him. He sheweth his superiority of understanding by being slow to anger; and increasing knowledge crowns him with true honour. For wisdom resides in the heart, to direct a man’s judgment, and moderate his desires; and thus, without ostentation, it appears in his life and actions: whilst fools continually expose themselves by their vain boastings, as well as by their ill behaviour. But, in all cases, a sound heart, and well-governed passions, are life and com-

fort; while every domineering sinful temper is as rottenness in the bones.—Again, view that part of ungodly men who seek affluence as their chief good, and expect happiness in worshipping mammon. How do these men oppress the poor by merciless exactions, by defrauding them of their wages, and by numberless methods of injustice and cruelty! But, while they thus reproach and despise the common Creator of rich and poor, and of the whole human race, and glory, as it were, in their ingratitude to their benefactor, do they not also become most worthless and pernicious members of society? and are they not, by corroding suspicions, harassing fears, and turbulent passions, wretched amidst their immense possessions, and multiplied indulgences?—‘The wicked is like the troubled sea, whose waters cast forth mire and dirt. There is no peace, saith my God, for the wicked.’ Now, contemplate the opposite character.—He who honours God, has mercy on the poor. He dares not, nay, he is not inclined to despise the mean appearance, or uncouth behaviour, of his neighbour, in whatever clime he was born, or of whatever complexion; but, as he would be happy himself, so he would endeavour to promote the happiness of others; and he finds it an accession to his own comfort to relieve their distresses. He feels his need of the mercy and truth of God, in order to the salvation of his soul; and he copies them in devising to do good to the afflicted who expect it from him. Thus, he best consults his own good; ‘for, do they not err, who devise evil,’ when in the ‘fear of the Lord is strong confidence,’ and none but his children can have a refuge in the approaching hour of death, and day of judgment? Let us, then, now seek to this fountain of life, that we may escape the snares of death, and be safe and confident, when the wicked are sinking in consternation and despair.—It is no less evident that righteousness is the grand support of nations; and that sin cuts the sinews, and undermines the foundations, of every community in which it prevails. And though the long suffering of God hath hitherto spared this nation for the sake of a small remnant, which he hath reserved to himself: yet, as sin is become the reproach, so it will be the ruin of our favoured land, except a general reformation take place; for it will at length be found to be universally true, that ‘the evil bow before the good, and the wicked at the gates of the righteous.’ The wise and pious are therefore the best patriots: by their examples, prayers, labours, and influence, they endeavour to stem the torrent of infidelity, profaneness, profligacy, and iniquity, and to promote that righteousness which alone establisheth prosperity. Wisdom and piety form, also, the grand qualifications of good princes. Such will not waste the lives, or drain off the riches, of their subjects by needless wars, to gratify their own ambition, rapacity, or revenge: they will not destroy or drive away the people by oppression, persecution, or bloody executions, or exorbitant taxes; nay, they will study to preserve peace, plenty, and good order, and the impartial administration of justice, and to encourage industry and ingenuity. This will induce strangers to come and settle in the land, and ‘in the multitude of the people is the king’s honour; but in the want of people is the destruction of the prince.’ At the same time they will, by their example and influence, and every scriptural means, endeavour to promote the spread of vital godliness. As ‘their favour will be shewn to the wise and righteous, and their wrath will be against those that cause shame,’ they will be rid of corrupt ministers as soon as they detect them; and will employ those who heartily concur in their wise, equitable, and pious measures; and happy will that people be, who are in such a case.—But as genuine religion is in every thing most excellent, so we are required to be peculiarly upon our guard against counterfeits; for prejudice, ignorance, and fashion, even canonize false schemes of religion. Here, then, we should learn to distinguish betwixt the faithful witness who will not lie, and who delivereth souls, and those deceitful witnesses who speak lies, either through ignorance, or hypocrisy, for filthy lucre’s sake, and to the destruction of their hearers. If we carefully compare their lives and doctrine with the word of God, we shall soon learn to know one from the other. And this distinction is far more important with respect to those witnesses who speak from the pulpit, than those who bear their testimony in courts of justice; and the false witnesses are, alas! in the former case, far more numerous in proportion.—The importance of this remark will appear most evident, when the wicked is driven by death, from all his possessions and enjoyments, under the wrath of God, and the power of his lusts, into the eternal world; and when the righteous shall rejoice in hope of a blessed immortality, without sin or sorrow, in the presence of his Lord: and this will reconcile him to the separating stroke, and smooth the countenance of the king of terrors.—Let us also endeavour always to be well employed, ‘for in all labour there is profit;’ but, in every thing, the mere talk of the lips tendeth only to penury. And let those, to whom the Lord hath given riches, endeavour to shew their wisdom by making a good use of them: for thus they will be a crown to them; otherwise, they will only enable them to be more conspicuously and perniciously foolish. ‘Tis true that, at present, many will profess to esteem and respect them, merely because they are rich; and the poor, however wise and pious, will be despised and hated, because he is poor. But ere long, Lazarus will be honoured, as well as comforted, and Dives despised, as well as tormented. For ‘the favour of our King will,’ uniformly, ‘be toward the wise servant; but his wrath will be against him that causeth shame.’

## NOTES.

CHAP. XV. V. 1. ‘We should not think it enough not to begin strife and contention; but if others begin it, we should not continue it by rough answers, but endeavour to make an end of it presently by mollifying the matter; and yield much for the common tranquillity’s sake.’ (Bp. Patrick).—‘Contentions arise out of pride, ambition, morosity of nature, emulation, wrath, superstition;



4 <sup>†</sup>A wholesome tongue is <sup>a</sup>a tree of life: but perverseness therein is <sup>a</sup>a breach in the spirit.

5 A <sup>†</sup>fool despiseth his father's instruction: <sup>b</sup>but he that regardeth reproof is prudent.

6 In <sup>†</sup>the house of the righteous is much treasure: but <sup>†</sup>in the revenues of the wicked is trouble.

7 The <sup>†</sup>lips of the wise disperse knowledge: but <sup>†</sup>the heart of the foolish doeth not so.

8 The <sup>†</sup>sacrifice of the wicked is an abomination to the LORD: but <sup>†</sup>the prayer of the upright is his delight.

9 The <sup>†</sup>way of the wicked is <sup>†</sup>an abomination unto the LORD: but <sup>†</sup>he loveth him that followeth after righteousness.

10 <sup>†</sup>Correction is <sup>†</sup>grievous unto him that forsaketh the way: <sup>†</sup>and he that hateth reproof shall die.

11 <sup>†</sup>Hell and destruction are before the LORD: how much more then <sup>†</sup>the hearts of the children of men?

1xxviii. 2-6. cxix. 13. Ec. xii. 9, 10. Cant. iv. 11. Matt. x. 27. xxviii. 18-20. Mark xvi. 15. Acts viii. 9, 10. Rom. x. 14-17. xv. 18-21. Eph. iv. 29. 2 Tim. ii. 2. m x. 20, 21. Matt. xii. 34. Jam. iii. 6. n xxi. 27. xxviii. 9. Is. i. 10-15. lxi. 8. lxxvi. 3. Jer. vi. 20. vii. 21, 22, 23. Am. v. 21, 22. o 1 Chr. xxxiv. 17. Ps. xviii. 14. p iv. 19. xxi. 4, 8. Ps. i. 6. cxlvi. 8. 9. Matt. vii. 15. q Jer. xiv. 4. Hab. i. 13. r xxi. 21. Is. ii. 7. Hos. vi. 3. 1 Tim. vi. 11. 2 Tim. ii. 2. 2 Tim. ii. 2. s xii. 1. xiii. 1. xxii. 35. 1 Kings xviii. 17. xxi. 20. xxii. 8. Job iii. 20. vii. 17. t i. 30. v. 12. x. 17. Is. i. 5, 6. Ez. xxiv. 13, 14. u xxvii. 20. Job xxvi. 6. Ps. cxxxix. 8. Rev. i. 18. x 2 Chr. vi. 30. Ps. vii. 9. xlv. 21. Jer. xvii. 10. John ii. 24, 25. xxi. 17. Acts i. 24. Heb. iv. 13. Rev. ii. 23.

which move men either to give ill words, or to return worse to those which are given them; endeavouring to overcome by sharpness and bitterness, not by lenity and moderation.' (Bp. Patrick.)

V. 2. Wise men know how to communicate knowledge, as circumstances require, in the most acceptable and useful manner: but even the learning and right notions which wicked men obtain, as well as their errors and follies, are poured out so indiscriminately, that they do more harm than good.—It is indeed evident, that many have good capacities and considerable knowledge, who totally want judgment and discretion for improving them.

V. 3. (Marg. Ref.)

V. 4. 'The healing of the tongue is a tree of life.' When a man is able and willing to speak for the instruction of the ignorant, the encouragement of the troubled conscience or afflicted heart, the calming of the spirits of those who are enraged, and the healing of differences among neighbours, his tongue is as a tree of life; it will, as it were, create a paradise around him, and exceedingly promote the comfort, peace, and salvation of mankind. But proud, passionate, scurrilous, and exasperating language makes breaches upon a man's spirit; it throws him off his guard, distresses his mind, misleads his judgment, excites his anger, and brings guilt on his conscience.—The same word signifies both *spirit* and *wind*. 'Perverseness,' in the tongue, 'is like a blustering wind among the boughs of trees; rending and tearing the life and spirit of a man's self and others.' (Bp. Hall.)

V. 5. (Note, xlii. 1.) 'He that profits by instruction and correction, when a child, is likely to become a prudent man.'

V. 6. A moderate provision, a contented mind, and confidence in God, are an inestimable treasure in the house of the righteous, both for the good of them, and of their children after them. But the large revenues of wicked men increase their fears and suspicions; add strength to their passions, augment their pride and impatience of contradiction, expose them to envy and enmity, engage them in discords, tempt them to inordinate and injurious indulgence, bring guilt upon their consciences, and render the fears of death and judgment doubly distressing.

V. 7. Knowledge, like wealth, is valuable in proportion as it is communicated with prudence and propriety. To acquire useful knowledge, therefore, is a great object to a wise man, who would glorify God, and do good; but to find out, and embrace opportunities of communicating it, in the most extensive measure, and in such ways as render the imparted instruction permanent in its effects, is the grand improvement of the talent, when acquired, and of the influence it gives. Thus the apostles scattered the knowledge of Christ by preaching and writing, through the nations; and the fruit remains to this day.—But men of knowledge, who do not impart instruction, are *misers* among the learned, in the world, and in the church: and ignorant men have nothing worth communicating, so that they are beggarly, lazy spendthrifts.

V. 8, 9. The most costly sacrifices of the wicked, under the Mosaic law, must have been an abomination to the Lord; because their whole way was abominable to him, and because of their corrupt motives: and the case is precisely the same, with all external acts of worship, nay, with the largest oblations and most liberal alms, of the impenitent and unbelieving, under the Christian dispensation. For, by them, they either mean nothing determinate, or they intend to cover their sins, to bribe their Judge, to make compensation for past, or to purchase indulgences for future, transgressions; they put their vices in the stead either of Christ's atonement, or of holy obedience; they present them with hypocritical hearts; and they grossly affront the holy God, by supposing that he can be imposed on by forms or gifts, or pleased by them, whilst they are enemies to his justice, his authority, and his grace. But will the greatest of sinners, if he desires to repent, or seek salvation, be rejected? By no means, when this desire brings the poor murderer, or thief, to cry for mercy in the Redeemer's name, he begins to offer 'the prayer of the upright, in which God delighteth:' and may be sure of acceptance, in proportion as he is ashamed on account of former crimes and present unworthiness: and as in brokenness of heart, he dares not lift up his eyes unto heaven, but at a humble

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<sup>†</sup> Heb. The healing of the tongue. xii. 18. xvi. 24. Mal. iv. 2. e iii. 18. Gen. iii. 22-24. Rev. ii. 7. f xviii. 8. 14. 22. Ps. lii. 2-4. cix. 22.

g x. i. xlii. 1. 16. 1 Sam. ii. 23-25. 2 Sam. xv. 27. xlii. 1-13. xxviii. 9, 20. h 21. 32. i. 23. vi. 23. xix. 20. xxv. 12. Ps. cxli. 5. Tit. i. 13. ii. 15. i 16. viii. 21. xlii. 22. xxi. 20. Ps. cxli. 3. Heb. xii. 26. k x. 22. xvi. 8. Job xx. 19-23. Ps. xxxvii. 16. Ec. iv. 6. v. 10. —14. Jam. v. 1 —3. l Ps. xxxviii. 30. xlv. 2. li. 18-15. lxxi. 15-15.

y 10. ix. 7, 8. Am. v. 10. John iii. 18-21. vii. 7. 2 Tim. iv. 3. z 2 Chr. xviii. 7. a 15. xvii. 22. 2 Cor. i. 12. b xlii. 25. xlvii. 14. Neh. ii. 2. John xiv. 1. 20. ii. 7. vii. 10. c i. 5. ix. 9. 1 Kings iii. 6-12. Ps. cxix. 97. 100. Acts xvii. 1. 2 Pet. iii. 18. d xii. 23. Is. xxx. 10. xlv. 20. Hos. xii. 1. e Gen. xxxviii. 35. xlvii. 9. Ps. xc. 7-9. f xvi. 22. Acts xvi. 25. Rom. v. 2, 3. 11. xii. 12. 2 Cor. i. 5. 12. vi. 10. 1 Pet. i. 6-8. iv. 13. g xvi. 8. xlvii. 6. Ps. xxxviii. 1. 1 Tim. vi. 6. h x. 22. Ec. ii. 10, 11. 18-23. v. 10-12. i xvii. 1. xxi. 19. Ps. cxxxiii. Phil. ii. 1. 1 John iv. 16. k x. 12. xvi. 21. xxviii. 23. 2 Sam. xiv. 43. xx. 1. Jam. ii. 14-16. l i. 1. xxv. 25. Gen. xlii. 8, 9. m xii. 5. 13. xxvi. 13. Num. xiv. 1-3. 7-8. n iii. 6. viii. 9. Ps. v. 8. xlv. 8, 9, 12. xlvii. 11. Is. xxx. 21. xxxv. 8. § Heb. raised up as a causeway. Is. lvii. 14. o x. i. xlii. 15, 16. xxix. 3. 1 Kings i. 48. ii. 9. v. 7. Phil. ii. 22. p xxiii. 22. xxx. 17. Ex. xx. 12. Lev. xix. 3.

12 A <sup>†</sup>scornor loveth not one that reproveth him: <sup>†</sup>neither will he go unto the wise.

13 A <sup>†</sup>merry heart maketh a cheerful countenance: but <sup>†</sup>by sorrow of the heart the spirit is broken.

14 The <sup>†</sup>heart of him that hath understanding seeketh knowledge: but <sup>†</sup>the mouth of fools feedeth on foolishness.

15 All the days <sup>†</sup>of the afflicted are evil: <sup>†</sup>but he that is of a merry heart <sup>†</sup>hath a continual feast.

16 Better is <sup>†</sup>little with the fear of the LORD, than <sup>†</sup>great treasure and trouble therewith.

17 Better is <sup>†</sup>a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A <sup>†</sup>wrathful man stirreth up strife: but <sup>†</sup>he that is slow to anger appeaseth strife.

19 The <sup>†</sup>way of the slothful man is as a hedge of thorns: but <sup>†</sup>the way of the righteous is <sup>†</sup>made plain.

20 A <sup>†</sup>wise son maketh a glad father: but a foolish man <sup>†</sup>despiset his mother.

h x. 22. Ec. ii. 10, 11. 18-23. v. 10-12. i xvii. 1. xxi. 19. Ps. cxxxiii. Phil. ii. 1. 1 John iv. 16. k x. 12. xvi. 21. xxviii. 23. 2 Sam. xiv. 43. xx. 1. Jam. ii. 14-16. l i. 1. xxv. 25. Gen. xlii. 8, 9. m xii. 5. 13. xxvi. 13. Num. xiv. 1-3. 7-8. n iii. 6. viii. 9. Ps. v. 8. xlv. 8, 9, 12. xlvii. 11. Is. xxx. 21. xxxv. 8. § Heb. raised up as a causeway. Is. lvii. 14. o x. i. xlii. 15, 16. xxix. 3. 1 Kings i. 48. ii. 9. v. 7. Phil. ii. 22. p xxiii. 22. xxx. 17. Ex. xx. 12. Lev. xix. 3.

distance smites upon his breast, crying "God be merciful to me, a sinner."—Such intimations, under the law, were a kind of prophecy, that another and more spiritual dispensation was at hand.

V. 10. 'He that swerveth from the word of God cannot abide to be admonished.' Sharp and grievous rebukes must be inflicted on him that refuseth instruction: and if he set himself against these, he will finally perish, as incorrigible.

V. 11. *Abaddon*, the word here rendered *destruction*, sometimes means *the devil, the destroyer*; and the verse may denote, that the deepest machinations of the prince of hell, and of all his legions of fallen angels, are open to the Lord's inspection, and must end in their disappointment and deeper torment: how then can man, who is so inferior in sagacity and subtlety, expect to hide his counsels from God, or to prosper in rebellion against him? (Marg. Ref.) 'There is nothing so deep and secret, that can be hid from the eyes of God, much less man's thoughts.'

V. 12. 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.' (John iii. 20, 21.)—"Behold, a greater than Solomon is here."

V. 13. (15.) A peaceful conscience, a joyful hope, and a contented mind, give habitual and substantial cheerfulness, conduce to health, and tend greatly to a man's success in every useful undertaking.—But a gloomy, unthankful, envious, impatient spirit, arising from pride, an evil conscience, and attachment to worldly objects, and disappointments about them, breaks the spring and vigour of the mind, and renders a man uneasy to himself and others, as well as inactive and unfit for service.

V. 14. *Feedeth*, &c. Empty, curious speculations, or the imposture of the day, are the very food of profane and sensual minds; who can credit any absurdity, if it do not disquiet their consciences, affront their pride, or militate against their lusts. Such foolish persons are found in every age, of every rank, and among the learned as well as the unlearned. As the ignorant can feed upon transubstantiation, purgatory, and indulgences, or the wildest absurdities of enthusiasm: so learned men can relish the more refined, but not less absurd, speculations of sceptics and infidels; till, professing themselves wise, they become fools, doubt of every thing, or even deny the existence of the God that made them. Alas! how do the mouths of numbers, not only pour out such foolishness, but greedily devour it, as if it were the most delicious and wholesome food of the soul!

V. 15. Affliction, or poverty, without a cheerful spirit, renders a man's life wretched; but with it much habitual satisfaction may be enjoyed even in very unfavourable circumstances. 'A mind conscious of good intentions, though success be wanting, affords truer and purer joy, than all that the world can furnish a man withal.' (Lord Bacon.)—The original is *good of heart*, and seems to denote that inward peace, which springs from the testimony of conscience, and submissive confidence in God.—Some render the clause, "The good of heart are a continual feast:" their company is peculiarly pleasant and desirable.

V. 16. (Notes, Ps. xxxvii. 16.)

V. 17, 18. 'The meanest fare with the love of him who invites, and with agreement among the guests, is much better than the most sumptuous entertainments of him that hate us, or among those that quarrel.—A man prone to wrath will easily disturb the most peaceable companies: but a meek and patient person is so far from raising strife, that he will endeavour to compose it, where he finds it begun by others.' (Bp. Patrick.) Thus some connection has been supposed between these two maxims: but each of them is capable of a much more extensive application; in respect of the true enjoyment of life, and the peace of families, neighbourhoods, churches, and nations. "If there be any comfort of love:" "Blessed are the peace-makers:" "For the wrath of man worketh not the righteousness of God." (Note, i.)

V. 19. Whatever a sluggard has to do, seems full of intolerable difficulties; like a man's forcing his way repeatedly through a hedge of thorns: and indeed his delays tend to increase his perplexities, and expose him to many sufferings,







## CHAP. XVI.

Maxims of wisdom, relating to the providence of God; the power and duty of kings; the evil of pride, calumny, discord, and violence; and the excellency of prudence, meekness, and integrity, 1—33.

**T**HE "preparations of the heart in man, and the answer of the tongue, is from the LORD.

2 All "the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 "Commit thy works unto the LORD, and thy thoughts shall be established.

c 25. xxi. 2. xxx. 12. 1 Sam. xv. 13, 14. Ps. xxxvi. 2. Jer. ii. 22, 23. Luke xviii. 9, 11. Rom. vii. 7—9. d v. 21. xxi. 12. 1 Sam. xvi. 7. Is. xvi. 7. Jer. xvii. 10. Dan. iv. 27. Luke xvi. 15. Rev. ii. 18, 23. + Heb. Roll. \* Job v. 8. Ps. xxxvii. 4, 5. lv. 22. Matt. vi. 25, &c. Luke xii. 22. Phil. iv. 6. 1 Pet. iv. 7. f Job xxiii. 18. Is. vii. 5—7.

him that forsaketh the way, and he that hath reproof shall die."—Forgetfulness of God is the great source of all the other sins and follies into which men are hurried by their passions: for did they well consider, that "the eyes of the LORD are in every place, beholding the evil and the good;" and that hell and destruction are before him; much more the hearts of the children of men; they must be restrained in their evil courses by dread of his almighty indignation. But "God is not in all their thoughts;" and therefore their ways are an abomination unto him. Would we then be found among those who "follow after righteousness," and "whom the LORD loveth;" let these thoughts be habitually in our minds: "thou God seest me;" thou seest my most secret desires and motives; "thou requirest truth in the inward parts;" "the sacrifice of the wicked is an abomination to thee, but 'the prayer of the upright is thy delight.'" For these considerations are peculiarly suited to arm our minds against temptation: and to animate our hope of his mercy and favour.—It is of great importance to have right principles early imprinted in the minds of young persons. Alas, how few parents continually endeavour, by instruction, conversation, and example, to convince their children, that "better is a little with the fear of the LORD, than great treasure, and trouble therewith!" How few seem to believe it themselves! yet it is the sure testimony of God; and confirmed by universal experience and observation. For indeed "godliness with contentment is great gain;" and they who possess it, have all and abound, even when the carnal eye sees very little: they have treasures in heaven, and treasures in the heart, and in the house: their present wants are supplied, and the LORD is with them as their portion and their treasure, to supply their temporal wants, without the cares, troubles, and temptations, which accompany the revenues of the wicked. Brotherly love and harmony likewise, spring from love to God, and their sense of his love to them: and this renders a dinner of herbs more relishing, than the most luxurious feasts of those, who "are living in malice and envy, hateful, and hating one another." And as riches too commonly increase pride, and furnish abundant causes of litigation; the rich are seldom exempt from wrath, envy, and strife, which spoil all their enjoyment. By faith and prayer, they who fear the LORD and hope in his mercy, derive from him inward consolations: the discoveries, which they make of the glory of God and the excellency of heavenly things, rejoice their hearts; and the glad tidings and precious promises of the gospel, comfort and nourish their souls. A merry heart thus obtained maketh a cheerful countenance, and is a continual feast; but all other mirth is madness. Nay, even the sorrow of the world worketh death; cares, fears, disappointments, loss of friends, and other trials, when there is no hope in God or submission to him, induce sullen despondency, break the spirit, render life miserable, shorten a man's days, or even tempt him to suicide. But the grace of God teaches patience and thankfulness for remaining unmerited mercies, and inspires hope; and thus enables a man to be joyful in tribulations. Even godly sorrow has its peculiar sweetness and supports; it breaks the heart into a penitent submissive frame, and makes way for joy in the LORD. And if any pious persons are dejected; this arises, either from some misapprehension, or from the want of a more single and devoted frame of mind. We should therefore cultivate cheerfulness; lest we bring an evil report on our profession, and cause the inexperienced to conclude that we serve a hard master, and that wisdom's ways are not pleasantness and peace.

V. 19—33. A considerable part of the miseries of life, and even of the consolation of professed Christians, arises from sloth and procrastination, which also very generally occasion the ruin of men's immortal souls. For the way of the sluggard is, in every thing, like pressing through a thorn-hedge; a thousand hinderances and difficulties obstruct his path, which he has not vigour to break through; thus many are all their life uneasy, because indolent; they live in continual war with their own consciences, and in doubt about their state, because in continual neglect of some part of their duty; but the path of the wise and consistent Christian, who is diligent in his proper work, and exercises himself to have a conscience void of offence, becomes plain and pleasant. In like manner, many form very good designs, which come to nothing for want of due deliberation and advising with prudent counsellors; and thus disappointment enhances their uneasiness; whilst a man's purposes being established gives him inward satisfaction. That greediness of gain also, which springs from ignorance or neglect of a better inheritance, whether a man be rapacious in order to hoard or to squander, instead of producing an accession to his happiness, proves a perpetual source of uneasiness to himself and family; whereas the disdain of filthy lucre conduces more to comfort, than the largest gains of ungodliness possibly could. But this "way of life is above to the wise;" and fools never raise their hearts or thoughts high enough to desire, or even conceive of, such pleasures, honours, and treasures, as are found in it; but cleaving to the dust, or grovelling in the mire of sinful pursuits, they fall into hell beneath. For, refusing instruction, delighting in folly and mischief, and not so much as regarding whether an aged father or a tender mother rejoice or mourn over them; numbers reduce to practice the abominable thoughts of

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a Ps. x. 17. cxix. 36. Jer. x. 23. xxxii. 39, 40. Ez. xxxvi. 25. 27. Phil. ii. 13. Jam. i. 16—18.

\* Or, disposing.

xxi. 1. 2 Chr. xviii. 31. Ezra vii. 27. Neh. i. 11. 2 Cor. viii. 16.

b Ex. iv. 11, 12. 15. Jer. i. 7—9. Matt. x. 19, 20. Luke xii. 11, 12. xxi. 14, 15.

c 25. xxi. 2. xxx. 12. 1 Sam. xv. 13, 14. Ps. xxxvi. 2. Jer. ii. 22, 23. Luke xviii. 9, 11. Rom. vii. 7—9. d v. 21. xxi. 12. 1 Sam. xvi. 7. Is. xvi. 7. Jer. xvii. 10. Dan. iv. 27. Luke xvi. 15. Rev. ii. 18, 23. + Heb. Roll. \* Job v. 8. Ps. xxxvii. 4, 5. lv. 22. Matt. vi. 25, &c. Luke xii. 22. Phil. iv. 6. 1 Pet. iv. 7. f Job xxiii. 18. Is. vii. 5—7.

g Is. xlii. 7. 21. Rom. xi. 36. Rev. iv. 11. h Job xi. 30. Rom. ix. 22. 1 Pet. ii. 8. 2 Pet. ii. 3, 9. i vi. 16, 17. viii. 13. Job xl. 12. Jam. iv. 6. k xi. 21.

+ Heb. held innocent. Ex. xx. 7. Job xi. 11. Rom. ii. 9, 11.

l xx. 26. Ps. lxxxv. 10. Mic. vii. 18—20. Luke xi. 41.

John xv. 2. Acts xv. 9. 1 Pet. i. 22. m viii. 13. xiv. 16. Gen. xx. 11. Neh. v. 9. 15. Job i. 1—8. xxxviii. 28. 2 Cor. vii. 1. Eph. v. 21. n Ps. lxxx. 31. Phil. iv. 18. Col. i. 10. iii. 20. Heb. xiii. 21. 1 John iii. 22. o Gen. xxvii. 41. xxxii. 6, 7. 28. xxxiii. 4. Jer. xv. 11. Acts ix. 1, 2. 19, 20. p xv. 16. Ps. xxxvii. 16. 1 Tim. vi. 6—9. q xxi. 6, 7. Jer. xvii. 11. Mic. vi. 10.

4 The "LORD hath made all things for himself: yea, even the wicked for the day of evil.

5 Every one "that is proud in heart is an abomination to the LORD: "though hand join in hand, he shall not be "unpunished.

6 By "mercy and truth iniquity is purged: and "by the fear of the LORD men depart from evil.

7 When a man's ways "please the LORD, "he maketh even his enemies to be at peace with him.

8 Better "is a little with righteousness, than "great revenues without right.

their hearts, till shame and conscience make little resistance, and till their crimes, by necessary consequence, plunge them into ruin without remedy.—But the pure in heart speak such things as are pleasing to God and useful to man, and such as will give them satisfaction when afterwards recollected, especially at the day of judgment. They "study to answer," and often are enabled to speak a word in season, unspeakably more valuable than gold or precious stones; and they will eventually find, that the LORD heard and answered, in the best manner, all their prayers; for He giveth wisdom, strength, victory, and joy. Let then the hearts of those rejoice who seek his face; let the fatherless and widow trust in him; and let the haughty oppressor tremble before him: "for he will destroy the house of the proud, but he will establish the border of the widow." And let us all remember that the fear of God is the instruction of wisdom; and that before durable honour is humility: for He causes every man to feel his own vileness and poverty, before he confers on him wisdom, righteousness, honour, and immortality; or employs him in any very honourable and useful service.

## NOTES.

CHAP. XVI. V. 1. The grace of God alone prepares the heart for every good work; and the wisdom which he gives, dictates every prudent and pious answer and observation which we make: "From him all holy desires, all good counsels, and all just works do proceed."—This is a scriptural and obvious exposition of the verse, as it stands in our translation: but the original does not seem to admit of it. Literally it is, "To man the orderings of the heart; and from JEHOVAH, the answer of the tongue." Man may form his plans according to the desires of his heart, and he may purpose what he will speak, on any important occasion; but at the last God will so order it, that nothing shall be said but what serves to accomplish his purposes. Thus Balaam could only speak that which God put into his mouth; though his love for "the wages of unrighteousness," made him very desirous of cursing Israel.—"Man revolves innumerable thoughts in his mind, but he cannot even list them, or move his tongue without God."—He derideth the presumption of man, who dareth to attribute to himself any thing, as to prepare his heart; seeing he is not able to speak a word, except God give it him.

V. 2. Ignorance, pride, and self-flattery render men very partial judges in their own cause; so that, in general, they vindicate or palliate the most evident iniquity or profligacy, in their own case, and still more their neglect of God and religion. But the LORD judges with perfect impartiality, and with complete knowledge of the motives of every heart, and he decides upon every action and character, according to the immutable standard of his holy law; no wonder then that his decisions are so different from those which men form of themselves.

V. 3. Whatever a man undertakes according to the will of God, either in his personal concerns, or in those of a more public nature, he ought to put it into his hands, to be disposed of and prospered by him as he pleases. Then he will avoid anxiety, and cheerfully use the proper means; and his purposes will be established and accomplished, as far as is for his true interest.

V. 4. The LORD orders and governs all things, with a view to the display of his own perfections, that they may be known and adored by his rational creatures: he is his own great end in all his works; and though some of his creatures have apostatized and rebelled against him, even they, though undesignedly, aid in displaying his glory. He is not the author of their wickedness; but he foresaw it, and formed his plan with a view to it. Contrary to their intentions, he uses their agency to accomplish many of his wise and holy purposes; he makes use of the malevolence of some wicked men to execute righteous vengeance on others; and he will at last be glorified by their final destruction, in the day of wrath and revelation of his righteous judgment. (Marg. Ref.)

V. 5. (Marg. Ref. Note, xi. 21.)

V. 6. Mercy and truth are constantly united in Scripture, when the forgiveness and salvation of sinners are spoken of. "Grace and truth came by Jesus Christ;" but nothing can be more contrary to the general tenor of the sacred oracles, than to suppose that the kindness, compassion, or faithfulness of one man to another can expiate (for this the original means) the guilt of his sins before God. The verse therefore seems to mean, "By the mercy and truth of God, through the promised Saviour," an expiation has been devised and revealed for taking away the sins of the world, and pardons actually granted to believers; and when sinners are brought to fear God, they repent, and do works meet for repentance; and walk in newness of life. Some indeed explain it of the happy effects arising from the exercise of mercy and truth, in averting national judgments, and their remarks are worthy attention; but yet the term covered or expiated, does not admit of this construction. These things may be a "lengthening of tranquillity;" but they cannot be a propitiation for sin.

V. 7. "The best way to have our enemies reconciled to us, is for us first to be reconciled to God."—"When all their actions and designs are such as he approves, he inclines those who were their foes to be at peace with them." (Bp. Patrick.) (Marg. Ref.)



9 A man's heart deviseth his way : but the LORD directeth his steps.

10 A divine sentence is in the lips of the king : his mouth transgresseth not in judgment.

11 A just weight and balance are the LORD's : all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness : for the throne is established by righteousness.

13 Righteous lips are the delight of kings ; and they love him that speaketh right.

14 The wrath of a king is as messengers of death : but a wise man will pacify it.

15 In the light of the king's countenance is life ; and his favour is as a cloud of the latter rain.

16 How much better is it to get wisdom than gold ? and to get understanding rather to be chosen than silver ?

17 The highway of the upright is to depart from evil : he that keepeth his way preserveth his soul.

18 Pride goeth before destruction, and a haughty spirit before a fall.

b xvii. 11. 2 Kings vi. 31—33. Mark vi. 27. c Ec. x. 4. Acts xii. 20. 2 Cor. v. 20. d xix. 12. Job xxix. 23, 24. Ps. iv. 6. xxi. 6. Acts ii. 28. e Ps. xxx. 5. lxxii. 6. Hos. vi. 3. Zech. x. 1. f iii. 15—18. iv. 7. viii. 10, 11. 19. Job xxviii. 13, &c. Ps. cxix. 127. Ec. vii. 12. Matt. vi. 26. Luke xii. 21. g iv. 24—27. Is. xxv. 8. Acts x. 35. xiv. 16. Tit. ii. 10—14. h xix. 16. i xi. 2. xviii. 12. xxix. 23. Esth. iii. 5. vii. 10. Is. ii. 11, 12. xxxvii. 10—13. 38. Dan. iv. 30, 31—37. v. 22—24. Ob. 3, 4. Matt. xxvi. 33—35. 74. Rom. xi. 20. 1 Tim. iii. 6.

V. 8. 'A small estate, honestly got and charitably enjoyed, is much to be preferred to vast incomes, heaped up by oppression, and kept without hospitality.' (Bp. Patrick.)—So indeed is the scanty maintenance earned by hard but honest labour. (Note, Psalm xxxvii. 16.)

V. 9. 'He sheweth the folly of man, which thinketh that his ways are in his own hand ; yet is notable to move one foot, except God give him leave.' (Note 1. Marg. Ref.)

V. 10. 'As the future is often used for the imperative in the original Scriptures, (though, perhaps, not so frequently as translators have supposed,) this verse may be rendered, "Let a divine sentence be in the lips of the king ; let not his mouth transgress in judgment." Undoubtedly, this is the meaning of the maxim. It shews how wise and good kings do act, and how all kings ought to act. Their edicts and decisions should, without exception, be the result of heavenly wisdom and justice ; and they ought to be the more careful to avoid errors or partial decrees, as there is no appeal on earth from their tribunal.—Who would have expected to have found in this proverb a proof of the pope's infallibility ? yet it hath actually been brought forward as one ! 'If kings are infallible, much more popes.' Arguments must be extremely scarce, where such are alleged.

V. 11. 'If they be true and just, they are God's work, and he delighteth therein : but, otherwise, if they be false, they are the work of the devil, and to the condemnation of those that use them.—Kings should not only do justice themselves, but see that their subjects do justice to each other, not thinking the inspection of weights and measures, and such other matters as may prevent fraud and oppression, beneath their notice ; as the Lord himself peculiarly notices them, and accounts a just weight and balance his own work, his own appointment and delight.

V. 12, 13. These verses are, in some versions, rendered imperatively : 'Let it be an abomination to kings, &c. As wickedness is more pernicious and abominable in kings than in other men, seeing they are the delegates of heaven for the punishment of evil-doers, so they ought to abominate it more than other men, and consider righteousness as the basis and support of their thrones. They should therefore discourage all flatterers, calumniators, officious informers, and lying teachers ; and delight in those alone who speak the words of truth and righteousness.—They who adhere to our translation, feel the necessity of supplying the epithet good to the kings of whom they speak.

V. 14, 15. The monarchs of the East had the power of life and death, without any check or control, and often sent messengers to inflict vengeance at once on such as had offended them. A wise man would therefore be very careful not to provoke one so powerful ; or, if he had inadvertently given offence, he would make every allowable submission, in order to pacify him : and many would be candidates for the favour of a sovereign who could so much promote their prosperity. (Marg. Ref.) But this ought to have been an additional reason to these princes why their frowns and favours should be directed entirely according to the good or bad behaviour of those around them.—The word rendered pacify is the same as that before translated purge iniquity. (Note 6 :) but here man, not God, is spoken of. We may compensate for our offences against our fellow-creatures, but not for our sins against God.

V. 16. 'Wisdom is, after all, eminently preferable to all the wealth or preferment which the favour of the mightiest princes can bestow.' (Notes, ii. iii.)

V. 17. He that is upright before God, goes further and further from evil, as a man travels on a high road without diverting from it ; and, in keeping his way, he preserveth his soul. (Note, Rom. ii. 7—11.)

V. 18. (Marg. Ref.)

V. 19. He that is unambitious, meek, and contented in a low condition, and associates with the humble and peaceable, better consults his own happiness than they do who have the greatest success in pursuing the honours and

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r i. xix. 21. xx. 24. xxi. 30. Ps. xxxviii. 23. Is. xlvii. 10. Jer. x. 23. s Heb. Division. 5. 15. 16. t Hos. x. 4. Am. v. 7. vi. 12.

u xi. i. xx. 10. 23. Lev. xiv. 35. 36. Deut. xxv. 13—15. Ez. xlv. 10. Hos. xii. 7. Am. viii. 5. Mic. vi. 11.

|| Heb. stones. x xxxviii. 9. Deut. xxi. 16. Luke xii. 48.

y xx. 18. xxv. 5. xxxix. 14. Ps. xcix. 4. Rev. xix. 11.

z xiv. 35. xxii. 11. Ps. ci. 5—7. a xx. 2. Dan. iii. 13. &c. Luke xii. 4.

k Ps. xxxiv. 18. cxxxviii. 6. Is. lviii. 15. Matt. v. 3. Luke i. 51. 14. xlviii. 13.

l Ex. xv. 9. Is. ix. 2. x. 6. 13—15. iii. 12. vi. 14.

\* Or, understanding a matter. viii. 35. xiii. 15. xlvii. 2. xix. 8. xxiv. 3—5.

Gen. xii. 38—40. Dan. i. 19—21. Matt. x. 16.

m xxii. 19. 20. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

Dan. iii. 28. vi. 23. Eph. i. 12. 13. n 21. x. 8. xxiii. 15. 1 Kings iii. 12. Rom. x. 1.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

q xv. 2. 28. Matt. xv. 14. xiii. 16—26. Luke vi. 39. 40. r xv. 28. xxii. 17. 18. Ps. xxxvii. 30. 31. 1 Chr. x. 15. Ps. ii. 12. xxiv. 8. cxxv. i. cxlvi. 5. Is. xxvi. 3. 4. Jer. xlvii. 7. 8.

19. Jam. iii. 17. o 24. xv. 7. xxvii. 9. Ps. xlv. 2. Ec. xii. 10. Is. i. 4. Luke iv. 22. John vii. 46.

p x. 11. xiii. 14. xv. 27. xxvii. 4. John v. 24. vi. 63. 68.

19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good : and whoso trusteth in the LORD, happy is he.

21 The wise in heart shall be called prudent : and the sweetness of the lips increaseth learning.

22 Understanding is a well-spring of life unto him that hath it : but the instruction of fools is folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.

26 He that laboureth, laboureth for himself ; for his mouth craveth it of him.

27 An ungodly man diggett up evil : and in his lips there is as a burning fire.

28 A froward man soweth strife : and a whisperer separateth chief friends.

s Heb. maketh wise. s xii. 18. xv. 23. 26. xxii. 16. xxv. 11. xxvii. 9. Deut. xxxii. 2. Cant. iv. 11. John xix. 19—21. t xxiv. 13, 14. Ps. xix. 16. cxix. 103. Jer. xv. 16. u iii. 8. iv. 22. x. 12. Is. xxviii. 15—19. John vii. 47—49. ix. 40. y ix. 12. xiv. 23. Ec. vi. 7. 1 Thes. ii. 11. 12. 2 Thes. iii. 8—12. s Heb. soweth unto him. || Heb. A man of Belial. 1 Sam. xxv. 17. 2 Sam. xxi. 1. z ii. 4. Ps. vii. 14, 15. Is. v. 18. Hab. ii. 13. a Ps. ii. 4. Jam. iii. 6. b vi. 14. 19. xv. 18. xviii. 8. xxi. 20—22. xxix. 23. xxx. 33. 1 Tim. vi. 3—5. Jam. iii. 14—16. \* Heb. sendeth forth. c xvii. 9. Gen. ii. 1, &c. 1 Sam. xxiv. 9. Rom. i. 29. 2 Cor. xii. 20.

riches of the world, and in contesting with other haughty and rapacious rivals for the same idolized objects.

V. 20. 'He that understands his business thoroughly, and manages it prudently, is likely to have good success ; but none so happy, as he that confides more in the LORD, than in his own skill and industry.' (Bp. Patrick.)

V. 21. The man, whose wisdom regulates his temper and affections, and directs his conduct, will, at length, be more honoured for prudence, than many who possess the most shining talents : and if he have the gift of conversing or teaching in a convincing and persuasive manner, he has a vast advantage for communicating the knowledge of divine truth to others.—'Profoundness of wisdom may help men to fame and admiration, but it is eloquence which prevails in business, and active life.' (Lord Bacon.)—This is ingenious ; but it can hardly be thought the meaning of the proverb : for the Scriptures by no means recommend that eloquence, which often gives bad men, and a bad cause, the ascendancy in the most important transactions ; and bears down wisdom, truth, and justice, by its fascinating delusions.

V. 22. 'If fools undertake to instruct others, they only make them like themselves.' (Bp. Patrick.)—Understanding is to the possessor a fountain of life, whence salutary streams flow all around him, communicating the instructions of life to others also ; (1 John, vii. 37—39 :) but, on the contrary, fools pour forth foolishness, like poisonous streams, and by their baneful instructions widely propagate vice, impiety, and pernicious errors of every kind. (Note, xv. 2.) Some understand the last clause to mean, "It is folly to instruct fools." It is labour lost. (Note, ix. 7—9.)

V. 23. The wise man's self-knowledge and acquaintance with his own heart in the various circumstances of life, joined with his careful observation of men, will always suggest something proper to be spoken to others, according to their characters and situations ; as the accurate knowledge of anatomy directs the experienced and sagacious physician in respect of the causes of diseases, and the methods of cure. Thus he is enabled to communicate knowledge pertinently, judiciously, and successfully.

V. 24. 'The sweet words of consolation which come forth of a godly heart. (Notes, xii. 18, 19. xxiv. 13, 14.)

V. 25. (Note xiv. 12.)

V. 26. Men must needs labour, for their appetites continually crave supply ; and, eventually, they enjoy the benefit of their labour. Thus we must either labour for the meat which endureth unto everlasting life, or perish. The verse, however, may be translated very differently : "The soul of him that is troublesome shall suffer trouble, for his mouth will be turned upon him."—'He cannot speak so much as an evil word, but it will return upon him, and fly in his own face.' (Bp. Patrick.)—The original word rendered labour, signifies either to take pains, or to molest others.

V. 27. Ungodly men frequently bestow more pains to do mischief, than would be needful in order to do good. They dig for evil, as if delving in a mine for the precious metals ; they make diligent search to find out some occasion of discord or calumny ; their lips are set on fire of hell, and kindle the flame of contention in families and communities, or the flames of lust in the hearts of others. 'His tongue is a burning firebrand, to set all the world in combustion.' (Bp. Hall.) The Septuagint thus translates this proverb, 'The perverse man carries perdition on his own mouth. The foolish man diggett up evils to himself ; he treasures up fire on his own lips.'—Hear now the observation of a popish interpreter, and, it is said, one of the most learned and judicious among them, on this passage : 'This is apparent by the example of the Spanish Inquisition, whereby he that speaketh any thing rashly against the faith, is deservedly delivered to the fire, which I wish were done every where. (Maldonate.) Thus, in the most literal sense, this Jesuit's lips are a burning fire, in which he would have us not only singed, but devoured.' (Bp. Patrick.)



29 A <sup>d</sup>violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He <sup>s</sup>hutteth his eyes to devise froward things: <sup>m</sup>oving his lips he bringeth evil to pass.

31 The <sup>h</sup>oary head is a crown of glory, <sup>h</sup>if it be found in the way of righteousness.

32 He <sup>t</sup>hat is slow to anger is better than the mighty; <sup>a</sup>nd he that ruleth his spirit than he that taketh a city.

xxvii. 23—26. g xx. 29. Lev. xix. 32. Job xxiii. 6, 7. h Gen. xlvii. 7—10. 1 Sam. xii. 2—5. 1 Chr. xxix. 10, &c. Ec. iv. 13. Luke i. 6. ii. 29, &c. 37, 38. Philemon 9. i xiv. 29, xv. 18. xix. 11. Ps. ciii. 8. Eph. v. 1. Jam. i. 19. k 19. xxv. 28. Rom. xii. 21. Rev. iii. 21.

Let it not be forgotten, that this inquisition still is in existence, and active, though the order of the Jesuits is abrogated.

V. 28. In various ways perverse men sow the seeds of strife and mischief. The whisperer, for instance, by hints, surmises, misrepresentations and slanders, not only sets the nearest friends and relations at variance, but excites jealousies among nobles and princes, whence spring seditions, and destructive wars between nations, and even between the inhabitants of the same nation. Being a child of the devil, he is tormented at seeing others happy, and can only find relief in doing mischief, and rendering mankind miserable. What a hateful, yet what a common character!

V. 29, 30. (Notes, i. 10—19. vi. 12—15.) 'Another sort (of the men of Belial) live by rapine, and persuade others to enter into their society. With profound study they contrive the ruin of others; and the signal being given, they furiously execute the mischief they have designed.' (Bp. Patrick.) 'This man is a furnace of mischief;' (the man described in these verses.) (Sept.)

V. 31. 'That is, when it is joined with virtue; or else, the older that the wicked are, the more they are to be abhorred.'

V. 32. The noblest courage is shewn in withstanding and conquering <sup>a</sup> man's own passions, and in overcoming enemies by kindness; and the most desirable authority is self-government.

V. 33. 'So that there is nothing that ought to be attributed to fortune, for all things are determined in the counsel of God, which shall come to pass.'—'Though men cast the lots into the lap of a garment, or into a hollow vessel, and thence draw them out again; yet, it is the Lord who directs entirely in what order they shall come out; and so determines the matter in doubt, according to his pleasure.' (Bp. Patrick.)—What is *chance* to man, is the *appointment* of God.

#### PRACTICAL OBSERVATIONS.

V. 1—16. True wisdom greatly consists in a practical conviction of our dependence on God, in every respect. He will assuredly be glorified in or by all his creatures. He hath formed, and he orders, everything *for himself*, and the display of his own glorious perfections; so that the rebels against his authority cannot finally defeat any of his purposes; for a season they dishonour his name by their sins, and refuse him their tribute of adoration and obedience; but, when they have filled up their part in his vast, his universal plan, he will make known his justice, holiness, truth, and power, by executing deserved vengeance on them. Thus while men of every character, according to their prevailing passions, and with all their sagacity, devise their own ways; the Lord, with secret but invincible energy, directs their steps in that manner which coincides with his grand designs. It is not for us to comprehend the manner of his operation, or to solve the difficulties which appear in it to our narrow minds; rather let us beseech him to direct our hearts into the fear and love of his holy name, and our feet into the paths of truth and holiness; that we may willingly glorify him on earth, and that he may be glorified in our eternal salvation. For when we habitually depend on him, to prepare our hearts, guide our tongues, and direct our steps; our words and works will be such, as we may with comfort commit unto him and his disposal, assured of all desirable success.—Humility, which is inseparable from true wisdom, renders a man suspicious of himself, and afraid of the delusions of self-flattery, where eternity is at stake; nay, in the general tenor of his conduct, the humble man is jealous of his heart, lest he should allow of any thing sinful, and not be aware of it; but his only security consists in fervent prayer to him that "weigheth the spirits," after David's example, "Search me, O Lord, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me." How different is this from the conduct of those, who, fearless of being deceived, are offended by the most friendly caution, and count for an enemy every faithful reproof! Let such, however, recollect that 'every one that is proud of heart is an abomination to the Lord;' and should such vain confidence become fashionable, and vast multitudes concur in it, let it be remembered, that "though hand join in hand, they shall not be unpunished."—How evident is it, and yet how seldom considered, that "a little with righteousness is better than great revenues without right." For, however it may be with the princes of the earth, "a divine sentence is in the mouth of our almighty King; his mouth transgresseth not in judgment." "Wickedness is an abomination unto him;" for "his throne is established in righteousness." His wrath is infinitely more dreadful than any messengers of death, for man can only "kill the body; but He is able to destroy both body and soul in hell:" while his favour, and the light of his countenance, are better than life itself, and far more refreshing to the soul, than fertilizing showers to the parched fields. This is then our grand concern. Man's true wisdom consists in avoiding the wrath, and securing the favour, of Almighty God; and who can estimate how much "better it is to get wisdom than gold!" and to get understanding rather to be chosen than silver!" Yet, who can help observing, how much more men in general labour to get riches, than to get wisdom; or how much more pains they take to pacify the indignation, or obtain the patronage, of an earthly prince, or minister of state, than to flee from the wrath of God, and secure his invaluable favour! But the true believer is taught another lesson. He is conscious that he has in innumerable instances offended the Lord, and that, unless his iniquities be purged away, he must be for ever miserable: he depends for this pardon on the mercy and truth of God in Christ; but, in order to obtain an interest in that redemption, he would

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d i. 10—14. ii. 12—15. iii. 31. 1 Sam. xix. 11. 17. xxii. 7—9. xxiii. 19—21. Neh. vi. 13. 2 Pet. iii. 17. e vi. 12—14. x. 10. Is. vi. 10. Matt. xiii. 15. John iii. 20. f 27. Mic. vii. 3. Matt. xiv. 7, 8. 1 Sam. xii. 2—5. i xiv. 29, xv. 18. xix. 11. Ps. ciii. 8. Eph. v. 1. Jam. i. 19. k 19. xxv. 28. Rom. xii. 21. Rev. iii. 21.

1 Num. xxvi. 55. &c. Josh. vii. 14. xviii. 6, 10. 1 Sam. xix. 41. 42. Neh. xi. 1. Acts i. 26. CHAP. XVII. a xv. 17. Ps. xxxvii. 16. b vii. 14. \* Or, good cheer. c xxi. 9. 19. d xi. 29, xiv. 35. Gen. xxiv. 4. &c. Ec. iv. 13. e x. 5. xix. 26. xxix. 15.

33 The <sup>l</sup>ot is cast into the lap; but the whole disposing thereof is of the LORD.

#### CHAP. XVII.

Cautions against many vices; a quiet, friendly, and cheerful spirit inculcated; and several wise and pious observations concerning the conduct and events of life, 1—28.

**B**BETTER is <sup>a</sup>a dry morsel, and quietness therewith, than <sup>b</sup>an house full of <sup>c</sup>sacrifices <sup>d</sup>with strife.

2 A <sup>d</sup>wise servant shall have rule over a son <sup>e</sup>that

make every submission, and use every means of grace; and the fear of God induces him to depart from evil, and to copy that mercy and truth on which he relies, and in all things to act with the strictest equity and integrity. And should he in this course meet with enemies and injuries, he dares not attempt to pacify the wrath, or court the favour of man, by sinful compliances; but he perseveres in endeavouring to please God, who hath all hearts in his hands, and who in this way generally influences a man's enemies to be at peace with him; of which experienced believers can often recollect many affecting instances.

V. 17—33. Nothing is more observable in Scripture, than the repeated warnings against every kind and degree of pride. This hateful vice often shews itself, by self-confidence, and a reliance on men's own wisdom, industry, or ability, for success in their selfish designs; forgetting not only that they are sinners, but that they are weak and dependent creatures. Whatever men may imagine, it is certain that this "pride goeth before destruction, and this haughty spirit before a fall;" it generally ends in confusion and disgrace in this world, and, unless abased in true repentance, it will certainly terminate in everlasting misery and contempt. Better then is it to live humbly in some obscure corner, surrounded with penury and contempt, than to share all the riches and distinctions of the sons of ambition and violence. This is the highway of holiness, in which the upright walk with God, and endeavour to depart to a still greater distance from every evil work; and in keeping this way, without deviating on either side, or turning back again into sin or the world, they preserve their souls from the destruction of the wicked. But wisdom also teaches a man to be afraid of deception in so important a concern; for the prudent Christian knoweth, "that there is a way, which seemeth right unto a man, but the end thereof are the ways of death."—We cannot please the Lord, if we act with rashness or acrimony; it is our happiness to trust him, but it is also our duty to seek wisdom from him, that we may not intermeddle with matters out of our sphere, or beyond our capacities, and may manage well those affairs which we do undertake; that we may prudently avoid giving needless offence, obviate the ill effects of such as has been given, and do our own business conscientiously, yet quietly, and in an affectionate spirit. Thus we shall find good to ourselves and do good to others. Indeed, understanding is a well-spring of life to him who hath it, and supplies inexhaustible resources of salutary cautions, for the conduct of life: whereas, all the instruction which an ungodly man can give, or will receive, is mere folly.—When the Giver of all good is pleased to bestow not only an enlightened understanding, a sound judgment, and a loving-spirit, but the faculty of speaking with energy and propriety, and winning persuasion, the possessor may hope to be very useful in diffusing heavenly knowledge and wisdom. A reputation for prudence gives additional efficacy to a man's admonitions and counsels, and the experience of his heart teaches his mouth, and adds learning to his lips. Such seasonable and useful words, meeting with a teachable disposition in those that hear them, "are pleasant as the honeycomb; being sweet to the soul, and health to the bones;" giving encouragement to the heart, and directing to the paths of truth and holiness. And surely we ought to be as strenuous in doing good, as wicked men are in doing mischief; but with what perverse diligence do many seek out occasions for slanders and strife! How do they sow the seeds of discord, and kindle the flames of hatred and revenge, by their calumnies, whisperings, and lies! How do many study to commit violence, entice others to sin, and employ the whole extent of ingenuity, to accomplish iniquity, and propagate vice and impiety! Such men live to do mischief, and to treasure up wrath; and pre-eminence in rank, or in abilities, renders them more like Satan, and exposes them to a deeper share in his condemnation; nay, the hoary head of a veteran infidel, debauchee, oppressor, or slanderer, is a tenfold stigma of reproach. But the hoary head of him who hath spent his life in doing good, and is found walking without weariness in the way of righteousness, is indeed a crown of glory. This man, though poor, and no way eminent in other respects, is more entitled to respect, veneration, and affection, than the most learned, affluent, or noble of the workers of iniquity. But when wisdom and righteousness belong to him who fills a throne or exalted station; when a king has the just ambition of copying the example of the sovereign Lord of all, by promoting the peace and happiness of mankind, and subserving the interests of true religion; when he abhors iniquity, provides for the impartial administration of justice, and takes all care and pains to promote integrity and equity among his subjects, by his example, and influence, and authority; when the favours shewn to upright counsellors, statesmen, magistrates, and ministers of religion, give countenance to piety and virtue; when his wrath is to be dreaded by none but the workers of iniquity; and when a long life hath been spent in this manner, and a king is grown hoary in the way of righteousness, a father to his people, a blessing to the church, and a common friend to mankind, then the summit of earthly honour is attained, and only the crown of glory that fadeth not away can add any thing to it. Behold, a greater than Alexander or Caesar is here! Incomparably, inconceivably greater. For, if being slow to anger, render a mean man more honourable and excellent than the mighty, and if the victory over a man's spirit be a more arduous and important achievement than the taking of a fortified city, how honourable is it for one, surrounded with every incentive and opportunity of gratifying his passions, to rule over them with steady authority, and to spend his life in glorifying God and doing good



causeth shame, and shall have part of the inheritance among the brethren.

3 The 'fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A 'wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso 'mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not 'be unpunished.

6 'Children's children are 'the crown of old men; and the glory of children are their fathers.

7 'Excellent 'speech becometh not a fool: 'much less do 'lying lips a prince.

8 A 'gift is as a 'precious stone in the eyes of him that hath it: 'whithersoever it turneth, it prospereth.

9 He 'that covereth a transgression 'seeketh love; 'but he that repeateth a matter separateth very friends.

10 'A reproof entereth more into a wise man, than an hundred stripes into a fool.

\* Heb. *A lip of excellency.* n xxvi. 7. Ps. 1. 16, 17. Matt. vii. 5. o xvi. 10-13. xxix. 12. 2 Sam. xxiii. 3. Job xxvii. 16. Ps. ci. 3-5. 8 Heb. *A lip of lying.* xii. 19. xix. 6. xxi. 14. xxix. 4. Ex. xxiii. 8. Deut. xvi. 19. Heb. *stone of grace.* q Gen. xxiii. 9-11. xliii. 11. 1 Sam. xxv. 35. 2 Sam. xvi. 1-4. Mic. vii. 3. r x. 12. Ps. xxxii. 1. 1 Pet. iv. 8. \* Or, *procureth.* s xvi. 28. + Or, *A reproof aeth more a wise man, than to strike a fool an hundred times.* ix. 8. 9. xiii. 1. xliii. 35. xxvii. 22. xxix. 19. Ps. cxli. 5. Rev. iii. 19.

to men! It is true, that none can in these things command success: disappointment and tardy progress must be expected by those who would do good; but this is a labour which will redound to their own advantage, and be satisfying to their souls, though not successful to the extent of their wishes. And having used proper means, they may leave it with comfort: the lot is then cast; and "the whole disposal thereof is of the Lord."

## NOTES.

CHAP. XVII. V. 1. (Notes, xv. 17, 18.) 'Where were many sacrifices, there were many portions given to the people, on which they feasted.' The original is "sacrifices of strife." Sacrifices offered, to furnish an occasion for strife and debate. (2 Sam. xv. 10-12. 1 Kings i. 8, 9.)

V. 2. Wisdom uniformly tends to advance, and folly to depress men, and this causes a constant fluctuation in human affairs. Indeed, the prudent and faithful servant is more valuable, and will often be more respected, than a profligate son, the scandal of the family; and his services may very properly be recompensed with some portion of the inheritance; or, he may be employed as guardian to the children, with special authority over "the son that causeth shame." In some way or other, however, he will acquire the ascendancy, and be considered more as one of the family, than the degenerate branch of it.

V. 3. Men both prove and refine the precious metals, by the furnace. Thus the Lord, by his providential dispensations, makes an experimental trial of the hearts of rational creatures: he searches out and brings to light what was before concealed; and by manifold experiments he hath shewn, that there is no dependence to be placed on any creature, left to itself. In like manner, he has shewn what desperate wickedness the human heart contains, and of what enormities it is capable when exposed to suitable temptations, and detected the hypocrisy of many who were before unsuspected. By similar means he discovers the remaining evil concealed in the heart of true believers; he evidences the reality and the power of his grace in his servants; he makes them sensible, that they need constant watchfulness and dependence, and have great reason to be humble and thankful; and thus he purifies them from pride and sin, forms them to himself a peculiar people to shew forth his praise, and prepares them for eternal glory. By these manifold trials of the heart, the Lord also discovers, and will discover to all the world, the justice and holiness, mercy, truth, and wisdom, of his final dealings with all his creatures.

V. 4. Flatterers, calumniators, and liars of various descriptions, especially false teachers, are welcome to those that are living in iniquity or hypocrisy: not only because they love their own image in them; but because they soothe their consciences, buoy up their hopes, keep them in countenance, and help them to cover their crimes, and believe their own delusions.

V. 5. (Notes, xiv. 21, 31.) Not only he that oppresseth, but he that mocketh, a poor man, or derides him for his poverty, reproacheth God: he treats his providence and his precepts with contempt, and seems to blame his distinguishing care of the poor. And every one, who rejoices when others fall into calamities, will be condemned, as guilty of detestable envy, malice, selfishness, and presumption.

V. 6. (Notes, xvi. 10, 12, 13.) A man's descendants ought to be his honour and comfort in old age. They should be educated in such a manner, as may warrant a confidence that their pious and prudent conduct will render them such; and it is their duty to consult the credit of their progenitors, as far as it can be made consistent with superior obligations. And parents should act in such a manner, that their children may be respected for their sakes, and have cause to rejoice in their relation to persons of such piety and wisdom. And thus it will be, in proportion as men attend to the dictates of heavenly wisdom.

V. 7. The wisest maxims, and the most pious remarks, when spoken by a man notorious for his vice and folly, lose their energy and grace, and are received with neglect or disdain: but it is still more inconsistent, when princes, or priests, or other eminent persons, who ought to be the guardians of truth and justice, are so base as to impose upon mankind with lying pretences, and to deceive those that rely upon their veracity.

V. 8. 'A gift is so tempting, that it can no more be refused, than a lovely

A. M. 3004.

B. C. 1000.

f xxvii. 21. Ps. xxvi. 2. lxxvi. 10. Is. xlviii. 10. Jer. xvii. 10. Zech. xiii. 9. Mal. iii. 2. 3. 1 Pet. 1. 7. Rev. i. 12. g xxviii. 4. 1 Sam. xxii. 7-11. 1 Kings xlii. 6. &c. 18. xxx. 10. Jer. x. 31. 2 Tim. iv. 5. 4. 1 John iv. 5. Rev. xiii. 3-8. h xiv. 21. 31. Ps. lxx. 9. 1 John iii. 17. i xxiv. 17, 18. Job xxii. 29. Jer. xvii. 16. Ob. 12, 13. Rom. xii. 15. + Heb. *held innocent.* xvi. 5. Marg. k Gen. 1. 23. Job xlii. 16, 17. Ps. exxvii. 3-5. exxviii. 4-6. l xli. 4. m Ex. iii. 14, 15. 1 Kings xi. 12. xv. 4. o xvi. 10-13. xxix. 12. p 23. xlviii. 9. q Gen. xxiii. 9-11. r x. 12. Ps. xxxii. 1. 1 Pet. iv. 8.

t 2 Sam. xv. 12. xvi. 5-9. xlviii. 15, 16. x. 1, 22. 1 Kings ii. 24. 25. 31. 46. Matt. xxi. 41. xxii. 7. Luke xix. 27. u xxviii. 15. 2 Sam. xvii. 8. 2 Kings ii. 24. Hos. xiii. 8. x xxvii. 3. Matt. i. 16. y 1 Sam. xxiv. 17. xxxi. 2, 3. 2 Sam. xxi. 1. &c. Ps. xxxv. 12. xxviii. 1. cix. 4-13. Jer. xxviii. 20, 21. Matt. xxvii. 5. 25. Rom. xii. 17. 1 Thes. ii. v. 15. 1 Pet. iii. 9. z 19. xxi. 21. xxix. 22. Judg. xii. 1-6. 2 Sam. ii. 14. 27. xix. 41. 43. xx. 1. &c. 2 Chr. x. 14-16. xlii. 17. xlvii. 17. &c. xxviii. 6. a xiii. 10. xiv. 29. xv. 1. xvi. 32. xix. 11. xx. 3. xxv. 8. Gen. xlii. 8, 9. Judg. viii. 1-3. Ec. vii. 8, 9. Matt. v. 38-41. Acts vi. 1-5. v. 2. &c. Rom. xii. 18. 2 Tim. ii. 23, 24. Jam. iii. 14-18. b xxiv. 23, 24. Ex. xxiii. 7. 1 Kings xvi. 13. Is. v. 23. Ez. xxii. 27-29. Am. v. 7, 12. vi. 12. Luke xxviii. 18-25. Jam. v. 6. c Is. lv. 8, 9. Rom. iv. 5. d vi. 16. xi. 1. xv. 8. e i. 23, 25. f i. 7, 25. xiv. 8. xlviii. 15. Deut. v. 29. Ps. lxxxii. 11-13. Hos. iv. 11. John iii. 20. Acts xxviii. 26, 27. g xxviii. 24. xix. 7. Ruth i. 16. 1 Sam. xlviii. 3. xix. 2. xx. 17. xxiii. 16. 2 Sam. i. 26. ix. 1. &c. Rsth. iv. 14. John xv. 13, 14. Heb. ii. 11. h vi. 1-5. xi. 15. xx. 16. xxii. 26, 27. + Heb. *heart.*

jewel, by him to whom it is presented: and such is its power, it commonly prevails over all men, despatches all businesses, carries all causes, and, in a word, effects whatsoever a man desires.' (Bp. Patrick.) What a description of the mercenary selfishness of mankind! (Marg. Ref.)

V. 9. 'He that concealeth an offence done to him by his friend, takes the course to preserve love: but he that will be calling every little unkindness into question, and expostulates on every occasion, will be sure to lose his friends.' (Bp. Hall.)—Repeating grievances, and complaining of men's conduct to us among others, seem especially meant. (Notes, Matt. xviii. 15-17.) The word translated *very friends*, signifies a *prince*; and some give the last clause a very different turn. 'He that admonisheth the prince of his fault, maketh him his enemy.' (Notes, xvi. 28.)

V. 10. (Notes, ix. 7-9. xiii. 1. xxvi. 3. xxvii. 22.)

V. 11. Men of a turbulent intractable spirit, (the fool of the preceding verse), are ever seeking to disturb the peace of the community, and to engage in rebellion, or abet insurrections: but they generally come to an untimely end, by the hand of the executioner; and indeed they must be treated with severity. The proverb is equally applicable to the wicked, who rebel against God, and bring upon themselves his awful vengeance.

V. 12. 'He meaneth the wicked in his rage, who hath no fear of God.'—It is less dangerous to meet a fierce she-bear, when enraged by having her young ones taken from her; than to encounter a profligate and unprincipled man, when impetuously urged on by his headstrong passions, and provoked to anger by meeting with resistance or disappointment.

V. 13. (Marg. Ref.) 'The punishment of ingratitude shall not rest in a man's own person, but descend on his posterity, to all generations.' (Bp. Patrick.) This is a fair exposition of the proverb; a solemn warning against this hateful sin: but it admits of an exception, in the case of those who carefully avoid the crimes of their wicked parents or ancestors. (Notes, Ez. xviii.)

V. 14. When the bank, or dam, that confines a large weight of water, is cut, and a small opening made, the current soon forces a wider passage, and a terrible inundation follows from a small beginning. Thus, when any affront is given and anger begins to rise in the heart; if the least vent be given to it, one passionate and provoking word will bring on another: every retort will widen the breach, and increase the violence of resentment; and durable malice or bloody revenge will probably be the effect. It is therefore best to stifle passion, and not to take notice of an offence. For this strengthens the bank, and keeps in the water, without giving it the least passage. 'Therefore, ere the contention be meddled with, leave off.'

V. 15. (Marg. Ref.)

V. 16. The advantages which Providence confers are a *price* put into men's hands, with which to acquire wisdom: such are, a pious education, the instructions and counsels of wise and good men, the preaching of the gospel, and, above all, the written word of God. But of what use is this price to a fool, who has *no heart* to make use of it, who hates to be reformed, who will not read the Bible, or regard the preacher? He hates the light which condemns his wickedness; and will be condemned, because he would not profit by it.—Many explain this of a rich, foolish man. 'Of what use are riches to a fool? He has no heart, by means of them, to get wisdom.'

V. 17. 'A true friend becomes a brother in adversity. He was a friend before; this makes him a brother.' (Bp. Patrick.)—These maxims shew men their duty. No change of outward circumstances should abate our affection for our friends or relatives; we should be constant and persevering in our endeavours to do them good; regard the time of their adversity, as an opportunity of shewing disinterested love; and consider ourselves as born into the world, and preserved in life, on purpose to help them at those trying seasons when the rest of the world forsakes them.

V. 18. Though it is a man's duty to assist his friends, especially in distress; yet he should not rashly engage for them beyond his ability, to the injury of his creditors, and the ruin of himself and family. Indeed, there is great reason to suspect the reality of the friendship of those, who would draw others into unreasonable engagements; especially, when, being present, their own integrity and solvency are questioned. (Notes, vi. 1-5.)



19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy.

22 A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom, to pervert the ways of judgment.

A.M. 3004.

B.C. 1000.

x, 12. Jan. iii. 6-8. n 25. xv. 20. xix. 13. Gen. xxvi. 34, 35. 1 Sam. ii. 32-35. viii. 3. 2 Sam. x. 11. 14-16. o xxiii. 15, 16. 2 Cor. ii. 3. Philimon 10, 20. 3 John 4. p xii. 25. xv. 13, 15. Ec. ix. 7-9. Rom. v. 2-5. q Ps. xxii. 15. xxxiii. 3, 4. cii. 3-5. 2 Cor. ii. 7, vii. 10. r 8. xviii. 16. Ex. xxiii. 8. Deut. xvi. 19. 1 Sam. viii. 3. xii. 3. Is. i. 23. Ez. xxii. 12. Mic. vii. 3. Mark xiv. 11. s xxi. 14.

V. 19. A man, who affects magnificence in his buildings and style of living above his rank and income, goes the way to ruin himself, as certainly as if he intended it: even as a man, who is fond of controversy and contention, acts as if in love with sin and punishment. 'He that loves sin, rejoices in fightings.' (Sept.)

V. 20. (Notes, xv. 13. 15.)

V. 21. 'Great is the care which ought to be taken in the contract of marriage, and in the education of children; for if a son prove vicious and lewd, it will be such an inexpressible grief to his father, that he will take no comfort in any thing he enjoys.' (Bp. Patrick.)

V. 22. (Note, xv. 13.) 'A joyful heart causeth good health; but a sorrowful mind drieth the bone.' (Old Trans.)

V. 23. (Note, 8.) 'No man would willingly be known to be bribed to injustice: but there are too many, who will suffer themselves to be secretly corrupted by presents, to give counsel or judgment contrary to law and equity.' (Bp. Patrick.)

V. 24. The prudent man keeps the maxims of wisdom and the oracles of God continually in view, as the rule and measure of his conduct; and thus his attention is fixed upon his path, and what relates to it. But the foolish man regards every thing more than his own duty and safety; his thoughts are roving about every vanity, even to the ends of the earth: and he acts, as a man would do, who, in a narrow way, full of pits and traps, and bordering on tremendous precipices, should be gazing at distant objects, but entirely heedless how he walked, or where he set his feet.

V. 25. Solomon 'might speak the oftener on this subject, having an example before his eyes of the great weakness of his own son, who, it is not unlikely, was a perpetual grief to him.' (Bp. Patrick.) (Note, x. 1.)

V. 26. It is very criminal for magistrates to punish those who have not offended, and to oppress and persecute their peaceable subjects: but it is also very wrong for subjects to revile their rulers, or excite insurrections against them, when administering justice impartially, merely because their decrees bear hard upon individuals.

V. 27, 28. A wise man will spare his words, if he cannot speak with a prospect of doing good: he will no more be a prodigal, than a miser, in the use of this good treasure. Especially he will be slow to speak when he is offended, or to intermeddle in matters not belonging to him, being "of a cool spirit," as the words may be rendered. This command of the tongue and temper are of so good repute, that even an ignorant man may be accounted wise, at the small expense of holding his tongue, as if he were reflecting and learning, instead of speaking to expose his own folly.

#### PRACTICAL OBSERVATIONS.

V. 1-15. The depravity of human nature is peculiarly discovered, by the very general perversion of divine ordinances into occasions of increasing iniquity. It might have been thought that a house full of peace-offerings, would have been replete with harmony and love; and yet it was frequently full of strife and animosity. The gospel itself has often been preached out of envy and malice; divine truth has been the watchword of acrimony, abuse, and slander; the cause of God has been pleaded with cruelty and persecution; long prayers have been made the cloak of the basest injustice; and the Lord's table approached from gross ambition and avarice, to secure emoluments, or the expenses of lewdness and intemperance; or to obtain power for the purposes of faction and rebellion. But as it would be far happier to feed upon a dry morsel with quietness, than upon the richest dainties with hatred and contention: so, communion with God in secret is preferable, even to public solemnities and the professed communion of the saints, when these prove occasions of strife and contention. If we would keep a clear conscience and a quiet mind, we must shun all incitements to anger: we must suppress the rising emotions of resentment; and reject those hasty suggestions, which to the disordered mind appear pertinent and proper to be spoken, but which prove like the cutting of a bank and the letting out of water, and make way for domestic broils, implacable resentments, confusion, and every evil work. These we cannot avoid without much forbearance and prudence: we must learn to give as little offence as we consistently can in our own conduct: we must suppress our passions, when offended; and conceal, or make every candid and honest apology for, the faults of our friends toward each other. Thus he, "that covereth transgression seeketh love:" for he that repeateth all that he sees and hears, separateth nearest friends and relations, and does immense mischief, in private and public life, in the world, and even in the church. The Christian has nothing to do with the slanders of the day; or the parties, which pride, selfishness, or resentment form in the world, or in the church. He should also avoid those false teachers, who "privily bring in damnable heresies," and who may be known by their fruits, and especially in that they are approved and applauded by ungodly men, and by such professors of religion as are of dubious character. He should not regard the good things, which they mix

24 Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

25 A foolish son is a grief to his father, and bitterness to her that bare him.

26 Also to punish the just is not good, nor to strike princes for equity.

27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

28 Even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

a x. 19. xv. 28. Jam. i. 19. iii. 2. \* Or, a cool spirit. xvi. 32. Ec. ix. 17. Jam. iii. 18. b xv. 2. Job xiii. 5. Ec. v. 3. x. 14.

up with these poisonous ingredients, to render them more palatable; for excellent speech becometh not a fool, and must be used by him for some foolish and wicked purpose; and lying lips are not more detestable in a prince, than in a minister of religion: for as the magistrate, who "justifieth the wicked, or condemneth the just, is an abomination to the Lord;" so is that teacher, who encourageth a wicked man in impenitency, or discourageth the heart of the humble believer, by false doctrine.—The love of money has often warped the minds of judges to favour those who brought them large bribes; and wicked men, who can afford it, are ever ready to part with their beloved treasures, to purchase impunity for their crimes: thus, many called ministers "teach things which they ought not, for filthy lucre's sake;" the rich are often willing to pay well for a quietus to their conscience, and an encouragement to their presumption; and thus they wrap it up, till the day of judgment unfold and discover the infamous business. For, to the scandal of human nature, it is a general rule, (though it admits of exceptions,) that valuable gifts blind men to their interest and duty; and whithersoever they turn, they prosper. The good Lord deliver us from the love of money, which is the root of all evil, and teach us to lay up our treasure in heaven, and to set our affections on things above; for otherwise we can never be steadfast in any part of our duty. When these alluring baits are presented to us, we should remember, that the Lord our God maketh trial of our hearts, whether we will keep his commandments or not. And by various temptations, as well as afflictions, he distinguishes the hypocrite from the true Christian. May "the trial of our faith then prove to praise, and honour, and glory, at the coming of Jesus Christ."—If ingratitude to our fellow-creatures be so base, as to bring a curse on a man and his posterity, how abominable must ingratitude be to our Maker, yea, our Redeemer, the friend of sinners! How great is his forbearance towards us; and what cause have we to be humble, and thankful!—It is of great importance, that we receive instruction and take reproof, especially those of the sacred oracles, in good part. This is a test of our wisdom, and tends to exempt us from numberless sorrows and sufferings. For "a reproof entereth more into a wise man, than an hundred stripes into a fool." This is every one's own concern; for foolish and wicked men are indeed the shame and grief of their parents and relations, and the nuisance of society, being always stirring up strife or rebellion: but they prepare stripes for themselves, if not the rigorous messengers of justice, to arrest them, and lead them to ignominious death; and afterwards they have nothing to expect, but the wrath and vengeance of an offended God. But, a bear bereaved of her young is a faint emblem of the brutal ferocity of exasperated transgressors.—We cannot disdain a poor man, or a slave, without reproaching the Lord, who hath chosen the poor of this world: nay, the Lord of glory for our sakes became a poor man, and had not where to lay his head. Indeed, wisdom and integrity are far more honourable, than riches or noble descent, which only shame their worthless possessors, and render them the scandal of illustrious families: whilst wisdom ennobles and advances the meanest servant, and entitles him to respect and consideration. We should also be very watchful over our own spirits, that we do not fall into the common fault of secretly rejoicing, or openly exulting, over the calamities of other men; lest we should incur the indignation of the Lord.—In fine, we should, in every circumstance and relation of life, endeavour to act in that manner, which may be most creditable and useful to all with whom we are connected; and so to educate our children as may be most likely to render them blessed, and blessings; and this will most effectually tend to our comfort and joy in them.

V. 16-28. It can never be unreasonable to turn our meditations to Him, who is, in the highest and most important sense, a "friend who loveth at all times, and a brother who was born for adversity." His love to us lost sinners induced him to assume our nature, that he might become our brother, friend, and surety. This was the grandest display of the Divine justice, holiness, and abhorrence of iniquity, which any creature ever did, or can, behold. Nay, his becoming surety for us insolvent debtors, when he knew how dear the engagement would cost him, was perfectly consistent with it, and a most glorious display of it. For the Lord's ways and thoughts are above our's, even as the heavens are above the earth. Whenever the distressed sinner applies for salvation to the once crucified but now glorified Redeemer, he communicates to him mercy, and grace, and peace: and he is the constant and condescending friend and brother of every believer, in the lowest scenes of adversity, in the hottest fire of persecution, in the hour of death, and in the day of judgment. And it is his will, that we should be grateful to our earthly benefactors, and forgiving to our enemies; and that we should copy his example of love, in our conduct to afflicted friends and relatives, according as they need our help, and we are able to relieve or comfort them, consistently with other duties; but to avoid all rash and perilous engagements. Thus the sacred Scripture in every thing points out to us the path of safety, prudence, and duty: it is an invaluable price put into our hands, to get wisdom, and learn the way of happiness, both in this world and the next. Yet, alas! many have no heart to this wisdom.



## CHAP. XVIII.

Maxims about seeking wisdom ; avoiding contention ; governing the tongue ; the mischiefs of pride, sloth, &c. ; the righteous, and the rich man's strong tower ; and the trials or comforts arising from relations and friends, 1—24.

**T**HROUGH desire a man, having separated himself, *seeketh and intermeddleth with all wisdom.*

2 A fool hath no delight in understanding, *but that his heart may discover itself.*

3 When the wicked cometh, then cometh also contempt, and with ignominy reproach.

4 The words of a man's mouth *are as deep waters, and the well-spring of wisdom as a flowing brook.*

5 *It is not good to accept the person of the wicked, to overthrow the righteous in judgment.*

6 A fool's lips enter into contention, and his mouth calleth for strokes.

xi. 2. xxii. 10. xxix. 16. i Sam. xx. 30. Neh. iv. 4. Ps. lxxix. 9. 20. cxxiii. 3. 4. Matt. xxvii. 39—44. i Pet. iv. 4. 14. f x. 11. xiii. 14. xvi. 22. xx. 5. Matt. xii. 34. John iv. 14. vii. 33, 39. Col. iii. 16. iv. 6. g xxiv. 23. xxviii. 21. Lev. xix. 15. Deut. i. 16. 17. xix. 19. Job xiii. 7. 8. xxviii. 19. Matt. xxii. 16. h i Kings xxi. 9—14. Is. v. 23. lxx. 14. Mic. vii. 3. i xii. 16. xiii. 10. xiv. 16. xvi. 27, 28. xvii. 14. xx. 3. xxviii. 3. k xiv. 3. xix. 19. xxii. 24, 25. xxv. 24. xxix. 9.

and are thus proved more egregiously and inexcusably foolish. Indeed we might all have been much wiser than we are, if we had duly valued and improved the advantages afforded us. May the Lord give us an understanding heart, that we may lay this heavenly wisdom ever before us, for the direction of our whole conduct : and may He turn away our eyes from beholding vanity, and our imaginations and desires from roving to the ends of the earth, that we may consider and look well to our goings.—If we have trials from the misconduct of our children, we should remember, not only that they derived their evil nature from us, but perhaps also, imbibed some of their prejudices, and were encouraged in giving loose to their passions, through our examples and neglect ; and in that case, we ourselves are in some sense the causes of our own sorrow. We should, however, bear this and every other affliction with humble patience ; and watch against repining and desponding grief, which can only add to our misery, break our spirits, and dry up our bones : and we should cultivate a cheerful frame of mind, which does good as a medicine, to both soul and body. We should also study accurately our duty to all ranks of men ; what becomes every order in society, and in what true excellency consists.—We cannot leave our proper rank in the community, by emulating our superiors, in equipage, buildings, furniture, or attire, without great folly, sin, and mischief : yet on this fatal rock thousands are continually shipwrecked !—As the Lord will call the greatest monarch to account, if he oppress his meanest subject ; so will he not hold those guiltless, that speak evil of dignities, and magnify the errors of their superiors, or invent calumnies against them. A man of wisdom and piety will be sparing of his words, and not waste them to such unworthy purposes : he is of a more excellent, because of a more peaceable, spirit. Indeed, it is an invariable observation that “ he loveth transgression that loveth strife.” And even ignorant and ungodly men may justly be counted so far wise, if they hold their peace, and meddle not with things not belonging to them, and of which they are incompetent judges : but in general they are most noisy and busy, who have the least capacity to say or do any thing to the purpose ; or, “ who are wise to do evil, but to do good have no understanding.”

## NOTES.

CHAP. XVIII. V. 1, 2. Some render the first verse as follows : ‘ A hare-brained man seeks to satisfy his fancy, and intermixeth himself with all things.’ And it is explained of the mischief arising from a self-conceited, innovating, intermeddling spirit in public and private life ; and in affairs both civil and religious. But I find no instance in which the word rendered *separated* has this meaning ; and the contrast between the characters described in the two verses, seems to require a different interpretation. The verse may be thus translated :—“ According to desire, he that is separated seeketh ; and he engages in all concerns.” Whatever a man earnestly desires, he seeks after, and secludes himself from other avocations, that he may not be interrupted in the diligent pursuit of it. Thus it is in all kinds of business or learning ; none excel but those who desire to excel, and who separate themselves that they may have leisure to pursue their favourite object, whether more or less valuable ; and even mischievous designs are formed, matured, and rendered successful in the same manner. The word translated *wisdom*, in our version, in some places seems to have that meaning ; (ii. 7. iii. 21.) In one place it is translated *the thing as it is*. (Job xxvi. 3.) and there it signifies satisfactory knowledge of the subject in debate. And as knowledge is spoken of in the subsequent maxim, it seems to be here intended ; and the meaning conveyed by our translation is preferable.—‘ He that loveth wisdom, will separate himself from all impediments, and give himself wholly to seek it.’—A man has a strong desire to be wise, and this induces him to avoid vain company, diversions, trifling studies, and needless engagements, that he may have leisure and retirement to examine things to the bottom. But trifling and vain men have no delight in knowledge, except to make ostentation of among such as are more ignorant and empty than themselves ; a superficial smattering suffices for this purpose, and the way in which they seek and use their scanty stock discovers the vanity of their hearts, as well as the poverty of their minds, whilst they shew away, to make every body admire them as wits or oracles.

V. 3. When profane and wicked men find admission into places of public trust, societies, seminaries of learning, or company, they soon betray their contempt of every thing good, and treat others with ignominious reproaches ; and

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\* Or, He that separateth himself seeketh according to his desire, and intermeddleth in every business. Ex. xxxiii. 16. Zech. vii. 3. Rom. i. 1. 2 Cor. vi. 17. Jude 19.

a ii. 1—6. Matt. xiii. 12. 44. Mark iv. 11. Eph. v. 15—17.

b xiv. 10. xvii. 14. x. 3. 19. xxiv. 21. xxv. 17. Is. xxvii. 8. Jer. xv. 17. Mark i. 35.

c i. 7. 22. xvii. 16. Ps. i. 1. 2. Matt. xiii. 34. i Cor. viii. 1.

d Num. xxi. 15. 16. Acts viii. 9. 19. i Cor. xiv. 12. Phil. i. 13. 2 Pet. ii. 15—19.

i x. 8. 14. xii. 13. xiii. 3. Ec. x. 11—14. m vi. 2. Judg. xi. 25. i Sam. xiv. 24. &c. Mark vi. 23—28. Acts xxiii. 14, &c.

n xii. 18. xvi. 28. xxvi. 20, 21. Lev. xix. 16. Ps. lxx. 13—15. 3. 4. i. 13—15. Or, whisperer. & Or, like as when men are wounded.

o Heb. chubbers. s x. 4. xiii. 30. 21. xxiv. 30—34. Matt. xxv. 26. Rom. xii. 11. Heb. vi. 12.

p Job xxx. 29. Luke xv. 13, 14. Matt. i. 2.

q Gen. xlvii. 1. vi. 3. xxiv. 5. —7. Is. ix. 6. lvi. 15. Jer. xxiii. 6. Matt. i. 23. Rev. i. 8. r 2 Sam. xxii. 3. 51. Ps. xviii. 1. lxi. 3. 4. xci. 2. xlv. 2. Is. xxvi. 4. s Gen. xxxii. 11. 23. 29. i Sam. xvii. 45—47. xxx. 6. Ps. lvi. 3. 4. || Heb. get aloft. Ps. xci. 14. Hab. iii. 19. t x. 15. xi. 4. Deut. xxxiii. 31. Job xxxi. 24. 25. Ps. xlix. 6—9. lli. 5—7. lxi. 10, 11. Ec. vii. 12. Luke xii. 19, 20, 21. u xi. 2. xvi. 18. xxix. 23. Ez. xli. 49, 60. xxviii. 2. 9. Dan. v. 23. 24. Acts xii. 21—23. x xv. 33. Job xlii. 6. &c. Is. vi. 5. &c. Dan. ix. 20, 23. i Pet. v. 5. y Deut. xiii. 14. 2 Sam. xvi. 4. xix. 24—30. Esth. iii. 10. &c. viii. 5. &c. Job xxx. 16. Dan. vi. 9, 14. John vii. 51. z Heb. returneth a word. z Job i. 20, 21. ii. 7—10. Rom. v. 3—viii. 36—37. 2 Cor. i. 12. xii. 9, 10. Jam. i. 2. i Pet. i. 6. xxviii. 22. Job vi. 4. vii. 14, 15. x. 15—17. Ps. xxxi. 9, 10. xxxii. 3, 4. xxxviii. 2—4. xlii. 10, 11. lv. 3. lxxvii. 2, 3. lxxxviii. 14—16. cix. 22. Mark xiv. 33, 34. 2 Cor. ii. 7.

by their ill behaviour and wrong measures, expose themselves and those connected with them, to ridicule or reproach.

V. 4. The fountain of wisdom in the heart of a pious, well-informed, and experienced man, is like deep waters, ‘ which can never be drawn empty, but ever bring profit.’ This supplies him with inexhaustible resources for useful conversation, prudent counsels, and good instructions. These flow from him with ease, and as it were spontaneously. (like the deep and gentle stream), and do abundance of good, and are totally unlike the shallow current, whose scanty waters and noisy rapid stream, is the known emblem of the unmeaning, vociferous loquacity of a fool. (Note, xv. 22.)

V. 5. To favour the wicked, is always wrong ; but worst of all, when magistrates, from respect of persons, and contrary to justice, decide for the wicked, and against the righteous.

V. 6, 7. The proud, the passionate, and the drunken, with those that give defiance and send challenges, and many others, enter into contention as volunteers ; as do all that meddle in disputes which belong not to them. Men of this description foolishly call on others to chastise their insolence, and they commonly meet with such as answer that call. Many are thus drawn into frays and duels, which end in wounds, bruises, or death ; many incur law-suits and prosecutions ; and still more bring destruction upon their souls.

V. 8. “ The words of the tale-bearer are as flatterings, and they go down into the bowels of the belly.” (Old Trans.) This seems more literal. ‘ A whisperer of false stories makes a great shew of harmlessness, if not of love... when he backbites others ; nay, seems to do it unwillingly...and not without excuses for the persons whom he detracts ; but his words sink deep into the minds of those that hear them.’ (Bp. Patrick.)—and incurably wound the very vitals. They infuse suspicions into those to whom he speaks, which im-bitter their minds against those whom they ought to love, and give rise to contentions that ruin their peace and comfort : and they wound the reputations of those of whom he speaks ; they bereave them of their friends, and lead them into innumerable troubles and temptations. (Note, xi. 13.)

V. 9. Sloth and extravagance are nearly related, they often accompany each other ; but either of them is sufficient to bring any man to ruin.

V. 10, 11. “ The name of JEHOVAH ” denotes his perfections, as revealed in the sacred Scripture, and as harmoniously displayed, through the great Redeemer.—He who, under a consciousness of guilt, and dread of misery or enemies, believing the testimony, and embracing the promises of God, flees to take refuge under the shadow of his wings, by living faith, is “ a righteous man : ” and thenceforth, whenever guilt, or danger of whatever kind, oppresses him ; he immediately runs to the same secure abode ; and not only is preserved, but exalted. The unchangeable mercy, power, wisdom, righteousness, and faithfulness of God, are his security. His refuge is ever near, and will prove impregnable, through life, ‘ in the hour of death, and in the day of judgment ; ’ and the righteous are “ kept by the power of God, through faith, unto salvation.”—But rich men are prone to confide in their wealth, and to deem that their strong city and their high wall, to defend them from dangers and calamities. But it is so only in their own conceit ; for trouble will find entrance into their castle, death will storm and take it, and judgment will sweep it and them into final perdition. (Note, x. 15.)

V. 12. (Note, x. 33. Marg. Ref.)

V. 13. Eagerness of spirit, united with self-conceit, and affectation of appearing more penetrating than others, often betrays men into the practice of interrupting those that are speaking, and answering them before they have finished their discourse ; by which they presume to confute arguments, and contradict conclusions, which they have not heard. This is peculiarly the case with vehement controversialists. But it is a great folly, and will expose the man to deserved shame ; and will, at least, be a considerable abatement from his character, as a man of wisdom, humility, and meekness.—‘ But if it be a shame to a private person, in ordinary discourse, to “ answer a matter before he heareth it : ” much more will it be to a magistrate, if, in matters of justice and judgment, he come to a resolution, before he hath taken full cognizance of them.’ (Bp. Patrick.)

V. 14. ‘ The mind can well bear the infirmity of the body : but when the spirit is wounded, it is a thing most hard to sustain.’—Even natural courage



15 The heart of the prudent getteth knowledge ;  
and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He* <sup>8</sup>*that* is first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The 'lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended <sup>s</sup>is <sup>v</sup>harder to be won <sup>e</sup>than  
a strong city: and *their* contentions *are* like the bars  
of a castle.

x. 21, &c. xiv. 42. 1 Chr. vi. 63. xxiv. 31. Neh. xi. 1. f vi. 19. Gen. iv. 5-  
xxxii. 6-11. xxxvii. 3-5. 11. 18-27. 2 Sam. xiii. 22, 28. 1 Kings ii. 23-25. xii. 1  
Acts xv. 39. g xvi. 32.

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b 1.5. iv. 5. 7. ix.  
9. x. 14. xv. 14.  
xxiii. 23. 1 Kings  
iii. 9. Ps. cxix.  
97—104. Luke  
vii. 8—10. x.  
39. 2 Tim. iii.  
15—17. Jam. i.  
5.  
c xvii. 8. xix. 6.  
xxi. 14. Gen.  
xxvii. 20. xxxviii.  
10. xliii. 11.  
1 Sam. xxv. 27.  
d 13. 2 Sam. xvi.  
1—3. xix. 24—  
27. Acts xxiv.  
5. 6. 12, 13.  
e xvi. 33. Josh.  
xiv. 2. 1 Sam.  
—6. xxvii. 41—45.  
—6. 2 Chr. xli. 17.

h xii. 13, 14. xiii.  
2. xxii. 18. 21.  
xxv. 11, 12.  
i 4—7. x. 20, 21.  
31. xi. 30. Matt.  
xii. 35—37.  
Rom. x. 14, 15.  
2 Cor. ii. 16. xi.  
15 Eph. iv. 29.  
Col. iv. 6. Tit.  
i. 10, 11. Jam.  
iii. 6—9. 2 Pet.  
ii. 18.  
k x. 19. Ec. x. 12  
—14.  
l v. 15, &c. xii. 4.  
xix. 14. xxxi.  
10, &c. Gen.  
xxiv. 67. xxix.  
20, 21, 28. Ec.  
ix. 9. Hos. xii.  
Is. lxvi. 2. Ma.  
p xvii. 17. xxviii.  
xxi. 7. 1 Chr.

20 A <sup>h</sup>man's belly shall be satisfied with the fruit  
of his mouth; *and* with the increase of his lips shall  
he be filled.

21 <sup>1</sup>Death and life *are* in the power of the tongue :  
<sup>k</sup>and they that love it shall eat the fruit thereof.

22 *Whoso findeth a wife findeth a good thing ;*  
and obtaineth favour of the LORD.

23 The <sup>n</sup>poor useth intreaties; but <sup>o</sup>the rich answereth roughly.

24 A man <sup>y</sup>*that hath* friends must shew himself friendly: and <sup>z</sup>*there is a friend that* sticketh closer than a brother.

ix. 9. Hos. xiii. 12. 1 Cor. vii. 2. m iii. 4. viii. 35. n Ruth ii. 7. 1 Sam. ii. 36. 2 Kings i. 1. 2. Is. lxvi. 2. Matt. v. 3. Jam. i. 9—11. o Gen. xlii. 7. 30. Ex. v. 2. 1 Sam. xxv. 10, 11. Jam. ii. 3. p xvi. 17. xxvii. 9. 1 Sam. xix. 4. v. xxx. 26, &c. 2 Sam. ix. 1, &c. xvi. 17. xvi. 27—29. xix. 30—39. xxi. 7. 1 Chr. xii. 38—40. Matt. xxvi. 49, 50. q xxvii. 10. 2 Sam. i. 26. John xv. 14, 15.

and resolution will support a man under manifold pains and calamities, if his mind and conscience be composed: and the inward consolations of the Holy Spirit will enable a believer to bear any tedious affliction or persecution without fainting. But when the conscience is tortured with remorse and terror; when the heart is racked with furious and disappointed passions; when He, that made the soul, causes his sword to approach unto it, or even permits Satan to pour in his horrid temptations; no human fortitude can sustain the misery; even the believer, like Job, will be almost driven to madness and the borders of desperation. Nay, the incarnate Son of God, in circumstances of this kind, cried out, "My soul is exceedingly sorrowful, even unto death." And unbelievers in such a case are often driven into despair, blasphemy, and suicide.

V. 15. (*Note*, 1, 2.) The prudent man, fearing the misery described in the preceding verse, will seek that wisdom and knowledge which may preserve him from it.

V. 16. A man's gift 'getteth liberty to speak, and favour of them that are most in estimation.'— 'It will produce his enlargement, if he be in prison; and bring him into the favour of great men.' (*Bp. Patrick*).— In some cases, it may be allowable to conciliate with presents, when applying for any favour; and perhaps may here be recommended as a prudential measure; but too generally, the present is given to blind the eyes and pervert the judgment. (*Marg. Ref. Note*, xvii. 8.)

V. 17. Self-love imperceptibly leads men to take the best of their own characters and conduct. Without design almost, they adduce and place in a clear light what makes for them, and keep back or throw a shade over what makes against them; and they state inaccurately some circumstances, apparently trivial, yet of consequence; and thus the cause seems just, when one side of it has been pleaded. But when the other party, actuated by the same propensities, comes to search out the matter, and states it in his way, it will appear very different. Thus it often is *without intentional misrepresentation on either side*: but when that is taken into the account, as in most cases it ought to be, it appears evident, that no judgment can be formed, or opinion passed, upon any transaction, till the matter has been heard impartially from both parties. — This maxim is peculiarly important to judges and juries; to caution them against making up their minds, till they have heard the whole evidence on both sides.

V. 18. 'If a controversy cannot otherwise be decided, it is best to cast lots, to know whose the thing shall be.'—When causes could not satisfactorily be decided; when the parties could not be induced to refer themselves to arbiters; or when they were too powerful to be dealt with, it was customary to refer the matter to God, by casting lots attended with solemn prayer. Perhaps this would still be preferable to the perpetuating of discords and law-suits betwixt Christians, or to the embroiling of nations in bloody wars. (*Note*, xvi. 33.)

V. 19. It is evident by facts, that when fierce contentions are excited among brethren or near relations, their resentment becomes more implacable, and the consequences more terrible, than in quarrels amongst strangers. It is more difficult to conciliate their differences, than to take a fortified city, and their stubborn minds resist all endeavours to bend them to a cordial reconciliation, like the iron bars of a castle. The same melancholy observation holds equally true, in the case of civil wars, religious controversies and persecutions, and the dissensions in societies.

V. 20, 21. As a man should be careful what seed he sows, or what fruit-trees he plants, because such will his increase be; so, and much more, careful should men be what words they speak; as they will at length be inwardly filled with the fruit and increase of their habitual conversation. For death and life are in the power of the tongue, and the consequences, good or bad, of men's words upon the interests, peace, or souls of others, will be recompensed to themselves. They who love to speak good things shall eat good fruit; they, who love to speak lies, impiety, or iniquity, shall gather fruit accordingly; and they that love to hear themselves speak, will have cause to repent their loquacity. (*Marg. Ref. and Notes on them.*)

V. 22. A good wife must exclusively be meant, as alone deserving that honourable title.—‘He that is joyful with a virtuous woman in marriage is blessed of the Lord. (Notes, xix. 13, 14).’—‘He that hath married a wife, who is truly an help meet for him, hath met with an excellent blessing; and ought thankfully to acknowledge the singular favour of God, in guiding his mind to make so happy a choice.’ (Bp. Patrick.)—He that has found a prudent and suitable companion is peculiarly favoured. And his success in this most important concern, which so nearly connects with a man’s eternal interests, should not be ascribed to his own discernment, or to chance, but to the kind providence of God. And he, who desires so valuable an acquisition, should observe the directions of Scripture, and beseech God to bestow it on him.

V. 23. The poor are generally led, notwithstanding the pride of the human heart, to use the language of humble intreaty in addressing the rich, even when

they meet with repeated refusals: but the rich are apt to give way to arrogance and harshness, and to answer the humble petitioner with contempt and severity. This observation respecting the effect of men's circumstances on their spirit and conduct, serves to illustrate the nature and value of poverty of spirit: it leads a man to use earnest intreaties with God; and "he, who is rich in mercy," will not continue to answer the humble supplicant roughly. (*Notes, Matt. v. 3. xv 21—28.*)

V. 24. He, that would obtain and preserve valuable friends, must cultivate a friendly disposition, and act in a faithful and beneficent manner : and the friends whom God raises up to a man, and who are attached to him for his piety and integrity, will cleave closer to him in afflictions, than his nearest relations who are not *thus* united. Nay, this friendship shall not be dissolved in death, but shall endure for ever.

## PRACTICAL OBSERVATIONS.

V. 1—13. The most important difference in respect of true wisdom, originates rather from the heart than the understanding. Ungodly men, however ingenious, have no delight in the knowledge of heavenly things; and therefore they can only seek them as much as may serve the purposes of ambition or interest, and consist with the quiet enjoyment of their sins: and they are too much occupied in other pleasures and pursuits, to separate themselves; and to “cry after knowledge, and lift up the voice for understanding; to seek for her as silver and search for her as for hid treasures.” But when the heart loves wisdom, in some measure according to its worth, other objects will be disregarded or subordinated: and did we value it properly, we should all disentangle ourselves more than we do from various employments, studies, and diversions; and redeem time, for reading the Scriptures, meditation and prayer: nor should we suffer trifles and triflers to deprive us of our precious hours, whilst we are so much upon our guard against those that would rob us of our money. When the heart thus becomes a well-spring of wisdom, it soon appears in the conversation; like the flowing brook, that, with a copious and gentle current, fructifies the adjacent country. And whilst comfort and advantage accrue to others, from a man’s wise counsels, pious discourse, or conciliating proposals, his own heart will be refreshed and satisfied. How different this man’s discourse, from that of those, who foolishly suffer their “lips to enter into contention; and their mouths to form a rod for their own correction, or a snare for the destruction of their lives and souls!” But we should not only watch against the contemptuous and reproachful language of the wicked, and the cruel words of detestable tale-bearers; but even against the unseemly manner of such as, for want of a due command of themselves, attempt to answer a matter before they have had patience to hear it, and thus expose themselves to shame for their impertinence. Most of these errors and iniquities spring from pride and self-preference. Aware therefore of the odious nature and dreadful effects of this vice, which God abhors above all others, we should repress its first emotions, and mortify it by every possible means: for we are repeatedly reminded, that “before destruction the heart of a man is haughty, and before honour is humility.” Satan frequently gains advantage against good designs, through the indiscretion, or partiality, by which wicked men obtain admission into societies formed for pious purposes, and authority in conducting their affairs; “for when the wicked cometh, then cometh shame, and with ignominy reproach.” And as it is not good for magistrates to accept the person of the wicked, and to overthrow the righteous in judgment: so it is equally abominable and subversive of all good, when partiality intrudes into the concerns of religion. Yet, alas, how often is this done, through the fascinating influence of wealth, which not only seems to the vain conceit of the possessor as an impregnable fortress; but even to others, as a most important recommendation! But let us remember that “the name of the LORD is” in reality, the Christian’s “strong tower,” which will never fail him that betakes himself to it: whilst public or private calamities, perhaps death, and judgment certainly, will expose the folly of “trusting in uncertain riches, and not in the living God.”—In the common affairs of life, sloth insures indigence, nearly as much as prodigality; and let us never forget, that neglect of Christ, of the means of grace, and of the duties of a man’s station, will as certainly plunge him into destruction, as open impiety and vice.

V. 14—24. A peaceful conscience and a joyful hope enable the true Christian to bear trials and infirmities, and even to meet death, with fortitude and comfort: but “a wounded spirit, who can bear?” And it is remarkable, that more in proportion of the superior people, than of the poor, become their own murderers. But if inward anguish here be so intolerable, what will be “the worm that never dieth,” “the unquenchable fire,” “the blackness of darkness for ever!”—May the Lord give us “the heart of the prudent, that we may seek and find the knowledge of salvation, and wisely hearken to the instructions and invitations of the gracious Redeemer. He is indeed “a friend that sticketh closer than a brother,” he will never, never forsake those, who trust in and love



## CHAP. XIX.

Commendations of wisdom, integrity, kindness, meekness, &c. The fatal effects of baseness, incontinence, wrath, sloth, &c. The punishments awaiting false witnesses, disobedient children, scornors, &c.: with pious and prudential maxims and remarks of a more general nature, 1-29.

**B**ETTER is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

2 Also that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the Lord.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

5 A false witness shall not be unpunished, and he that speaketh lies shall not escape.

xvii. 12, 13. 1 Sam. xiii. 12. xv. 23. xlii. 13, &c. 1 Kings xx. 42, 43. 2 Kings iii. 9, 10. xvi. 9, 10. Acts xiii. 45, 46. f Ps. xxxvii. 1, 7. 1s. viii. 21, 22. Rev. xii. 9-11. g 6, 7, xiv. 20. Luke xv. 18-15. h x. 15. Job vi. 15-23. xii. 13-17. i 9, vi. 19. xxi. 28. Ps. cxx. 3, 4. Dan. vi. 24. \* Heb. held innocent. Deut. v. 11. 1 Kings ii. 9.

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B. C. 1000.

a 22. xii. 26. xv. 16. xvi. 8. xlii. 6. 6. Ps. xxxvii. 16. Matt. xvi. 26. Jam. ii. 5, 6. b 1 Sam. xiv. 17. 25. 1s. lix. 3. Matt. xii. 31-34. c x. 21. Ec. xii. 9. 1s. xxvii. 11. Hos. iv. 6. John xvi. 3. Rom. x. 2. Phil. i. 9. d i. 16. xiv. 29. xxi. 5. xlv. 8. xxviii. 22. Job xxxi. 5. Ec. vii. 9. 1s. xxviii. 16. e Gen. iii. 6. 12. iv. 5-14. Num. xvi. 19-41. f vi. 33. 2 Chr. xvi. 12. g 6, 7, xiv. 20. Deut. xix. 16-21.

k 12. xvi. 15. xlii. 30. Gen. xli. 6. 2 Sam. xix. 19. &c. Job xxix. 24. 25. Ps. xlv. 12. Matt. ii. 11. l xvii. 8. xviii. 16. xxi. 14. Gen. xxxii. 20. xlii. 14. Rom. vi. 22. + Heb. man of gifts. m 4. xiv. 20. Ps. xxxviii. 11. lxxviii. 8. 18. Ec. ix. 15, 16. Jam. ii. 6. n xxi. 13. Luke xviii. 35-40. o xviii. 23. Jam. ii. 15, 16. John iii. 17, 18. p Heb. an heart. xvii. 16. Ez. xxxvi. 26. q ii. 1-9. iii. 18. 21. iv. 4. 6. 21. xlii. 18. Ps. xix. 11. John xvi. 21. r 5. s 1s. ix. 15-17. Jer. xlii. 25-32. xxviii. 15-17. xxix. 31, 32. Ez. xlii. 22. 2 Thes. ii. 8-10. 1 Tim. iv. 1, 2. 2 Pet. ii. 1-3. Rev. xix. 20. xlii. 8. xlii. 15. r xxx. 21, 22. 1 Sam. xxv. 36. Esth. iii. 15. 1s. v. 11. 12. xlii. 12-14. Hos. vii. 3-5. ix. 1. Am. vi. 3-6. Luke xvi. 19. 23. Jam. iv. 9. u 2 Sam. iii. 24, 25. 39. Ec. x. 5-7. 1s. iii. 5. s Or. prudence. x xii. 16. xiv. 29. xv. 18. xvi. 32. xvii. 14. Col. iii. 12. 13. Jam. i. 19. y xx. 3. xxv. 21, 22. Gen. i. 15-21. Matt. v. 44, 45. xviii. 21, 22. Rom. xii. 18-21. Eph. iv. 32. v. 1.

6 Many will intreat the favour of the prince: and every man is a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

know by experience they have "found a good thing, and have obtained favour of the Lord."

## NOTES.

CHAP. XIX. V. 1. A poor man, who fears God, and behaves with integrity towards all men, is, in reality, more honourable, valuable, and happy, than a man destitute of wisdom and grace, who gives a loose to his tongue to speak mischievous things, however high he may be in rank or affluence.

V. 2. Ignorance and inconsideration are equally mischievous: for a mind that knows not what it ought to choose, can never do well; and if a man hastily and unadvisedly pursue an end, (which he reasonably propounds to himself,) and will not take time to deliberate; he must needs commit many errors. (Bp. Patrick.)—This maxim is peculiarly important in religious concerns; ignorance can be the parent only of superstition and enthusiasm, not of true piety; and rash, inconsiderate attempts to propagate the true gospel of Christ, generally prejudice the bulk of mankind the more against it.

V. 3. Men run themselves into difficulties and troubles by their own folly and wickedness; and then they murmur against the appointments of God. Whereas, if they had kept the plain way of duty, and not perversely turned aside into crooked paths, they would have escaped these trials. Thus sinners, instead of seeking salvation by the gospel, complain of the rigour of the law, and make excuses for their crimes and impotence, which, implicitly at least, throws the blame of their guilt and ruin upon God. 'The folly of a man maketh his way sorrowful, and in heart he blameth God.' (Sept.)

V. 4. (Note, xiv. 20.)

V. 5. (Note, xiv. 25. Marg. Ref.)

V. 6. 'A prince never wants suitors for his favour: and every one loves, or pretends to love, him whose liberality is well known.' (Bp. Patrick.) (Note, xvii. 8.)

V. 7. 'All the kindred of a poor man hate his company, as a disgrace and trouble to them; and therefore no wonder if his companions grow strange to him. He urges them with their former protestations or promises of kindness, but finds that signified nothing; and if he earnestly implore their pity, it is to no purpose.' (Bp. Patrick.)

V. 8. He that makes the study of heavenly wisdom his grand object, best consults his own good, and is the only man who can be said to love his own soul, in a rational and prudent manner; and persevering in this pursuit, he shall certainly find happiness. (Note, ii. 1-9.)

V. 9. (5.) 'He that testifies to a lie, to the perverting of justice, if the judge do not find him out, shall be punished by God; and he who whispers slanders, and kindles strife, shall perish by these wicked practices.' (Bp. Patrick.)

V. 10. Prosperity and abundance do not become foolish and wicked men: they behave themselves unseemly in circumstances which increase their insolence and presumption, and enable them to be more extensively mischievous, and in the event render them still more contemptible and miserable. Much less is it fit for men of low extraction and base spirits, to have influence over princes, or to domineer over those to whom eminent places properly belong. This is not uncommonly the folly of a weak prince, who makes some worthless minion his favourite, merely for his external embellishments, flattery, or willing subservience to his pleasures. And thus he gives himself up to be ruled by his own servant, who engrosses all authority, and serves his own selfish purposes, at the expense of both king and people; and treats with insolence the most eminent and respectable persons; till jealousies are excited, parties formed, conspiracies and insurrections resolved on, and the state is thrown into convulsions. 'No man is fit to govern another, who cannot govern himself.' (Note, xxx. 21-23.)

V. 11. 'The understanding of a man renders him slow to anger,' &c.—Wisdom induces a man to suppress resentment, and to keep a strict guard on himself under provocations. A prudent man, even when it is necessary to reprove or expostulate with the offending party, will defer it till he can do it with temper and decency, indeed it is most honourable to pass over a transgression unnoticed; and he attains the highest degree of true glory, who overlooks or forgives the most numerous and gross affronts, and persists the most steadily in endeavouring to overcome evil with good.—Let it not be overlooked, that these proverbs exactly coincide with our Lord's instructions, and those of his apostles; though men in general think that such precepts are peculiar to the New Testament.

V. 12. (Note, xvi. 14, 15. Marg. Ref.) 'The more power a man hath, the harder it is for him to govern his passions.—None find it more difficult than a king, especially in the heat of youth, to bridle his wrath. The young lion, as he is the strongest, so he is the fiercest of all others.' (Bp. Patrick.)

him: and blessed be his name for those Christian friends which he hath given us, and whose constant and faithful love, for his sake, is our chief comfort, next to communion with him, in this unkind world, where brethren are often most strange to us in our distresses. May we be such friends to others, for his sake; and may we shew our love to him by keeping his commandments, and promoting his cause, and not only by gratitude to our benefactors, but by kindness and compassion to the poorest of his people, nay, to the worst of our own enemies.—How different from this kind and gentle spirit, is that rough and disdainful language, which rich and eminent men frequently use towards their inferiors and dependents! if they were poor in spirit, and humble supplicants to the Lord for his mercy and grace, they would soon learn more gentleness and kindness to their indigent fellow-sinners, who use intreaties to them; and without poverty of spirit, they will doubtless perish everlastingly. From the same proud and selfish disposition originate contentions among the mighty, which often cannot be decided but by the blood of ten thousands of better men than themselves: and hence arise the implacable contentions in families and among brethren, which cannot be terminated by any mediation. How careful then should every one be, to shun every occasion of quarrels; and to do every thing, that may cement union and cordiality among brethren! How base are they who sow contention in families! And what fatal effects may be expected from the smallest beginnings of domestic jealousy! All this equally, nay, more emphatically, applies to the occasions and first beginnings of intestine commotions in states. Such sparks of dissension should be watched and quenched, by all who love peace, as if fire had fallen close to a heap of gunpowder. But it is most melancholy to observe that controversies among professed Christians have commonly been conducted with the most indecent acrimony; and that, frequently proportioned to the degree in which they approach to coincidence in opinion: so that, whilst they, who are agreed in all the great fundamentals of religion, dispute with virulence about some abstruse sentiment or frivolous ceremony; infidels, and those whose doctrines subvert Christianity, are often disregarded. And when the members of the same religious fraternity are betrayed into dispute, it commonly proves irreconcilable, and ends in another and so another division, almost in infinitum! In all these facts, not only the pride and folly of man, but the subtlety of Satan, may be discerned: for, love and union are the strength, the ornament, and the very criterion of Christianity: and disunion gives its enemies their most plausible arguments against it.—As a gift maketh room for a man into the presence of the great, and into high offices, which having bought, he often thinks himself authorized to sell, or to render subservient to his own ends: so, regard to a man's wealth often makes room for him into the confidence or company of Christians and ministers, who would not judge very favourably of him if he were a poor man. Thus temporal advantages are caught at; and an influence is admitted, which secretly undermines the credit and peace, and tends to disunion and scandalous contentions.—Indeed the self-flattery of the human heart cannot be traced into all its effects. None of us are entirely free from its influences: we can scarcely ever state facts, in which our own interest or reputation are concerned, without partiality; nor can we know where truth and justice lie, in contested matters, without great candour and impartiality, and patient investigation, which are peculiarly requisite to magistrates, umpires, and peace-makers. It is on this account profitable to hear what our enemies say of us, that by balancing matters betwixt their prejudice and our own partiality, we may form a better judgment of ourselves. By reference to the Lord, however, even without casting lots, we may generally avoid, or speedily extricate ourselves out of, quarrels. He causeth contentions to cease, and parteth between the mighty: and he can take the fortress, or bend the iron bars, of an offended brother's resentment. (Notes, &c. Gen. xxxii. xxxiii.)—We can never too much attend to the repeated admonitions given us, concerning the government of the tongue, and the improvement of that important talent, the gift of speech. Life and death, in every sense, both to ourselves and others, are in the power of the tongue: the beneficial or fatal effects of the tongue are incalculable.—Indeed, we should regard the will of God, and "acknowledge him in all our ways." As he hath sanctified marriage, and pronounced it honourable; the believer, who deems it not good to be alone, should seek to him for direction and blessing, that he may make such a choice as may best conduce to his present comfort and his eternal salvation: he should receive the wife whom he hath taken, as the gift of God, and love her for his sake: and if a man have obtained a pious and prudent companion, he has exceeding cause for gratitude; especially, if he be conscious that he did not seek her in the prescribed manner. The same maxim shews us, with what view young females ought to be educated, and what ought to be their ambition and aim: namely, to be such prudent and pious wives, that their husbands may



12 The 'king's wrath is as the roaring of a lion; but 'his favour is as dew upon the grass.

13 A 'foolish son is the calamity of his father; and 'the contentions of a wife are a continual dropping.

14 House and riches are 'the inheritance of fathers; and a prudent wife is from the LORD.

15 Slothfulness 'casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that 'keepeth the commandment 'keepeth his own soul; but 'he that despiseth his way shall die.

17 He 'that hath pity upon the poor 'lendeth unto the LORD; and 'that which he hath given will he pay him again.

18 'Chasten thy son while there is hope, and let not thy soul spare 'for his crying.

19 A 'man of great wrath shall suffer punishment: for if thou deliver him, yet thou must 'do it again.

20 Hear counsel, and 'receive instruction, that thou mayest 'be wise in the latter end.

21 'There are many devices in a man's heart: but 'the LORD is high, and 'he knoweth all his thoughts.

V. 13. 'Two things make a man exceeding unhappy; a dissolute son and a scolding wife. For the former breaks the heart of his father, to see him like to prove the utter destruction of the family; the other drives a man to undo his family himself, when he is no more able to live at home with her, than to dwell in a rotten and ruinous house, through the roof of which the rain drops perpetually.' (Bp. Patrick.) A wise man would take prudent measures to prevent such calamities; but he would not ruin himself and family, either because of the contentions of his wife, or the uncomfortableness of his house: but rather beg of God to give him meekness and patience to bear what he could not remedy. (Notes, xxvii. 15, 16. Marg. Ref.)

V. 14. (Notes, xii. 4. xviii. 20. xxxi. 10-31.) Splendid houses and large inheritances sometimes descend to men from their parents, without their own care or prudence, and they are often given in providence to very worthless characters. But a prudent wife is the Lord's more immediate and valuable gift to such as he favours, and contributes more to his passing through life comfortably, and at a distance from temptation, than the largest riches with a contentious or wicked woman.—'A prudent and virtuous wife is a special blessing of God's immediate choosing, and must therefore be obtained by our prayers, at the hand of the giver.' (Bp. Hall.)

V. 15. (Notes, 24. vi. 6-11. x. 4. xv. 19.)

V. 16. Without obedience to God, and to men in authority, no prudent care can be taken either of the immortal soul, or of temporal life; and the careless or obstinate transgressor must suffer the penalty of the law.

V. 17. Whatever kindness a man shews to the poor, whether by giving them money, or doing them any service, out of compassion to them, and in believing obedience, will be considered as lent to the Lord; and he will take care that it shall be repaid with large interest, in one way or other, to him or his posterity.

V. 18. 'Chasten thy son, before he hath contracted bad habits, and becomes apparently incorrigible: and do not refrain because of his cries.' Or, Do, not concur in his mischiefs: (by conniving at them,) or in his ruin.

V. 19. Some connect this verse with the preceding: if he, (that is, the child, that ought to have been corrected,) be of great wrath, he must suffer punishment; for if he be delivered at one time, it must be done again and again. Thus, if the parent spare the child when young, he may probably fall into the hands of the magistrate when grown up; perhaps come to an untimely end; or it may prove the ruin of his soul.—A very different meaning, however, has been given to the maxim: 'He whose wrath exceeds all bounds, and makes him severe beyond measure, undoes his child.' (Bp. Patrick.) This is an important hint: but it does not seem the meaning of the verse.

V. 20. (Notes, viii. 30-34. Marg. Ref.)

V. 21. 'Man's device shall not have success, except God govern it, whose purpose is unchangeable.' (Marg. Ref.)

V. 22. If a man desire to serve us, that 'desire is his kindness,' and should be accepted as such, though he have it not in his power to do any thing effectual. Thus, the widow's two mites were honoured, as the expression of her love to the house of God: Mary was commended, when she did what she could to honour Christ; and 'if there be a willing mind, it is accepted according to what a man hath.' (Marg. Ref.) By the same equitable rule, the poor man, who makes no promises, is to be preferred to those rich and powerful persons, who amuse their dependents with assurances of doing great things for them, which they never intend, or take no care, to perform. This is a very common species of lying, but no better for being fashionable in polite circles.

V. 23. Some render this maxim in a far different sense: 'The fear of the LORD tends to life: but the full,' (or self-sufficient prosperous man,) 'shall lie down in it; he shall be visited with evil.' 'He that is swollen with pride,

A. M. 3004.

B. C. 1000.

z xvi. 14, 15. xx. 2. xxviii. 15. Esth. vii. 8. Ec. viii. 4. Dan. ii. 12, 13. iii. 19-23. v. 19. vi. 24. Luke xii. 4, 5. a 2 Sam. xlii. 4. Ps. lxxii. 6. Hos. xiv. 5. b x. i. xv. 20. xvi. 21. 2 Sam. xlii. 4. xix. Ec. ii. 18, 19. c xxi. 9, 10. xxv. 14. Job xiv. 19. d xlii. 2. Deut. xxi. 16. Josh. xi. 23. 2 Cor. xii. 14. e iii. 6. xlviii. 2. xxxi. 10, &c. Gen. xxiv. 7. xxviii. 1-4. f 24. vi. 9, 10. xx. 13. xxiii. 21. xxiv. 33. Is. lvi. 10. Rom. xii. 11, 12. Eph. vi. 14. g x. 4, 5. 2 Thes. iii. 10. h iii. i. lxxix. 18. Ps. ciii. 18. i 1 Cor. vii. 10. m xi. 24, 25. xxviii. 27. Deut. xvi. 17. Heb. vi. 10. n Or, to his destruction, or, to cause him to die. o xxii. 24, 25. xxv. 28. xxix. 22. 1 Sam. xx. 31. xli. 7, &c. xxiv. 17, &c. xxvi. 21, &c. 2 Sam. xvi. 5, 6. q Num. xlii. 10. Deut. viii. 16. xxxii. 29. Ps. xxxvii. 37. Luke xvi. 19-23. r xii. 2. 33. xxxvii. 19, 20. Ec. ii. 26. Ps. xxi. 11. xxxiii. 10, 11. lxxxi. 4. Ec. vii. 29. Is. vii. 6, 7. Dan. xi. 24, 25. Matt. xxvi. 4, 5. xxvii. 63, 64.

s xvi. 9. xxi. 1. Gen. xlv. 4-8. 1. 20. Job xxii. 13. Is. xiv. 24. 26. xlvii. 10. Dan. iv. 35. Acts iv. 27, 28. v. 38, 39. Eph. i. 11. Heb. vi. 17, 18. 1 Pet. ii. 4. Jude 4. t 1 Chr. xxix. 2. 3. 17. 2 Chr. vi. 8. Mark xli. 4. xlv. 6-3. 2 Cor. viii. 2, 3. 12. u 1. Job vi. 15. xlvii. 5. Ps. lxxi. 9. Tit. i. 2. x. 27. xiv. 26. 27. xix. 23. Ps. xli. 9. xxxiii. 18. 19. xxxiv. 9. -11. lxxv. 9. ciii. 17. cxlv. 18. -20. Mal. iii. 16, 17. i. 2. Acts ix. 31. y Ps. xc. 14. xci. 16. Is. lviii. 10. 11. Matt. v. 6. Phil. iv. 11, 12. 1 Tim. iv. 8. vi. 6-9. Heb. xiii. 5, 6. z xii. 21. Rom. viii. 28. 2 Tim. iv. 18. a 15. vi. 9, 10. xii. 27. xv. 19. xxiv. 30-34. xxvi. 13-16. Ps. lxxxi. 11. b xxi. 11. Deut. xlii. 11. c ix. 9, 10. xv. 5. xvi. 10. Rev. iii. 19. d x. i. xvii. 25. xxii. 22-25. xxviii. 24. xxx. 11. 17. Deut. xxi. 18-21. Luke xv. 12-16. 30. e x. 5. xvii. 2. xxii. 22-25. xxviii. 24. xxx. 11. 17. Deut. xxi. 18-21. Luke xv. 12-16. 30. f xiv. 6. Deut. xii. 1-4. 1 Kings xxi. 22-23. Matt. vi. 13. vi. 14. John x. 5. 2 Cor. xi. 13-15. Eph. iv. 14. 1 Tim. iv. 6. vi. 3-5. 2 Pet. ii. 1, 2. 1 John iv. 1. 2 John 10. Rev. ii. 2. s Heb. A witness of Belial. 1 Kings xxi. 10. 13. Acts vi. 11-13. g Ps. x. 5. 11. Is. xxxviii. 14-18. Luke xviii. 2-4. h xv. 14. Job xv. 16. xx. 12, 13. xxxiv. 7. i iii. 34. Is. 12. Is. xxxviii. 22. Acts xiii. 40, 41. 2 Pet. iii. 3-7. k vii. 22. x. 19. xvii. 10. xxvi. 3. Heb. xii. 6.

'nevertheless the counsel of the LORD, that shall stand.

22 The 'desire of a man is his kindness: and a poor man is better than a liar.

23 The 'fear of the LORD tendeth to life: and he that hath it 'shall abundantly be satisfied; 'he shall not be visited with evil.

24 A slothful man 'hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 'Smite a scorner, and the simple will 'beware: and 'reprove one that hath understanding, and he will understand knowledge.

26 He that 'wasteth his father, and chaseth away his mother, is 'a son that causeth shame, and bringeth reproach.

27 'Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28 'An ungodly witness 'scorneth judgment; and 'the mouth of the wicked devoureth iniquity.

29 'Judgments are prepared for scorners, and stripes for the back of fools.

and forgets God, when worldly goods flow in upon him, shall lie down at last in sorrow, and never want something to afflict him.' (Bp. Patrick.)—The original is certainly obscure to us.

V. 24. Habits of indolence so grow upon people, that they have no heart to do the most needful things for themselves; as if a man were so slothful, that he would not take his hand out of his bosom to feed himself, and should prefer the gnawings of hunger to so trivial an exertion!

V. 25. (xxi. 11.) 'The simple and ignorant learn, when they see the wicked punished.'—'Some are so bad that they must be handled with great sharpness, especially such profane men as deride admonition, and grow thereby more furious. But there are those who grow better, even by the example of severity against notorious offenders: and a third sort, who being admonished, are obedient to those who tell them of their faults.' (Melancthon in Bp. Patrick.)—In many cases the sharp rebukes, disgraceful censures, or severe punishments, inflicted on the incorrigible, are very beneficial to such as were in danger of being deluded by their mischievous principles, or seduced to imitate their bad examples; and are the means of rendering them more circumspect and prudent. (Note, ix. 7-9.)

V. 26. The debauched young man, who wastes his father's substance by his extravagance, or turns his aged mother destitute, that he may have the more to spend on his vices, or who drives her from home by his insolence and turbulence, is a scandal to his family, a nuisance to society, and will at length come to contempt and ignominy. Such monsters are there in human form, in every generation.

V. 27. 'Cease, my son, from hearkening to instruction, in order to wander from the words of knowledge.' This is the literal rendering, of which different interpretations have been given.—'My son, hearken not to instruction, but with the desire and intention to grow better by it.' But as a man cannot become wiser and better by hearkening to bad counsel and imbibing corrupt principles, the obvious meaning of our translation is at least implied; and it is of so much importance, that it should not be lightly departed from. 'In order to profit by good instructions, no longer regard such as are of a contrary nature and tendency.' As many turn away 'their ears from the truth, and are turned unto fables;' so they that would hearken to the truth must turn away their ears from lies, especially such as are most plausible and agreeable, and set off with the greatest shew of wit, genius, eloquence, and learning.—'Take heed what you hear;' and 'Take heed how you hear.' (Mark iv. 24. Luke viii. 18.) Insinuating infidels, sceptics, and ungodly men, who endeavour to argue young persons out of their religious scruples, and excite their contempt of their pious parents, or teachers, under the pretence of enlarging their minds, and freeing them from the shackles of prejudice and superstition; with all those ministers of religion, however distinguished, whose instructions are unscriptural, answer the description here given. They administer poison instead of medicine; and their books, sermons, harangues, and conversation should carefully be shunned.—'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'

V. 28. 'A wicked witness, mocks if you tell him of law and justice, or of the judgment of God upon perjured persons.' (Bp. Patrick.) 'The mouth of the wicked' takes pleasure in iniquity, as gluttons and drunkards in delicate meats and drinks.' (Note, xv. 14.)

V. 29. This verse seems connected with the foregoing. 'But terrible punishments shall certainly be inflicted upon those that scoff at religion and conscience; nor shall other wicked men escape, who are such fools as to despise good instructions.' (Bp. Patrick.) (Note, xxvi. 3.)

#### PRACTICAL OBSERVATIONS.

V. 1-14. The wisdom of this world generally contradicts the holy Scriptures; and we need not wonder at this, if we consider, who is the god and



## CHAP. XX.

The evils of intemperance, dishonesty, and many other vices and imprudences. The power of kings, and the good use to be made of it. The benefit of liberation and good counsel. The deceitfulness of men, and the curse attending dishonest gain. The honour of young and old men. The advantage of correction; and man's obligation to trust in God, 1—39.

**W**INE is "a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

xxviii. 7. Hos. iv. 11. vii. 5. Hab. ii. 15, 16. 1 Cor. vi. 10. Gal. v. 21.

A.M. 3004.

B.C. 1000.

a xxiii. 29—35.  
xxxii. 4. Gen.  
ix. 21—23. xix.  
31—36. 1 Sam.  
xxv. 36—38.  
2 Sam. xi. 13.  
xiii. 28. 1 Kings  
xx. 16—21. 1s.  
Eph. v. 18.

b xvi. 14, 15. xix.  
12. Ec. x. 4.  
Hos. x. 10. Am.  
iii. 8.  
c viii. 36. 1 Kings  
ii. 23.  
d xiv. 29. xvi. 32.  
xvii. 14. xix. 11.  
xxv. 8—10. Eph. i. 6—8. iv. 32. v. 1. e xiv. 17. xviii. 6. xxi. 24. 2 Kings xiv. 9, 10. Jam. iii. 14—18. iv. 1.

2 The fear of a king is as the roaring of a lion :  
whose provoketh him to anger 'sinneth against his  
own soul.

3 It is 'an honour for a man to cease from strife :  
'but every fool will be meddling.

prince of this world, and by whose influence ungodly men are swayed. According to the maxims of this world, "wealth procureth many friends;" numbers of mercenary men pay court to the rich and prosperous, and intreat the favour of princes and nobles, whatever be their character, and are their obedient servants for what they can get. Nay, they flatter them, and write panegyrics on their endowments and excellencies, though their folly and wickedness are conspicuous to all the world! This is especially the case, when liberality, exercised from any motive, or by any or no rule, forms a part of the character; for then it is hoped that flattery will be well rewarded; and there are but few exceptions to the general rule, that "every man is a friend to him that giveth gifts," and has good preferences to bestow. Whereas poverty exposes even wise and good men to contempt; "All the brethren of the poor do hate him;" and his relations are pained to see him enter their doors, or claim kindred to them. How much more then do they, who professed friendship to him in his prosperity, go far from him! Thus he is separated from his neighbour, and if he harass his faithless and unkind friends and relations with intreaties and expostulations, it proves to no purpose; for they are still wanting to him; and he may sink under his calamity, or seek refuge in an almshouse or a work-house. But the maxims of divine wisdom declare, that "the poor man, that walketh in his integrity, is better than he who is perverse in his lips, and is a fool;" yea, far better than those dissembling rich men, who despise and desert them. The Son of God hath shewn poverty to be most honourable, by choosing it for his own condition; and "God hath chosen the poor of this world to be rich in faith, and heirs of his kingdom." Let us then take care neither to despise those whom God honours, nor to envy or flatter those whom he abhors. If Providence have allotted to us a low condition, let us learn to be contented: and by cheerfulness, honesty, industry, frugality, and a friendly behaviour to all around us; by shewing decent respect to superiors, without paying court to them; by avoiding every improper way of mending our circumstances; and by an universal conscientiousness, endeavour to shew poverty to be respectable. And it is far more becoming the poor, and more comfortable, to bring up their families by honest labour, and with mean fare; than to place confidence in rich relations, or to intreat the favour of princes, or the friendship of those who give gifts.—Again, whilst the proud and revengeful count it their glory to resent every affront; nay, would be disgraced among those of similar principles, if they would not venture on murder, and, without regard to their most endeared connections, risk their own lives and souls, in seeking satisfaction for the most trivial injury; the word of God teaches us, that it is a proof "of a man's discretion to defer his anger; and his glory to pass over a transgression." And who does not see how much more rational and beneficial this is? How much better it suits the present state of mankind, and conduces to a man's own peace and happiness?—As the knowledge of God, and of his truth and will, are essential to our present and everlasting good; time and labour employed in searching the Scriptures, and in meditation and prayer, is more conducive to our own advantage, than it would be if we could thus gain some powerful earthly friend. This is the true wisdom, which "whosoever getteth, loveth his own soul, and he that keepeth shall find good." Thus, we may avert the wrath of our almighty King, and secure his favour: and then we need not doubt, but that he will protect us, and supply all our wants, as our all-sufficient friend and Father.—But while men neglect both the salvation of God and their own evident duty, they run into distress; and instead of condemning themselves, they charge God foolishly, and quarrel with him, as if he were the author of their sin and misery. They complain of being unfortunate, and of having bad luck and a hard lot; or they throw the blame on relations and friends; and thus in numberless ways, "their hearts fret against the Lord."—They who have inherited, or acquired houses and riches, should take care that they do not trust in them, or on the flattering and fallacious respect that is paid them. They should recollect from whom, and for what purposes, they received them; and consider how much good or harm they may do by their example and influence.—A man's greatest troubles often arise from that quarter whence he expected the greatest comfort. For an ungodly, extravagant, and disobedient son, who brings scandal upon his family, and ruin on himself; or an imprudent, unfaithful, or contentious wife; may render the most prosperous person extremely miserable. When the Lord gives one of his servants a prudent wife, she will add more to his comfort than riches could. But if, without his criminal preference of wealth or external accomplishments to piety, he should find himself mistaken in his choice; he may confidently expect wisdom to enable him to behave properly in such difficult circumstances, for comfort adequate to the affliction, and grace to extract good to his soul from it. But, though the Lord will not forsake his offending servants; yet the consciousness of having brought upon themselves the calamity by sin, will add a poignancy to it. So that the way of duty is in all things the way of peace and safety. Indeed every crooked path, every instance of falsehood and dissimulation, nay, of rashness and harshness, will certainly be awfully punished hereafter, or sharply corrected in this present world. And the more wicked men here live sumptuously and luxuriously; the more they lord it over their inferiors, or equals, or even superiors; (for "slaves have often had rule over princes,") the more dreadful misery and disgrace await them in a future state.

V. 15—29. No man can warrantably trust in the Lord who is slothful in business. "For slothfulness casteth a man into a deep sleep," and he is not aware of the event, till he feels, that hunger is the portion of the idle, both in respect of soul and body. Yet numbers shrink from labour and self-denial, hiding their hands in their bosoms, and not having resolution to bring them

to their mouths, till they are reduced to the most extreme distress; and then they bitterly complain, not only of the unkindness of their friends, but of their hard lot, by which they reflect on the providence of God. But they ought to know, that man is not at all to be depended upon; and that God has not engaged to maintain the lazy and extravagant, even if they seem to be religious. For there is little evidence that a man is really religious, who will not work; or who refuses to submit to Providence, as to his condition in life. How much better for a man to "labour, working with his hands the thing that is good, that he may have to give to him that needeth!" For "he that giveth to the poor, lendeth unto the Lord, and that which he hath given will he pay him again."—But, alas, how few have got faith! And how little faith have the most! Men in general dare credit their neighbours with more pounds, than they dare trust the Lord with pence: else they would deduct more from what they spend or hoard, to put out on this unexceptionable security, and on this highest interest. Thus indeed "wealth would procure many friends," whose prayers would bring down blessings, and abound in every way to their good; and every good man would be a friend to him, who thus gave gifts. But if we have very little in our power, we may buy into these funds, as fast as the richest can do; for "the desire of a man is his kindness;" and the widow's two mites, given from proper motives, will go as far as the large donations of the wealthy.—Indeed, every advantage results from true wisdom. It teaches us to fear the Lord, which tendeth to life, to render a man inwardly satisfied, and secure that he shall not be "visited with evil;" and to trust in God and keep his commandments, and so to keep our own souls; whereas he, that despiseth his way, and cares not by what rule he walks, shall die. Let us then leave it to those ungodly men, who scorn judgment and justice, and make a scoff of the vengeance of God, to devour in luxurious living the wages of iniquity, and to treasure up wrath to themselves: "for judgments are prepared for scorners, and stripes for the back of fools;" and they are often here made examples of, that the simple may beware. Let us "hear counsel, and receive instruction, that we may be wise at our latter end:" for we have all been foolish and disobedient. Let us be glad of reproof, that we may understand knowledge; and study, with propriety, when occasion offers, to check the insolence of scorners, and prevent them from doing mischief; and to give seasonable reproof to men of understanding, that they may be stirred up to do more good. Above all, let us cease to hear those instructions, whether from the pulpit, or the press, or the stage, or in witty and admired publications, or in convivial meetings, which cause men to err from the words of knowledge. For such false witnesses are of all most dangerous: others may, by their lies and perjuries, rob us of our characters, property, or lives, but these aim at the ruin of our souls: other false witnesses perish alone, but when "the blind lead the blind, they both fall into the ditch together." We need not envy their carnal mirth or jollity, seeing the wrath of God abideth upon them; and their insolence and licentiousness in prosperity must appear unseemly in the eyes of all sober men. Should they even be favourites of earthly princes, and lord it over better men than themselves, or persecute the children of God, they will only at length sink deeper in contempt and misery. But we should still recollect our dependence on God for every thing. "There are many devices in a man's heart, but the counsel of the Lord, that shall stand." If he then be for us, who can be against us? Whom then need we fear? Or what more can we desire, but that all our devices may be directed to coincide with his holy will?—When we educate our children properly, and chasten them when young, and whilst there is hope of rendering the stubborn will submissive and patient of contradiction; and when, in obedience to God, we repress our foolish tenderness, and do not spare for their crying; we do our best to render them a comfort to us, and happy in themselves, and to preserve them from manifold perils and miseries in future life.—It is peculiarly important to govern our passions: for if men yield to evil tempers and furious wrath, they may indeed be rescued once and again; but should they persist in their contentious conduct, at length it will bring on them destruction, temporal and eternal. In short, God commands nothing but what is good for us; and forbids nothing but what is injurious: and the instructions of wisdom are, in fact, so many infallible rules of happiness.

## NOTES.

CHAP. XX. V. 1. Strong drink of every kind, when improperly used, throws down the fences of reflection, fear, and shame; excites men to profane mockery of things sacred, to revile the most respectable characters, to ridicule or reproach their best friends, to commit the greatest outrages, to embroil themselves in riots and quarrels, to gratify the basest lusts, or to commit the most rash and ruinous crimes.—"Drunkenness is an enemy to wisdom, even in common things; much more in those of everlasting consequence. ... Let him, whose design it is to be wise and good, take heed of accustoming himself to excess of wine." (Bp. Patrick).—The last clause may be rendered more literally: "He that errs therein, will not be wise." As habitual drunkenness is madness and folly, so occasional and repeated falls into that hateful vice, indicate that a man will never become wise or eminent.

V. 2. "The terror of a king is as the roaring of a young lion; whosoever is angry with him sinneth against his own life."—"The word properly signifies (not to provoke, but) to be angry, which is a kind of madness; for thereby he is provoked to such fury, as is in young lions, who are fiercest of all others." (Bp. Patrick).—Thus nothing so highly provokes the King of heaven, as impiously and virulently quarrelling with his commandments, testimonies, decrees, and dispensations.

V. 3. (Note, xix. 11.) 'It is below a wise man, or one who is truly great, to scold and brawl; or if a quarrel be begun, it is no disparagement to him,



4 The 'sluggard will not plow by reason of the 'cold; 'therefore shall he beg in harvest, and have nothing.

5 'Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6 Most men will 'proclaim every one his own goodness: 'but a faithful man who can find?

7 The 'just man walketh in his integrity; 'his children are blessed after him.

8 'A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who 'can say, I have made my heart clean, I am pure from my sin?

10 'Divers weights, and divers measures, 'both of them are alike 'abomination to the LORD.

11 Even 'a child is known by his doings, whether his work be pure, and whether it be right.

Acts ii. 39. n 26 xvi. 12. xxix. 14. Ps. lxxii. 4. xcii. 9. xcix. 4. ci. 6—3. Is. xxxii. 1. o 1 Kings  
xv. 46. 2 Chr. vi. 36. Job xiv. 4. xv. 14. xxv. 4. Ps. li. 5. Ec. vii. 20. 1 Cor. iv. 4. Jam. iii. 2.  
1 John i. 7—9. 2 Heb. A stone and a stone; an ephah and an ephah. p 23 xi. i. xvi. 11. Lev.  
xix. 35. Deut. xxv. 13—15. Am. viii. 4—7. Mic. vi. 10, 11. q Deut. vii. 25, 26. Rev. xxi. 8.  
r xxi. 8. xxii. 15. Ps. li. 5. lxxiii. 3. Luke i. 15. 66. ii. 46, 47, 51, 52. vi. 43, 44.

but the noblest thing he can do, to withdraw himself from it, and let it rest; but all fools and lewd persons love to thrust themselves into contention, and fancy, when they are engaged in strife, they are bound in honour to maintain it.' (Bp. Patrick.)

V. 4. If a husbandman, from sloth and unmanly fear of the cold, should leave his land uncultivated, he could expect nothing but want, when his neighbours were reaping their harvest: and should he beg of them, they would not be disposed to pity and relieve him. Thus they who, through sloth or impatience of difficulties, neglect favourable opportunities, either in their temporal or eternal concerns, must bear the consequences, perhaps without pity or redress, whilst the diligent are rejoicing in the fruit of their labour and self-denial.

V. 5. Designing and politic men endeavour to conceal their real purposes and intentions, that it may be as water in a deep well; yet men of sagacity and insinuation, often find means to draw the secret from them, or in some way to find them out. Many, likewise, who are capable of giving wise counsel, are so reserved or diffident, that there requires much address to draw any thing from them. But it may be done, as waters may be raised from the deep well by skill and labour, and it will well recompense those who can effect it.

V. 6. Men in general love to be thought very upright, conscientious, and generous; and they are ready to proclaim to others, how much they have done, or intend to do, for their relations, friends, or dependents; but a truly honest man, whose integrity, veracity, and fidelity may safely be depended on, is as rare as such boasters are numerous.

V. 7. "He that walketh in his integrity, is a righteous man; and blessed shall his children be after him."—"He that doeth righteousness is righteous;" he is a genuine son of Abraham, and inherits the blessing of Abraham. He is justified by faith, and shews his faith by his works. (Notes, Jam. ii.)

V. 8. "When righteous judgment is executed, there vice dares not appear."—When wise and just kings take pains to look carefully into judicial transactions, and examine for themselves how justice is administered to the people in general; there fraud and oppression will be prevented, and grievances effectually redressed, as if by their very looks. (Marg. Ref.)

V. 9. Where is the man who has a right to boast, either that he was originally free from sin, or that he is entirely pure at present, or that he hath made his own heart clean? If there be such a one, who and where is he, among the sons of fallen Adam? Men form antisciptural systems, and fall into self flattering delusions, but the omniscience of God knows nothing of such a man among all the inhabitants of the earth. (Marg. Ref.)—"Who can say, and say truly, that he hath not the least evil affection remaining within him, no unruly passion stirring in his soul; or that he is so free from sin that he needs no further purifying?" (Bp. Patrick.)

V. 10. "A stone and a stone; an ephah and an ephah." That is, one set of weights and measures to buy with, and another to sell with; some according to the standard, to produce to the officers appointed to inspect them, or to use when afraid of detection; and others, to be brought from their concealment, when the widow, the orphan, the destitute, and the dependent, who cannot, or dare not seek redress, are to be cheated and oppressed. (23. Note, xi. l. xvi. 11.) "They are unclean before the LORD, even both of them, and they also who do such things." (Septuagint.)—"Such injustice is detestable to Him beyond expression." (Bp. Patrick.)

V. 11. By observing the first actions of a child, or the conduct, contrivances, pursuits, and even diversions of a youth, a judgment may often be formed of what his character will be, when arrived at maturity; and indeed, the propensities of human nature may be learned in the same manner. If children were generally observed to be submissive, sincere, docile, gentle, and loving to each other, averse to all ill and propense to all good, the wickedness of the world might with some plausibility be exclusively ascribed to bad habits, examples, and tuition. Yet even then it would be a mystery, (which men adopting that system ought to explain), how comes it to pass, that bad habits should be so universally contracted, bad examples set, and bad instructions given. But if children are observed to be very early susceptible of violent anger, of envy, and of pride, to be humorous and deceitful, to quarrel and to tell lies, to learn bad words and evil things almost without a teacher, and to be very backward to learn what is good, and prone to rebel with pertinacity against every exertion

M.A. 3004.

B.C. 1009.

f x. 4. xix. 24.  
xxvi. 13—16.  
\* Or, winter.  
g vi. 10, 11. xix.  
15. xxiv. 34.  
Matt. xxv. 3—  
10. 24—28.  
2 Pet. i. 5—11.  
h xviii. 4. 1 Cor.  
ii. 11. Ps. lxxv.  
i xiv. 14. xxvii.  
2. Matt. vi. 12.  
Luke xvi. 11.  
23. xxii. 33.  
2 Cor. xii. 11.  
† Or, bounty.  
k Ps. xii. 1. Ec.  
vi. 28. Jer. v.  
1. Mic. vi. 8.  
Luke xviii. 8.  
John i. 47.  
l xiv. 2. xix. 1. Ps.  
xv. 2. xxvi. 1. 11.  
15. xxviii. 15.  
Luke i. 6. 2 Cor.  
i. 12. Tit. ii. 11.  
12. 3 John 3. 4.  
m xii. 22. Gen.  
xvii. 7. Ps.  
xxxvii. 26. cxli.  
2. Jer. xxxii. 39.  
Is. xxxii. 1. o 1 Kings  
xv. 46. 2 Chr. vi. 36.  
Job xiv. 4. xv. 14.  
xxv. 4. Ps. li. 5. Ec.  
vii. 20. 1 Cor. iv. 4.  
Jam. iii. 2.  
1 John i. 7—9. 2 Heb.  
A stone and a stone; an  
ephah and an ephah. p  
23 xi. i. xvi. 11. Lev.  
xix. 35. Deut. xxv. 13—  
15. Am. viii. 4—7. Mic.  
vi. 10, 11. q Deut. vii.  
25, 26. Rev. xxi. 8.  
r xxi. 8. xxii. 15. Ps. li.  
5. lxxiii. 3. Luke i. 15.  
66. ii. 46, 47, 51, 52. vi.  
43, 44.

s Ec. iv. 11. Ps.  
xciv. 9. cxix. 18.  
Matt. xiii. 13—  
16. Acts xxvi.  
18. Eph. i. 17.  
18.  
t vi. 9—11. x. 4, 5.  
xiii. 4. xix. 15.  
xxiv. 30—34.  
Rom. xii. 11.  
2 Thes. iii. 10.  
u Jon. i. 6. Rom.  
xii. 11. 1 Cor.  
xv. 34. Eph. v.  
14.  
x Ec. i. 10. Hos.  
xii. 7, 8. 1 Thes.  
iv. 6.  
y iii. 15. viii. 11.  
x. 20, 21. xv. 7.  
23. xvi. 21.  
24. xxv. 12. Job  
xxviii. 12—19.  
Ec. xii. 9. Rom.  
x. 14, 15.  
z xii. 15. xxii. 26.  
27. xxvii. 13.  
Ec. xii. 26, 27.  
a ii. 16. v. 3. vii.  
5. 10. xiii. 27.  
§ Heb. lying, or  
falsehood. iv. 17.  
b i. 15. Gen. iii. 6, 7.  
Job xx. 12—20. Ec. xi. 9.  
Heb. xi. 25. c Lam. iii. 15, 16. d xv. 22.  
e xxv. 8. Judg. i. 1. 2. xix. 30. xx. 7, 18, 23, 26—28. 2 Sam. ii. 26, 27. 2 Chr.  
xxiv. 6. f xi. 13. xviii. 8. xxvi. 20—22. Lev. xix. 16. g 3. xxiv. 21.  
|| Or, enticeth. xvi. 29. Rom. xvi. 18.

12 The 'hearing ear, and the seeing eye, the LORD hath made even both of them.

13 'Love not sleep, lest thou come to poverty; 'upon thine eyes, and thou shalt be satisfied with bread.

14 It is naught, 'it is naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: 'but the lips of knowledge are a precious jewel.

16 'Take his garment that is surety for a stranger: and take a pledge of him for 'a strange woman.

17 Bread of 'deceit 'is sweet to a man; but afterwards 'his mouth shall be filled with gravel.

18 Every 'purpose is established by counsel: 'and with good advice make war.

19 He 'that goeth about as a tale-bearer revealeth secrets: therefore 'meddle not with him that 'flattereth with his lips.

of authority; in this case, we must conclude that we are born in sin, and the children of wrath. So that, they who would know what human nature is, previous to habits, examples, and tuition, should watch their children, and enquire, "whether their work be pure, and whether it be right?"—The verse may also mean, that God notices the conduct even of children, and will require an account of them, whether their work be right or not.

V. 12. "There are ears which hear not, and eyes that see not; but if a man have an hearing ear and a seeing eye, he is doubly bound to God, both for his sense, and the improvement of it." (Bp. Hall.)—"As the LORD is the fountain of all good, particularly of those excellent and useful senses, whereby the knowledge of all things is conveyed to us; so the towardly disposition, which we observe in any child, to listen to instruction, and a clear understanding to discern, and a sound judgment to resolve aright, are likewise, above all things, to be peculiarly ascribed to the Divine grace." (Bp. Patrick.)

V. 13. (Notes, 4. iv. 6—9.)

V. 14. Whilst the seller often seeks to impose on the ignorance, credulity, or necessity of his customers, by fraudulently commending or concealing the faults of his goods, or by demanding an unfair price; the buyer vilifies them far beneath his own judgment of their value; especially, if he knows that the owner must sell, he will run him down in the price, and pretend many faults in the commodity: and when by these tricks of trade he has got a good bargain, he will go and boast of it among his neighbours! But is not this to boast that he is an artful knave, who met with a man simple enough to be cheated?—As fraud makes men dispraise that to which they have a mind; so, in the other cases, out of ignorance, or out of partiality or faction, nay, sometimes out of natural disposition, men disparage what is praiseworthy, and commend that which is good for little." (Bp. Patrick.)

V. 15. Gold and precious stones were very common in the days of Solomon, who greatly enriched his people; and wisdom ought to have been equally plentiful under so wise a prince; but an understanding heart, and lips fitted to disperse knowledge, remained still precious, not only for their excellency and utility, but also for their scarceness.

V. 16. Lend that man nothing without good security, who is ready to be bound for the debts of any new acquaintance whose company entertains him; or for bad women with whom he hath formed connections; for he will surely and speedily be ruined. (Note, vi. 1—5.)—"Teach him wit, that he cast himself not rashly into danger."

V. 17. Under the term, "bread of deceit," all things obtained or enjoyed by sin may be comprised. Fraudulent gains and licentious indulgences may for the moment be pleasant; but they will soon become like gravel in the mouth, which cuts the gums, breaks the teeth, and disgusts the palate.

V. 18. Kings, and rulers of every description, should be very careful that they do not rashly or needlessly engage in war. They should advise whether the object in contest be of that importance, to warrant so destructive a manner of decision? And whether the power to be opposed be not too great for them to cope with? If they must go to war, what armies they must raise, and where, and with what funds they may pay them? What alliances they can form? By what plan they may conduct the operations of the war? &c. Till such questions are answered, it is madness to involve a nation in difficulties, from which no human wisdom may be able to extricate itself.—"Establish thy thoughts by counsel, and by counsel make war." (Old Translation.)

V. 19. (Note, xi. 13.) The tale-bearer is commonly a flatterer. Thus he insinuates himself into the favour, and pries into the secrets, of one person or family; and then he goes and tells all he knows, with a malevolent comment, in another family; accompanying his slanders of the absent with flattery of those present, and in both addressing himself to the corruptions of the human heart. Whoever ridicules or reviles the absent, and flatters those present, may safely be deemed a tale-bearer; and in the next company he will act the same part: who then would have any thing to do with so infamous a character?

V. 20. (Marg. Ref.) "The pupils of his eyes shall behold darkness." (Sept.) V. 21. Covetous men sometimes grow rich very rapidly; but they build on a rotten foundation, the fabric must soon fall, and in the mean time its tottering continually alarms them. In short, their prosperity is accompanied by the curse of God, instead of his blessing; as both they and their posterity will learn at the last.



20 Whoso <sup>b</sup>curseth his father or his mother, <sup>h</sup>his <sup>a</sup>lamp shall be put out in obscure darkness.

21 An inheritance *may be* <sup>h</sup>gotten hastily at the beginning; <sup>h</sup>but the end thereof shall not be blessed.

22 Say not thou, <sup>m</sup>I will recompense evil; *but* <sup>n</sup>wait on the LORD, and he shall save thee.

23 Divers <sup>o</sup>weights are an abomination unto the LORD; and <sup>a</sup>a false balance is not good.

24 <sup>h</sup>Man's goings are of the LORD; <sup>h</sup>how can a man then understand his own way?

<sup>m</sup>vii. 13. xxiv. 29. Deut. xxxii. 35. Rom. xii. 17-19. 1 Thes. v. 15. 1 Pet. iii. 9. xxxvii. 34. Is. xl. 31. Lam. iii. 25, 26. 1 Pet. ii. 23. iv. 19. o 10. Ez. xlv. 10. + Heb. balances of deceit. Hos. xii. 7. Am. viii. 5. p Ps. xxxvii. 23. Jer. x. 23. Dan. v. 23. Acts xvii. 28. q xiv. 8. xvi. 9. Ps. xxv. 4. 12. Is. x. 6, 7.

A. M. 3004.

B. C. 1000.

h xxx. 11. 17. Ex. xx. 12. xxi. 17. Lev. xx. 9. Dent. xxvii. 16. Matt. xx. 4. Mark vii. 10-13. i xlii. 9. xlv. 20. Job xviii. 5. 18. Matt. xxii. 13. xxv. 8. Jude 13. \* Or, candle. 27. k xxiii. 4. xxviii. 20. 22. 1 Tim. vi. 9. l xlii. 22. xxviii. 8. Job xxvii. 16. 17. Hab. ii. 6. Zech. v. 4. Mal. ii. 2. n Ps. xxviii. 14. o 10. Ez. xlv. 10. + Heb. balances of deceit. Hos. xii. 7. Am. viii. 5. p Ps. xxxvii. 23. Jer. x. 23. Dan. v. 23. Acts xvii. 28. q xiv. 8. xvi. 9. Ps. xxv. 4. 12. Is. x. 6, 7.

r xviii. 7. Lev. v. 15. xxii. 10-15. xxvii. 30. Mal. iii. 8-10. s Lev. xxvii. 9. 10. 31. Num. xxx. 2. &c. Ec. v. 4-6. Matt. v. 33. t 2 Sam. iv. 9 -12. Ps. ci. 7. 8. u 2 Sam. xii. 31. Is. xxviii. 27. 28. x Gen. ii. 7. Job xxii. 8. Rom. ii. 15. 1 Cor. ii. 11. 2 Cor. iv. 2. -6. 1 John iii. 19-21. y 30. Heb. iv. 12. 13. z xvi. 6. Ps. lxi. 7. ci. 1. a xvi. 12. xxix. 14. Ps. xxi. 7. xxvi. 3. Is. xvi. 5. b Jer. ix. 23. 24. 1 John ii. 14. c xvi. 31. Lev. xix. 32. s Heb. is a purging medicine against evil. d xix. 25. xxii. 15. Is. xxvii. 9. Heb. xii. 10.

25 It is <sup>a</sup>a snare to the man *who* devoureth *that which is* holy; and <sup>a</sup>after vows to make enquiry.

26 A wise king <sup>a</sup>scattereth the wicked, and <sup>b</sup>bringeth the wheel over them.

27 The <sup>a</sup>spirit of man is the <sup>a</sup>candle of the LORD, <sup>a</sup>searching all the inward parts of the belly.

28 <sup>a</sup>Mercy and truth preserve the king: and <sup>a</sup>his throne is upholden by mercy.

29 The <sup>b</sup>glory of young men is their strength: and the beauty of old men is the grey head.

30 The blueness of a wound <sup>a</sup>cleanseth away evil: so *do* <sup>a</sup>stripes the inward parts of the belly.

y 30. Heb. iv. 12. 13. z xvi. 6. Ps. lxi. 7. ci. 1. a xvi. 12. xxix. 14. Ps. xxi. 7. xxvi. 3. Is. xvi. 5. b Jer. ix. 23. 24. 1 John ii. 14. c xvi. 31. Lev. xix. 32. s Heb. is a purging medicine against evil. d xix. 25. xxii. 15. Is. xxvii. 9. Heb. xii. 10.

V. 22. Men are apt to say, 'If I should tamely bear this insult, and should not shew that I have a spirit to defend or avenge myself, I shall be exposed to further and more intolerable injuries, and become a prey to ill-designing men.'—But let no pious man speak thus; let him obey, and wait on, the Lord, and he will save him from all enemies and dangers.—How exactly doth this accord with the precepts of Christ and his apostles, which many erroneously consider as peculiar to the Christian dispensation! (*Marg. Ref.*)

V. 23. (*Note 10.*) 'This is a sin so heinous, and yet so commonly practised, that it is fit to be repeated again, that it is a most wicked thing to cheat another; though it be but in a little matter.' (*Bp. Patrick.*)

V. 24. 'The steps of a mighty man are of the LORD; how then can a man' (a poor feeble man) 'understand his way?'—Ungodly men can proceed no further than God is pleased to permit, and can effect nothing which he cannot render subservient to his grand designs. Pious men derive all their good desires, counsels, inclinations, and strength from him. Their works are in his hands, and their designs will meet with success, and produce effects in a degree unknown to them, but known to him. How then can a man form plans, conduct operations, accomplish designs, or foresee the event, independent of the Lord? In this case he must always be in uncertainty, as to his way, and the end of it; and he will find every thing turn out contrary to his expectation, or beyond his conception; for the LORD turneth the way of the wicked upside down.'

V. 25. Tithes, firstlings, first-fruits, and other things, were by the law holy to the Lord; but many Israelites would be tempted secretly to appropriate a part of them to their own use; and thus they would be caught in a snare, and involved in guilt. In like manner, men would often vow inconsiderately, and then be tempted to make enquiry how to elude the vow, or excuse the infringing of it. This sin likewise exposed them to sharp rebukes, from which they would have been preserved, if they had previously enquired whether they could cheerfully perform their vow; or having vowed, if, depending on God, they had honestly submitted to the present loss.—'A sacrilegious man finds devices to rob God of things that are consecrated to God, and then makes vows, in hopes by them to expiate his sacrilege. (*De Dieu.*) A corruption which never more infested the world, than in this age, in which most men give nothing, but do all they can to take away that which their ancestors have given to the service of God, and the support of his ministers, and schools, or of the poor. By which they are guilty not only of their own destruction, but of the loss of the souls of others.' (*Cartwright.*)—'A man vows in his distress, to give something to God; but having obtained his desire, studies how he may be loosed from his obligations.' (*Bp. Patrick.*)

V. 26. *The wheel, &c.* (*Note 8.*) As the wheel crushed the sheaves, in forcing out the corn; so the impartial administration of justice crushes the wicked, and separates them from among the more virtuous members of society.

V. 27. The rational soul and conscience of man are as a lamp of God within him, which he may continually use in examining the dispositions of his own heart, and the motives of his actions, that he may become acquainted with his own character, form a proper judgment of his past conduct, and learn properly to act for the future. This candle should neither be obscured by ignorance and delusion; nor employed in conceiving, contriving, or apologizing for iniquity. Thus it is indeed extinguished or misemployed by ungodly men: but the grace of God causes the lamp to burn clearly and to better purposes. (*Marg. Ref.*)

V. 28. 'The strongest guards for the preservation of a prince's person, and for the security of his government, are bounty and clemency, joined to justice and faithfulness to his word.' (*Bp. Patrick.*)—Let kings imitate the King of kings, exercising justice, truth, and mercy, "in all wisdom and prudence;" especially let them delight in mercy: and this will establish their thrones, (in the affections of their people, and by the peculiar blessing of God,) more firmly than either mercenary armies, or mercenary courtiers, can do.

V. 29. Young men are distinguished by vigour and courage, and are apt to glory in them, even when made a bad use of; and old men grow infirm and lose their comeliness, so that their grey hairs, an emblem of experience and discretion, are their chief ornament. But when the young spend their vigour to good purpose, it is really an honour to them: and when the old are wise, and devise and direct useful measures for the good of their families, the church, or the community; their grey hairs are really an ornament, and they have an amiableness which far exceeds all the fire and activity of youth.

V. 30. 'The livid colour of a wound is a purification for a wicked man: and stripes, for the inward parts of the belly.'—'Though stripes chiefly affect the body; yet they have likewise an effect upon the inward recesses of the mind, restraining the offender by the fear of punishment.'—'That this is the meaning of the words,' (rendered "the inward parts of the belly") 'appears from that elegant comparison of the conscience or spirit of a man (27) to a light within him, searching out and discovering his inmost thoughts.' (*Grey.*)

—Sharp punishments, by which the offender is scourged, till livid tumours remain, are necessary in many cases, and sometimes effectual, where all other remedies fail.

#### PRACTICAL OBSERVATIONS.

V. 1-16. If it were not notoriously evident, it could scarcely be credited, that men of the most brilliant capacities and accomplishments, as well as the ignorant and rude multitude, should be capable of rendering themselves fools and madmen, merely for the sake of the pleasant flavour, or transient exhilaration, of wine and strong drink! But fallen man, having lost his original happiness in the fruition of God, and not finding the vacancy filled by a moderate use of the creatures, foolishly seeks for satisfaction in intemperance, and proceeds to an excess in animal indulgences, to which none of the brutes can habitually be induced. Excess of wine, however, not only deludes the expectations of its votaries, and yields far more anguish than satisfaction; but it leads to scenes of impiety and iniquity; to outrageous passion, discord, and bloodshed; and to various most perilous and disastrous situations. It is not only a base and worse than beastly vice; but it runs a man directly into the snare of the devil, to be, for the season, blinded and employed at his pleasure. Whosoever then is *once* deceived by this sin, is, in that instance, a fool: what then are they, who for many years together experience its painful and ruinous effects, and yet run themselves continually into the same fatal snare? In every station of society this vice is pernicious: but it is most terrible in those possessed of authority. How tremendous is it, when a monarch, (who is the absolute arbiter of life and death to his subjects, and whose frown terrifieth like the roaring of a lion,) inflames his passions and clouds his judgment by inebriation! In such a case, who can be safe? Whoever provoketh him, sinneth against his own life: but who can be secure against provoking a tyrant intoxicated with pride; with exaltation, and with excess? Yet to such abuses is power liable, as exercised by sinful men! We may then heartily wish, that JEHOVAH, whose infinite wisdom and holiness secure the beneficent use of his authority, may be the only *absolute* sovereign: and that all subordinate rulers may be restricted by prudent limitations; that they may have power to do good, but not evil, to be a terror to evil doers, and to scatter and crush them, but not to terrify or oppress those who do well. Authority, directed by law, and exercised in wisdom, is honourable to them, and beneficial to the community. Thus seated in the throne of judgment, and shewing a decided abhorrence of impiety and iniquity; they detect and frown upon the wicked, drive them from their presence, and exclude them from those important offices, which should be filled with such, as, by their example, influence, and use of their authority, promote piety and righteousness.—No confidence can be placed in ungodly men: they are indeed ready enough to proclaim their own goodness, and to make vast professions of their zeal, and readiness to venture or expend, in the cause of those whom they favour: but a faithful man, who can find? Numbers flatter the very persons whom they ridicule and revile in the next company into which they go! And especially the divers weights and measures, and the false balances, which the Lord seeth and abhorreth; and the innumerable falsehoods and cheating tricks in bargains, which are often gloried in, shew how deceitful and faithless selfish man is. But the Lord our King beholdeth, and is displeased; and whoso provoketh him to anger, sinneth against his own soul. He will scatter and crush the wicked, and drive them from his presence into everlasting punishment. And, though none can say, "I have made my heart clean, I am pure from my sin:" yet every believer is so far made pure by divine grace, that he walks in his integrity, rendering to God and to every man his due, to the best of his ability. And this conscientious adherence to equity proves the best method of rendering his children blessed after him.—Regard to the word of God keeps a man from various other sources of mischief. The pious man will count it his honour to cease from strife, and follow after peace: "but every fool will be meddling to his ruin or vexation." He will labour and endure hardship in this seed-time for eternity, and likewise be diligent in proper measure about his secular business: he will watch against the love of sleep and indulgence; he will fear that poverty which comes through negligence; he will keep far from those ruinous connections, which reduce the spendthrift to beggary; and improve the advantages, and guard against the temptations, of his situation and relations in life.—Wherever we turn our eyes, we discover conclusive proofs of human depravity. Even in accurately considering our children, while we may discern a vast difference in their tempers, endowments, and pursuits; we cannot but also lament the tendency to evil, in various directions, which every one of them manifests. But "every good and every perfect gift is from above:" and as the Lord gave them, as well as us, their senses and faculties, we should pray without ceasing, that he would bestow on them that special grace, by which they will be inclined and enabled to use his other gifts in a proper manner. Our thankful praises also are his due, if he hath, either in our own case or theirs, opened the eye, the ear, the understanding, and the heart, to the perception of his glory, in the person



## CHAP. XXI.

The evil of pride, hypocrisy, injustice, sloth, voluptuousness, falsehood, and cruelty to the poor: commendations of diligence, prudence, equity, and mercy: and the misery of domestic contention, 2-29. All hearts in the Lord's hands, and all events at his disposal, 1, 30, 31.

**T**he king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.

3 To do justice and judgment is more acceptable to the LORD than sacrifice.

4 \*An 'high look, and a proud heart, and the plowing of the wicked, is sin.

5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

Hos. vi. 6. Mic. vi. 6-8. Mark xlii. 33. \* Heb. Haughtiness of eyes. f vi. 17. viii. 13. xx. 13. Ps. x. 4. Is. ii. 11. 17. iii. 16. Luke xviii. 14. 1 Pet. v. 5. g 27. xv. 8. Rom. xiv. 23. f Or, light. h x. 4. xiii. 4. xxvii. 23-27. Eph. iv. 28. 1 Thes. iv. 11, 12. i xiv. 29. x. 21. xxviii. 22.

and salvation of Christ. We should desire for them, (as well as ourselves,) the lips of knowledge, far more than gold and a multitude of jewels: that they may both be enabled "from the good treasure in their own hearts to bring forth good things," for the benefit of all around them; and also understanding and address to draw forth from the hearts of other men, that useful instruction, which diffidence and timidity would have concealed. Finally, he who would know mankind, and discern the characters and purposes of those with whom he has to do, must first study his own heart: for self-knowledge, experience, and acquaintance with the word of God, confer the deepest discernment in this respect, and is the most capable of improvement to valuable purposes.

V. 17-30. The true interest of princes, is the same as that of their subjects: for wisdom, justice, truth, and mercy, securely uphold their thrones; whilst the tyrant continually feels that his totters under him. The regular and impartial administration of justice, a strict adherence to every engagement, and a delight in acts of clemency and mercy, as far as can consist with the vigour of good government, procure a monarch the love of his people; which is a surer protection than ten thousands of mercenary guards; who, by hope of better pay, may be induced to murder those whom they were hired to protect. The evasion, and equivocation, which men use with their consciences, respecting that part of their substance, which by precept, or by vow, belongs to the Lord or to the poor, but which is otherwise consumed; and the great ingenuity and care with which they find excuses for the neglect of their evident duty; shew the deceitfulness and desperate wickedness of the human heart. It is thus, that they who will be rich fall into temptations and snares, and into divers foolish and hurtful lusts, which drown them in destruction and perdition. Such bread of deceit may be sweet to a man, and he may be greatly pleased with his unlawful gain or forbidden indulgences: but afterwards his mouth will be filled with gravel, and the anguish of his punishment will far exceed his momentary satisfaction. Thus estates are often gotten in a very rapid manner; and the successful cheat or plunderer thinks himself, and is thought by the foolish, very fortunate. But a wise man sees that a secret curse entwines round such prosperity, and will never permit either the owner or his family, to enjoy it with durable comfort.—Scriptural meekness, instead of exposing a man to insults, puts him under the protection of the Almighty. Pride and resentment indeed dispose men to say, "I will recompense evil:" and every fool will engage in quarrels, to his own vexation or destruction. But the pious Christian conquers his passions, and avoids or ceases from strife, and when injured or endangered, he waits upon the Lord, and spreads his case before him, and is preserved.—When the conscience, that candle of the Lord, is enlightened according to the sacred word; a man by it daily searches the inward recesses of his imagination and affections, and is employed in regulating his whole temper and conduct according to it. Thus he learns that his goings are of the Lord, and that his way leadeth to eternal life. At the same time he is taught to shun both flatterers and slanderers; and those who revile, insult, and curse their parents, whom they are bound by every obligation to love, honour, and comfort to the utmost of their power. Nothing but misery and ruin can await such monsters in human form; and if severe afflictions and distresses do not bring them to deep repentance; their lamp will shortly be put out in obscure darkness.—But when the active vigour of youth is employed to useful purposes, it is indeed beautiful and honourable: and if pious and prudent young persons live to be old, they may hope, when no longer able to endure bodily labour, to become capable of advising and encouraging others, in the most important undertakings; and then their grey hairs will be more ornamental, than even their youthful comeliness and agility were. For every purpose is established by counsel, and even war is rendered successful by good advice, even more than by valour. But it must be said to great numbers, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." They are still in love with the sleep of sin, and shut their eyes on the brink of ruin: nay, they are making war against God, by their impiety, and reproaches and persecutions of his people: and what can be expected in so ill-advised a contest? But let us make war against the world, sin, and Satan; let us do it with good advice, counting our cost, and forming an alliance with the Lord, whose power alone can render us victorious: let us enlist under the Captain of the Lord's host, and put on his whole armour; let us implicitly obey his orders and follow his steps: let us neither make peace or truce with our foes, nor give them any quarter: if we be wounded, or baffled in any conflict, let us apply for help to the Lord, and renew the battle with increased watchfulness and vigour: and let us still wait on him, and he will save us, and at length make us more than conquerors, and give us the crown of glory.

A. M. 3004.

B. C. 1000.

a xvi. 1, 9. xx. 24. Ezra vii. 27. 28. Neh. i. 11. ii. 4. Ps. cv. 25. civ. 46. Dan. iv. 23. Acts vii. 10. b Ps. lxxvi. 15. xciii. 4. cxiv. 3. 5. Is. xlii. 19. xlv. 27. Rev. xvi. 4. 12. c xvi. 2. 25. xx. 6. xxx. 12. Ps. xxxvi. 2. Luke xviii. 11, 12. Gal. vi. 3. Jam. i. 22. d xlv. 12. 1 Sam. xvi. 7. Jer. xvi. 10. John ii. 24. 26. Rev. ii. 23. e xv. 8. 1 Sam. xv. 22. Ps. i. 3. Is. i. 11. &c. Jer. vii. 21-23. f vi. 17. viii. 13. xx. 13. Ps. x. 4. Is. ii. 11. 17. iii. 16. Luke xviii. 14. 1 Pet. v. 5. g 27. xv. 8. Rom. xiv. 23. f Or, light. h x. 4. xiii. 4. xxvii. 23-27. Eph. iv. 28. 1 Thes. iv. 11, 12. i xiv. 29. x. 21. xxviii. 22.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man is froward and strange: but as for the pure, his work is right.

9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 Job xiv. 14-16. Ps. xv. 2, 3. Ec. vii. 29. ix. 3. 1 Cor. iii. 3. Eph. ii. 2, 3. Tit. iii. 3. p xv. 26. xxx. 12. Dan. xii. 10. Mat. v. 8. xii. 33. Acts xv. 9. Tit. i. 15. ii. 14. iii. 5. 1 Pet. i. 22, 23. 1 John ii. 29. iii. 3. q 19. xii. 4. xix. 13. xx. 24. xxvii. 15, 16. s Heb. Woman of contentions in an house of society, xv. 17. xvii. 1. r ii. 23. xii. 12. Ps. xxxvi. 4. iii. 2, 3. Mark vii. 21, 22. 1 Cor. x. 6. Jam. iv. 1-5. 1 John ii. 16. || Heb. is not favoured. s 13. 1 Sam. xxv. 8-11. Ps. cxli. 5, 9. Is. xxxii. 6-8. Mic. iii. 2, 3. Jam. ii. 13. v. 4-6. t xix. 25. Num. xvi. 34. Deut. xiii. 11. xxi. 21. Ps. lxxv. 7-9. Acts v. 5, 11-14. 1 Cor. x. 6-11. Heb. ii. 1-3. x. 28, 29. Rev. xi. 13. u i. 5. ix. 8. xv. 14. xviii. 1. 15.

## NOTES.

CHAP. XXI. V. 1. The Lord formed, and regulates, the courses of rivers as he pleases: yet the water runs according to its own nature, without any force put upon it. Thus he influences the thoughts and determinations of the human mind, to suit his own wisdom and holy purposes, without interfering with the exercise of our natural powers, as rational and accountable agents; and the hearts of the mightiest or most absolute monarchs are as much under his control, as that of the meanest person. 'Their wills are subject to the great Lord of all, who diverts them as easily from what they intend, or inclines them to that which they resolve against, as the gardener draws the water through the trenches he cuts, to water what part of the ground he thinks good.' (Bp. Patrick.)

V. 2. (Note, xvi. 2.)—'For the weightiness, I suppose, of the matter, and the proneness of men to flatter themselves, and not to judge sincerely of their own actions; this is here again repeated.' (Bp. Patrick.)

V. 3. (Marg. Ref.)

V. 4. "A haughty look, and a proud heart, which is the light of the wicked," (that is, the thing whereby he is guided,) "is sin." (Old Trans.)—The word rendered plowing more frequently signifies a lamp, or light; and it is difficult to determine in which sense it is here used.—'A lofty look and a proud heart generally go together; (that is, the countenance shews the disposition of the mind.)' "The lamp of the wicked is sin." "The lamp signifies that which men make the rule or guide of their actions. In this sense the law of the Lord is the lamp of the righteous: but the lamp of the wicked is sin." (Grey.)—'The sentence may be inverted in this manner, "Sin is the pride, the ambition, the glory, and joy, (or the business,) of wicked men." That upon which they value themselves, and for which they think themselves brave fellows, is, that they dare do wickedly.' (Bp. Patrick.)—But our translation of this clause admits of an important meaning. The ungodly man does not perform a single action, because it is the will of God, out of submission to his authority, or from a desire to glorify him; and therefore even the plowing of his ground, in order to grow rich, and to have what he may spend upon his lusts, is sinful as to its motive and object, and the spirit in which he does it.

V. 5. They who are steadily diligent, employ foresight and contrivance, as well as labour, in order to provide for what they may want hereafter; and generally are prosperous. But if a man use some industry, yet do not consider how to conduct his affairs, but goes about his work hastily, or engages in rash projects, or undertakes more than he is capable of managing, as unduly eager after the world, and in haste to be rich; he acts, as if his thoughts were employed in devising how to reduce himself to poverty.

V. 6. Schemes of growing rich, speedily and easily, by fraud and imposition in trade, or by lies, perjuries, or flattery, are learned by wicked men from each other, and are handed about as great mysteries and valuable discoveries. But they are vain and foolish projects; wealth thus gotten is vanity and vexation; and they who get it, act as if intentionally seeking for death and perdition.

V. 7. Destroy; or terrify. 'He meaneth this chiefly of judges and princes, which leave that vocation unto which God hath called them, and powl;' (or exact from,) 'their subjects, to maintain their lusts.' (Notes, Is. i. 23. Jer. v. 28-30.)

V. 8. The various paths of ungodliness and iniquity, into which men turn aside, are so many proofs of the frowardness and rebellion of the human heart; and of the blindness and folly of the human understanding, which are strange and surprising. But the few, who by divine grace are true in heart, will shew it, by their works being right, i. e., according to the straight rule of God's word.—The words are also capable of this meaning: 'As a man is, so are his works: a man of tricks will act strangely, (quite different from all that whereby we ought to govern ourselves;) but an honest man you may know where to have; for he acts conformable to the laws of righteousness.' (Bp. Patrick.) The honest man, in this paraphrase, must mean a truly pious person, as distinguished from all ungodly men: and thus the interpretation comes nearly to the same thing.

V. 9. (Note, xix. 13.) The most solitary, inconvenient, and exposed dwelling, is preferable to a large and commodious house, and a great family, where the comforts of social life are imbittered by contention; especially the contention of a passionate and clamorous wife. Such maxims are especially intended to caution men, in respect of the choice they make in this important matter; and not for lucre of money, or other worldly motives, to risk such a calamity as no wealth can counterbalance.



12 The righteous *man* <sup>wisely</sup> considereth the house of the wicked: *but* God <sup>overthroweth</sup> the wicked for *their* wickedness.

13 Whoso <sup>stoppe</sup>th his ears <sup>at</sup> the cry of the poor, he also shall <sup>cry</sup> himself, but shall not be heard.

14 A <sup>gift</sup> <sup>in</sup> secret pacifieth anger, and a reward in the bosom strong wrath.

15 *It is* <sup>joy</sup> to the just to do judgment: *but* <sup>destruction</sup> *shall be* to the workers of iniquity.

16 The man, that <sup>wandereth</sup> out of the way of understanding shall <sup>remain</sup> in the congregation of the dead.

17 He that <sup>loveth</sup> <sup>pleasure</sup> *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The <sup>wicked</sup> *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* <sup>better</sup> to dwell in the <sup>wilderness</sup>, than with a contentious and an angry woman.

20 *There is* <sup>treasure</sup> to be desired and <sup>oil</sup> in the dwelling of the wise; <sup>but</sup> a foolish man spendeth it up.

John iv. 34. Rom. vii. 22. f 12. x. 29. Matt. vii. 23. xiii. 41, 42. Luke xiii. 27, 28. Zeph. i. 6. John iii. 19, 20. Heb. vi. 4-6. x. 26, 27, 38. 2 Pet. ii. 21, 22. 1 John ii. 1. vii. 26, 27. ix. 18. Eph. ii. 1. Jude 12. i 20. v. 10, 11. xiii. 21. Luke xv. 13-16. v. 1 Tim. v. 6. 2 Tim. iii. 4. \* Heb. sport. k xi. 8. Is. xliii. 3, 4. lii. 4, 5. lv. 8, 9. 1 Pet. iii. 18. 1. 9. Ps. lv. 6, 7. cxv. 3, 6. Jer. ix. 2. + Heb. land of the desert. m x. 22. xv. 6. Ps. xlii. 8. Ec. v. 19. vii. 11. x. 19. Matt. vi. 19, 20. n Ps. xlii. 8. Jer. xlii. 8. Matt. xxv. 3, 4. o Matt. x. 22. Luke xv. 14. xvi. 1. 19-25.

V. 10. The selfish desires of a wicked man's heart necessarily lead to baseness in his conduct. He is intent upon gratifying his avarice, ambition, lust, or revenge; and the reputation, interest, peace, connections, nay, the life or soul, of his neighbour, seem to him but secondary considerations; he is therefore ready to seduce, defraud, libel, oppress, or even rob and murder, when he can do it with impunity, and render it subservient to his purposes. No one can be safe who stands in his way: for he loves his lusts better than either friend or brother; so that none must expect to find favour in his eyes, when they interfere with his vile pursuits.

V. 11. (Note, xix. 25.) This verse may mean, that *the simple*, (or such as are incautious, inexperienced, and liable to be deluded by profane scoffers, and not avowed and hardened in vice and impiety,) will not only be taught wisdom by the punishment of the wicked, but also by observing how wise men profit by instruction.—'When the scorner is punished, the simple is made wise: and when the wise is instructed, he' (the simple,) 'receiveth knowledge.' He profits by the example of the scorner's punishment, and by that of the wise man's teachableness,—or prosperity, for so the word may signify.

V. 12. Some explain this verse to mean, that righteous magistrates carefully search the houses of wicked men, to detect their crimes, that they may punish them. As we read it, the meaning is, that the righteous make a proper estimate of the prosperity of ungodly men, knowing that God will speedily overthrow them for their wickedness.

V. 13. They who oppress the poor, by beating down their wages till they cannot earn the necessities of life, and then refuse to hear their complaints: and they who will not relieve, according to their ability, those who cry unto them in distress; and such magistrates as neglect to do the poor justice against their rich oppressors, "evidently stop their ears at the cry of the poor." The number of beggars in our streets, many of whom are poor through idleness and drunkenness, or mere impostors in their apparent distress, and who spend all they can extort by pathetic cries, upon their vicious indulgences; render an *apparent stopping of the ears at the cry of the poor*, absolutely unavoidable. Certainly they who are known to be honest and industrious, and in real distress, have by far a preferable claim to assistance: few are able to contribute to both classes, and doubtless discretion should direct the exercise of charity; for every shilling a man can spare is so much committed to him, to be made the best use of that he can.—But he, who selfishly and unfeelingly disregards the sufferings of the poor, in general, without contributing his portion to relieve them, may now mock God with hypocritical prayers, but he will not be heard; and he may at length cry for a drop of water to cool his tongue, and not obtain even that small alleviation of his misery: "For he shall have judgment without mercy, who hath shewed no mercy." (Marg. Ref.)

V. 14. (Note, xvii. 8. xviii. 16. xix. 6.) Presents, conferred to induce men to deviate from impartial justice and sincerity, must always be abominable: but a gift made to one, who hath taken offence and is greatly exasperated, may be a proper, and an effectual, means of subduing his resentment and preventing discord; as it may appear a testimony of respect, and dispose him to conclude that the offence was not intended, or that the giver is sensible of his fault. But when it must be the gift of something which is known to be acceptable, and it must be presented with prudence and secrecy, as conceding the superiority, and not as making an ostentation of generosity.

V. 15. The righteous delight in justice and equity; good magistrates take pleasure in the conscientious discharge of their important duties; and good members of the community rejoice when justice is impartially executed: but the workers of iniquity are alarmed at such proceedings, as tend to the destruction which awaits their evil deeds.

V. 16. 'He that will not live by those wise laws, which God hath prescribed him, but follows the conduct of his own foolish lusts and passions, shall be

A. M. 3004.

B. C. 1000.

x Job v. 3. viii. 15. xviii. 14-21. xxi. 28-30. xxviii. 13-23. 1's. xxxvii. 35, 36. lii. 5. cvii. 43. Hos. xiv. 9. Hab. ii. 9-12.

y xi. 3-5. xiii. 6. xiv. 32. Gen. xix. 29. Am. iv. 11. 1 Cor. x. 5. 2 Pet. ii. 4-9. z Ps. lvi. 4. Zech. vii. 11. Acts. xv. 27. xxviii. 27. Deut. xv. 7-11. Neh. v. 1-5, 13. Is. i. 15-17. lviii. 6-9. Jer. xxiv. 16, 17. Zech. vii. 9-13. Matt. vi. 14. vii. 2. xviii. 30-35. Jam. ii. 13-16.

b 1. 28. Luke xiii. 25. c xvii. 8. 23. c xviii. 16. xix. 6. Gen. xxiii. 20. xliii. 11. 1 Sam. xxv. 35.

d Matt. vi. 3, 4. e Job xxi. 12. f Ps. xl. 8. cxii. 1. xix. 16. 92. Ec. iii. 12. Is. lxiv. 5. g Ps. xxi. 12. h i. 19. j ii. 19. k x. 24, 25. l Pet. iii. 18. m x. 22. xv. 6. Ps. xlii. 8. o Matt. x. 22.

p xv. 9. Is. lv. 1. Hos. vi. 3. Matt. v. 6. Rom. xiv. 19. Phil. ii. 12. 1 Thes. v. 15. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. xii. 14.

q xxii. 4. Rom. ii. 7-10. 1 Cor. xv. 58. 2 Tim. iv. 7, 8. 1 Pet. i. 7. r 2 Sam. xx. 16. &c. Ec. vii. 19. ix. 13-18. s x. 19. xii. 13. xiii. 3. xvii. 27, 28. xviii. 21. Jam. i. 26. iii. 2, &c.

t vi. 17. xvi. 18. xviii. 12. xix. 29. Esth. iii. 34. 6. Ec. vii. 8, 9. Matt. ii. 16.

u Heb. wrath of ps. vi. 11. xii. 24. 27. xiii. 4. xv. 19. xix. 24. xx. 4. xii. 13. xxii. 20-24. xxvii. 16. Matt. xxv. 26.

x Acts xx. 33-35. 1 Thes. ii. 6-9.

y Ps. xxxvii. 26. cxli. 9. Luke vi. 30-36. Acts xx. 35. 2 Cor. x. 1-3.

z x. 8. xxviii. 9. 1 Sam. xiii. 12, 13. xv. 21-23. Ps. l. 9. Is. i. 11, 16. lxvi. 3. Jer. vi. 20. vii. 11, 12. Am. v. 21, 22. \* Heb. in wickedness. Matt. xxiii. 14. a vi. 19. xix. 5, 9. xxv. 18. Ex. xxiii. 1. Deut. xxi. 16-18. + Heb. witness of lies. b xii. 19. Acts xii. 15. 2 Cor. i. 17-20. iv. 13. Tit. iii. 8. c xviii. 14. xxi. 1. Jer. iii. 2, 3. v. 3. viii. 12. xlv. 17. d xi. 5. 1 Thes. iii. 11. + Or, consider. e x. 21. Is. vii. 5-7. xii. 9, 10. xlv. 10, 11. Jon. i. 14. Acts iv. 27, 28. v. 39. 1 Pet. ii. 8. f Ps. xx. 7. xxxiii. 17, 18. xlviii. 10. Ec. xi. 11. g Ps. lxxiii. 8. cxliv. 10. s Or, victory.

21 He <sup>that</sup> followeth after righteousness and mercy, <sup>findeth</sup> life, righteousness, and honour.

22 A <sup>wise</sup> *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso <sup>keepeth</sup> his mouth and his tongue, keepeth his soul from troubles.

24 Proud and <sup>haughty</sup> scorner *is* his name, who dealeth in <sup>proud</sup> wrath.

25 The <sup>desire</sup> of the slothful killeth him; for his hands refuse to labour.

26 He <sup>coveteth</sup> greedily all the day long: *but* <sup>the</sup> <sup>righteous</sup> giveth and spareth not.

27 The <sup>sacrifice</sup> of the wicked *is* abomination: how much more, *when* he bringeth it <sup>with</sup> a wicked mind!

28 <sup>A</sup> <sup>false</sup> witness shall perish; *but* <sup>the</sup> man that heareth speaketh constantly.

29 A wicked man <sup>hardeneth</sup> his face: *but as for* the upright, <sup>he</sup> <sup>directeth</sup> his way.

30 *There is* <sup>no</sup> wisdom nor understanding nor counsel against the LORD.

31 The <sup>horse</sup> *is* prepared against the day of battle: *but* <sup>safety</sup> *is* of the LORD.

sent down to hell, and there confined to the company of the old giants, who giving themselves over to debauched courses, were swept away with a deluge." (Bp. Patrick.) (Notes, ii. 18. ix. 18.)—Apostates seem especially intended. (Ps. cxv. 5.)

V. 17. Addictedness to carnal mirth and sensual indulgence is inconsistent with a man's interest, both here and hereafter.

V. 18. The Lord ransoms his people from calamities, by punishing the wicked. He ransomed Israel by desolating Egypt; he slew Sennacherib's army, to ransom Hezekiah and Jerusalem; in short, he so values the righteous, that when their welfare requires it, he gives up any number of the wicked to destruction.—'God shall cause that to fall on the head of the wicked, which they intended for the just; by delivering the just, and putting the wicked in their places.'

V. 19. (Note 9.) 'I had rather dwell with a lion or a dragon, than to keep house with a wicked woman.' (Ecclesiasticus.)

V. 20. That plenty, which is obtained by prudence, industry, and frugality, is a most desirable treasure: and it may generally be found in the homely dwellings of the wise and righteous. But the extravagant and self-indulgent spend even their ample revenues in debauchery and excess, and thus run in debt, and involve themselves in extreme difficulties. (Note, 17.)—Oil was a chief production of Canaan, and seems to be put for all things needful and comfortable.

V. 21. 'He that greedily lays hold on all occasions to exercise justice and mercy, shall lead a most happy life;—and be highly esteemed, honoured, and praised.' (Bp. Patrick.)—The marginal references shew that infinitely greater blessings are included, though these are not excluded.

V. 22. Wisdom is more efficacious than force. A wise man, by ingenuity, prudence, circumspection, and perseverance, will surmount the greatest difficulties, even those which resemble "the scaling of the city of the mighty, and the casting down of the strength of the confidence thereof." (Marg. Ref.)

V. 23. (Note xiii. 3.)

V. 24. 'A proud and haughty person, who may well be called a scorner, proceeds furiously and unreasonably in all that he doeth. He is puffed up with a great conceit of himself; he regards neither God nor man; he cannot endure the least opposition; but being enraged with insolent fierceness, he proceeds against those who cross his designs.' (Bp. Patrick.)

V. 25. The unsatisfied desires of the slothful wear him out: or, "refusing to labour," he is tempted to plunder, and so comes to an untimely end. 'He thinketh to live by wishing and desiring all things; but will take no pains to get ought.'

V. 26. Some make this a distinct maxim. 'The unrighteous lusteth all the day after evil things: but the righteous pitieth, and shews compassion without sparing.' (Marg. Ref.)

V. 28. (Note, xix. 9.)—He that testifies only to what he himself hath heard, or is fully acquainted with, will persevere in his testimony, and gain more and more credit; even if at first neglected.

V. 29. 'A man resolutely wicked endeavours to grow so impudent, that he may not blush at what he doeth; nor be moved in the least at any man's admonitions or reproofs: but a man sincerely virtuous, examines and censures his own actions if they be amiss; and makes it all his care so to live that he may not be ashamed of what he doeth.' (Bp. Patrick.)

V. 30. Whatever appears to be wisdom, understanding, or counsel, but is employed in forwarding sinful projects, will in the end appear to have been madness and folly: and those plans, which have been laid with the most consummate policy, and are conducted with the utmost discretion, cannot but be frustrated, when they run counter to the purposes of God.—'They all signify nothing, if they oppose the counsels and decrees of heaven.' (Bp. Patrick.)



## CHAP. XXII.

A. M. 3004.

B. C. 1000.

The worth of a good name; and the dependence of both rich and poor on God. 1. 2. Commendations of prudence, humility, piety, charity, and the proper tuition of children; and cautions against frowardness, iniquity, sloth, intimacy with bad women, and oppression, 3—16. An address to the reader, calling his attention to wisdom; again exhorting him to avoid oppression, friendship with angry men, suretyship, and removing ancient landmarks; and shewing the advantages of diligence, 17—29.

**A** GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

a 1 Kings i. 47.  
Ec. vii. 1. Luke  
x. 29. Phil. iv.  
3. Heb. xi. 39.  
\* Or, favour is  
better than, &c.  
Acts vii. 10.

b xxxix. 13. 1 Sam  
ii. 7. Ps. xlix.  
i. 2. Luke xvi.  
19, 20. 1 Cor. xii.  
21. Jam. ii. 2—5.  
c xiv. 31. Job  
xxxi. 15. xxxiv.  
19.  
d xiv. 16. xxvii.  
12. Ec. ix. 20.  
21. Is. xxv. 20.  
21. Matt. xxiv.  
15, &c. 1 Thes.  
v. 2—6. Heb. vi.  
18. xi. 7. e vii. 7, 22, 23. ix. 16—18. xxix. 1. + Heb. The reward of humility, &c.  
f iii. 16. xxi. 21. Ps. xxxiv. 9, 10. exii. 1—3. Is. xxxiii. 6. lvii. 15. Matt. vi. 33. 1 Tim. iv. 8. Jam. iv. 6. 10.  
g xlii. 15. xv. 19. Josh. xxiii. 13. Ps. xi. 6. xviii. 26, 27. h xlii. 3. xvi. 17. xix. 16. Ps. xci. 1. 1 John v. 16. Jude 20, 21.

2 The rich and the poor meet together: 'the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility, and the fear of the LORD, are riches, honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

V. 31. Warlike preparations, however formidable, (of which the horse seems here to be mentioned as the chief,) are no more effectual against God's purposes, than wisdom and counsel. The security and salvation of those whom he favours are effected without them; and the destruction of his enemies cannot by them be prevented.

## PRACTICAL OBSERVATIONS.

V. 1—16. As we are extremely prone to confide in second causes, or to perplex ourselves about them, we need repeated admonitions, that God is the great first cause of all. Faith rests on this truth: and the believer, in proportion to his faith, perceiving that the Lord rules every heart, seeks to have his own heart directed in his fear and love; and then relies on him to restrain, incline, or change the hearts of others, as may best prevent their injuring him, or dispose them to help and favour him. Should then some potentate menace vengeance against him; instead of seeking to appease his wrath by sinful compliances, he will make "the name of the Lord his strong tower," and by fervent prayer seek to him to dispose the prince's heart to lenity. (Notes, Gen. xxxii. xxxiii.) On the other hand, should he need the countenance and assistance of the king or his nobles, he would make his first application to Him who hath their hearts in his hand. (Notes, Neh. i.) And this carries him through the greatest difficulties and improbabilities. For prayer can unlock all gates, divide rivers and seas, and even remove mountains; when it engages the arm of the Almighty to support the cause or succeed the measures of his servants. If we then profess to be of that favoured company, we ought most of all to fear, "lest our way should be right in our own eyes," but wrong in his sight, "who pondereth the hearts." Here is the preciousness of true knowledge: for "the man that wandereth out of the way of understanding," and remains in ignorance or embraces error, because he hateth the truth and loveth sin, "must remain in the congregation of the dead." Through ignorance and error, poor wretched sinners are rendered arrogant and vain-glorious: and their high looks and proud hearts are their sin and condemnation: and while they glory in the management or success of their temporal concerns; they seldom consider, that the covetous, ambitious, or sensual motives, by which they are actuated, render the employments, which are most lawful in themselves, acts of selfishness and disobedience, as performed by them. To do justice and judgment are more acceptable to the Lord, than any sacrifices we can offer; though it doth not supersede the necessity of the Redeemer's sacrifice of inestimable value, or of our entire dependence on it.—He, who is taught according to the word of God, will escape many ruinous extremes. He will not desire those riches which are got by lies or robbery: for however ungodly men toss this vanity to and fro, and please themselves with it; yet, he knows that in so doing they seek death; and that destruction will be to the workers of iniquity, who refuse to do judgment. He wisely considers the splendid houses of prosperous sinners; and foreseeing their overthrow, he desires and envies nothing that they possess. And he had rather deny his vanity an useless ornament, or his appetite an injurious or needless gratification, or even be censured for not treating his rich friends according to their expectation, than be condemned for stopping his ears at the cry of the poor: and as he cries and hopes for mercy from God, he dares not embezzle, or waste, that which was entrusted to him for the relief of such as are distressed; lest he should call for mercy from God, and not be heard. The judicious Christian will also avoid all those hasty schemes, by which many ruin themselves. He will study by frugality and industry to keep out of temptation to mean dependence or shuffling dishonesty; and he will be ready to labour, that he may have to give to him that needeth. But after every warning, wicked men sin on without fear or shame, getting all they can by their injustice, and spending it upon their lusts; and shewing no mercy or favour to their neighbours, because of the evil which their souls desire. So froward and strange is the way of man, as left to himself! so different from that of "the pure, whose work is right!" Hence it is, that while the righteous delight in justice and mercy; the workers of iniquity are not only determined to go on in the way of destruction, but shew scorn and enmity against those, who "run not with them to the same excess of riot" and impiety! Nay, their anger and hatred are often more vehement against those who testify of them that their works are evil, than against such as behave most injuriously and deceitfully towards them: so that, while in the latter case, a few well-timed and acceptable gifts will pacify their strongest wrath; in the latter, the most persevering, disinterested, and liberal kindness are insufficient to conciliate them! When sinners arrive at this pitch of hardened impiety; it seems almost desirable, though awful in itself, that some punishment may overtake them, which may make the simple wise enough to shun their destructive paths, to imitate the wise who hearken to instruction, and to escape the miseries which scorners must undergo; and thus become happy in themselves, and blessings in the families to which they belong; and, instead of driving their nearest relatives into retirement, or into bad company to escape contention, make numbers ready to say, "Happy are" even "thy servants which stand continually before thee, and hear thy wisdom," share thy amiable society and kindness, and witness thy edifying example.

V. 17—31. He that has a well-grounded assurance that God is on his side, needs not fear what man can do to him, for there is no wisdom, nor understanding, nor counsel, "against the LORD;" nor can any power reach those

whom he protects. And, though "the horse may be prepared against the day of battle," and various means may be used to secure our persons and habitations, yet safety is only from the LORD. But in vain do men expect to please a holy and omniscient God by such formal services, as the unconverted, while persisting in their evil courses, can present; even when they offer them in a kind of ignorant sincerity. How greatly then must he abhor the most costly oblations, or abundant devotions, of those who are consciously hypocrites, and who employ these methods with a most wicked mind, to mask their covetousness, oppression, or secret licentiousness, and to blind the eyes of their fellow-creatures.—True repentance, and reliance on the mercy of God in Christ Jesus, always influence men to follow after righteousness and mercy in their own conduct. Such believers, and such only, "find life, righteousness, and honour." "They seek first the kingdom of God and his righteousness; and all other things are added to them."—Thus they generally partake of the desirable treasures found in the dwellings of the wise, which they obtain with credit and a good conscience, enjoy with gratitude, and use to the best of purposes. To this plenteousness, their thoughts as well as labours tend. They desire, in submission to providence, to have things needful and comfortable for themselves and families, and to be enabled to use hospitality without grudging. They will not therefore spend all for themselves, as foolish men do, being aware that they who love pleasure and indulge their appetites, will always be too poor to do much good to their indigent neighbours. Though they do not account riches worthy of being obtained by iniquity, or of being idolized, yet they consider them as too good to be wasted in revellings, banquetings, and other extravagant expenses; and though not disposed to look on honest poverty as an intolerable evil, they dread and shun the disgraceful and ruinous "desire of the slothful, whose hands refuse to labour," even when he coveteth greedily all the day long." By the due government of their appetites and passions, and by keeping their tongues, they preserve their souls from numberless troubles, to which the sensual, the passionate, and the loquacious expose themselves; and, learning wisdom from its very source, they are enabled to accomplish important designs for their own good and that of others, in a quiet and unexceptionable manner; while the "proud and haughty scorners, who deal in proud wrath," render themselves hated and dreaded; and with all their violence (even when possessed of sagacity and power) seldom prosper in their enterprises. For the great disposer of all events so orders it, that "the wicked is a ransom for the righteous, and the transgressor for the upright."—The consistent Christian is always a lover of peace; and ready to give up any thing, except his duty, for the sake of it. He will not, therefore, either in private, or in a court of justice, be a false witness; but if called to bear his testimony, he must speak constantly and declare what he knows, whatever offence it may give, or however it may tend to the condemnation of the guilty. Much more, then, must the minister of the gospel speak constantly the whole of his message, whatever ridicule, anger, and obloquy he may incur by his faithfulness, from proud and haughty scorners; for in this case especially, "a false witness shall perish;" and generally he occasions the ruin of multitudes along with him.—That state of the judgment and heart, which is produced by Christian principles, will never permit a man to risk the want or the loss of domestic peace, for the sake of acquiring an accession of wealth; knowing that it is better to dwell in a garret or a desert, than with a brawling woman in a wide house. But, should his patience be exercised by such a painful trial, he will shun imbibited contention, by retiring into any corner, or into the fields and deserts, that he may pour out his heart before God, rather than run into temptation, into vain company, excess, or the society of other women. Nay, he will not despair but that, by meekness, prudence, patience, firmness, and persevering kindness, and by constant prayer to Him who hath all hearts in his hand, the cross may at length be removed, or at least its worst effects prevented. For as every thing lawful may be rendered a part of a believer's duty, so every event may subserve to his growth in grace; whilst even the lawful and needful employments of ungodly men become their sin; and their best comforts tend to their increasing condemnation.

## NOTES.

CHAP. XXII. V. 1. A reputation for wisdom, piety, and integrity, is far more valuable than great riches; and the loving-favour which it procures, renders a man more respected than wealth can do; and whilst affluence commonly tempts the possessor to give a loose to his inclinations, an established character is a perpetual restraint, and renders a man doubly watchful against every kind of impropriety. Above all, it enables him to do more good, than riches without a good name can do; it gives peculiar influence, and adds energy to all his counsels, exhortations, and measures; and it obtains him access to such opportunities of usefulness, and enables him to compass such designs, as otherwise had been impracticable. (Notes, Ec. vii. 1. x. 1.)

V. 2. The rich and poor live together on earth, and but seldom without envy and contempt, though they have mutually need of one another. They will likewise soon meet in the grave, and at the judgment-seat they will be convened before their common Maker. He hath wise reasons for making this difference in their outward station, but he will judge them without respect of persons, concerning the manner in which they have discharged their respective duties.—The wisdom of God hath not thought fit to make all men rich, or all







21 That "I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?"

22 "Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 For "the LORD will plead their cause, and 'spoil the soul of those that spoiled them.

24 "Make no friendship with an angry man; and with a furious man thou shalt not go;

xliii. 1, lxviii. 5, xli. 12, Jer. i. 34. ii. 36, Mic. vii. 9, r Is. xxxiii. 1, Hab. ii. 8, s xxi. 24, xxix. 22, 2 Cor. vi. 14-17.

A. M. 3004.

B. C. 1000.

m Luke i. 3, 4, John xx. 31, i John v. 13, n i Pet. iii. 15.

+ Or, send thee. o xliii. 10, 11, Ez. xxii. 29.

p 16, Ex xliii. 6, Job xxix. 12-16, xxxi. 12.

q xliii. 1, i Sam. xxiv. 15, xxv. 39, Ps. xxxv. 24, s xxi. 24.

t xlii. 20, Ps cvi. 35, 1 Cor. xv. 33, u vi. 1-5, xl. 15, xvii. 18, xxvii. 13.

x xx. 16, Ex xxii. 26, 27, 2 Kings iv. 1.

y xlii. 10, Deut. xix. 14, xxvii. 17, Job xxiv. 2.

z Or, bound. 2 x. 5, xli. 24, 1 Kings xi. 28.

Ec. ix. 10, Matt. xxv. 21, 23, Rom. xii. 11, 2 Tim. iv. 2, s Heb. obscure men.

25 Lest 'thou learn his ways, and get a snare to thy soul.

26 Be not thou "one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, "why should he take away thy bed from under thee?

28 "Remove not the ancient "landmark which thy fathers have set.

29 Seest thou "a man diligent in his business? he shall stand before kings; he shall not stand before "mean men.

rich only to impoverish himself.' Others will exact from him, what he hath exacted from the poor. The oppressors shall be oppressed and ruined.

V. 17. From this verse to the end of the twenty-fourth chapter, the sacred writer adopts a more connected method, and more directly addressed to the reader; not wholly unlike the introductory part of the book. This, therefore, may be considered as the third part of it. (Notes, ii. 1-9. iv. 1-9. v. 1, 2.)

V. 18. 'It will give thee most high satisfaction, if thou dost so heartily entertain them, and thoroughly digest them, and faithfully preserve them in mind; that thou art able withal to produce any of them, as there is occasion, and aptly communicate them for other men's instruction.' (Bp. Patrick.)

V. 20. (Note, viii. 6-9.) The word, rendered *excellent*, may signify *three times*, that is, many times. Have I not inculcated these things many times? But some understand it, according to another meaning of the same word, to signify 'words fit for a prince to speak, and the best men in the world to hear.'

V. 21. *Send thee*. Or 'are sent to thee,' to "ask a reason of the hope that is in thee;" or who otherwise request thy counsel. But the clause may mean, 'That thou mayest be capable of managing business, however difficult, to the satisfaction of those that employ thee.'—The prudent statesman, the sagacious ambassador, and the faithful minister of religion, are characters of this description, each of whom is able to answer words, even truth, (that is, to give a true and faithful account of his proceedings,) to him that commissioned him.

V. 22, 23. The rich and powerful think that they may oppress the poor and helpless with impunity, either in the ordinary intercourse of life, or in the gate, that is, when acting as magistrates. But that very poverty which encourages their oppression, should deter them from it, not only from motives of compassion, but because God himself is the patron of the poor, and will surely crush those who crush them, and that even to the life or soul of the oppressor.

V. 24, 25. 'It highly concerns us, for the preserving the peace and safety of our life, that we intermingle not our matters with men of a choleric nature, and such as easily provoke or undertake quarrels and debates. For such kind of friends will perpetually engage us in contentions and factions; so that we shall be constrained either to break off friendship, or to be wanting to our personal safety.' (Lord Bacon.)—Lawsuits, duels, and broils of every kind, destructive of comfort, dangerous to life, and wholly inconsistent with religion, are the snares to the soul of those who venture on such intimacies; and it seldom happens, that the quarrelsome humour fails of becoming contagious; so that friends of this character often murder one another.

V. 26, 27. (Note, vi. 1-5.) Solomon here adds: when a man is conscious to himself that he hath no estate, and doth but deceive him to whom he stands bound for the debt; and so, deprives him of benefit of the law, mentioned Ez. xxii. 26, 27. *Deut. xxiv. 6*. (Bp. Patrick.)—These laws, however, relate only to pledges, not to insolvent debtors, and least of all to fraudulent debtors. (Marg. Ref.)

V. 28. (Note, *Deut. xix. 14*.) This verse is generally accommodated, as a caution against 'changing the laws, which antiquity by grave authority hath delivered, unless there be an evident necessity,' and against innovations in general, which can seldom be safely made, and without urgent necessity ought never to be ventured on.—If the caution be applied to religious concerns; it must be remembered, that the religion of the Scriptures is of the most venerable antiquity; and all deviations from it, even in the first ages, were innovations. "To the law and to the testimony." If it had been proved, that an Israelite had moved an ancient landmark, and defrauded his neighbour; the law of God would not have allowed any *prescription*, by which the new landmark was to continue, to the injury of the honest man's posterity, and the advantage of the robbers. Much less must *prescription* be admitted against the doctrines, precepts, and ordinances of God. For we know who said, in this case, "Full well ye reject the commandments of God, that ye may keep your own traditions." And we know, that he and his apostles were considered, by these men, as innovators.

V. 29. The words rendered *diligent in his business*, implies *celerity, readiness, and cheerfulness* in a man's proper employment, whatever that may be. 'To which is required a quickness of apprehension, in discovering the fittest means, and of dexterity in the application of them: so that the business is not only done, but done speedily, and without much noise and bustle.—Such a person, if he can be found, is likely to come to great preferment.' (Bp. Patrick.) On this text, Lord Bacon shows, that *profound* men are too prying, *popular* men draw men's eyes too much to themselves; *courageous* men are apt to be turbulent; and *strictly honest* men too stiff, to be the most successful courtiers; but *celerity* in despatching business hath nothing in it that doth not please.—It is, however, of small value, without some of the other qualities. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1-16. True wisdom greatly consists in being able to judge accurately of the comparative value of objects, which stand in competition with each other; that we may choose the more excellent, and bestow proportionable care and labour to secure them; and be willing to sacrifice the inferior to the supe-

rior interest. The salvation of our souls, a name in the book of life, and the loving-favour of the Lord, are the grand concerns of all: but a good name among men is the next most valuable possession. Indeed, that reputation which just passes current in the world, or even in the church, is of small value. The reputation, which men obtain by ingenuity, valour, learning, or illustrious actions, or by whatever merely serves to render a man popular, is so often lavished on unworthy characters, and is so ruinous to the vain-glorious idol and his besotted idolaters, that a wise man cannot desire it: nor can it be expected that the world will generally honour those whom God honours. But when a Christian, regardless of his own glory, but zealous for the honour of the gospel, is enabled to live down prejudice and calumny, and to convince opposers by an uniform course of integrity and discretion; when he so lives, that they who dislike his creed, hesitate not to rely on his veracity and fidelity, even where their interests are most deeply concerned; when he can thus extort the concession from all parties, that he is an honest and friendly man, who would do good to every one; he then has realized a treasure, compared with which gold and silver are baubles. A long life, spent in acquiring such an ascendancy over the minds and consciences of men, is by it well repaid; and the closing scene may produce effects of the most extensive benefit. But this kind of reputation is acquired with great difficulty, and it is easily forfeited; for the higher it is advanced, the more will be expected from the possessor. Nay, it may possibly admit of great abuse; and such is the inconsistency of man, that some have by a long course of good conduct acquired a deservedly high reputation, and then have strangely been induced to give currency to error with it! We should therefore not only be careful to obtain and to preserve a good name; but we should be very circumspect what use we make of that measure which we possess. — We are continually reminded, that the rich and the poor will meet together before their common Creator, as their impartial Judge. If then the rich have authority over his poor neighbour, let him use it with gentleness, and without arrogance or contempt: if he lend, or give to him, let him not attempt to domineer over him on that account, remembering that both are upon a level before the Lord. Riches and power are, as land, to be cultivated: but he who sows iniquity, will reap vanity, and be turned out of his stewardship with disgrace. They, who oppress the poor to increase their riches: yea, they who spend that in presents and entertainments for the rich, which was entrusted to them that they might feed the poor, will surely come to want, either here or hereafter. But he, whose eye is looking out continually for necessitous persons to whom he may dispense his bounty, and who gives liberally of his bread to the poor, shall abound in blessings; and the rich have the poor always with them, that whensoever they will, they may do them good, and so obtain these blessings. And let the poor remember, that the Lord made the difference betwixt their lot, and that of the rich: let them then submit to his wise and righteous will, without envy or murmurings: let them be humble, obliging, frugal, and industrious, attending to the duties of their station, and expecting the great decisive day: for, "by humility, and the fear of the Lord, are true riches, and honour, and life;" but proud, ungodly, dishonest, and licentious poverty is indeed disgraceful and ruinous. In short, "thorns, and snares are in the path of the froward," whatever be his rank in life: he must be pierced with sorrows, and entangled in temptations, from which he that keepeth his soul shall be far removed. The scorner, for instance, must be excluded from every orderly family, and all instructive company, in order that strife and contention may go out, and peace may be preserved. Thus he is driven to associate with those who are pests of society, and to sink deeper into sin and misery continually. And if he be not fit for those families, which have some feeble resemblance of the regions of peace and love, he will never find admission into heaven; but must remain in outer darkness and despair. It is indeed desirable to live, as much as may be, like the blessed company above, where strife and envy never find admission: and that our families also may be peaceful and orderly, we should very carefully train up our children in the way, in which they should go: that as they grow up, they may set an example of obedience to domestics, as well as give a hopeful prospect of living pious and useful lives. For every kind of foolishness and vice is bound up in the heart of a child, and will be unfolded by years, temptations, and opportunities: but the discreet use of the rod of correction has a powerful tendency to check its growth; and, when used in obedience to God and dependence on him, is an appointed means of driving it away: so that generally they, who are properly educated, when they grow old do not depart from the way in which they were trained up. But humoured and neglected children soon contract habits of sloth: every exertion or difficulty dismays them, as if a lion were in their path ready to devour them; and thus abject and hopeless poverty comes upon them.—Again ill-instructed youths seldom escape that deep pit, which swallows up the abhorred of the Lord. They are lazy and loitering, and come within the flattering speech of the strange woman, who decoys them into the most ruinous courses; from which, a prudent and pious education is the best preservative. The prudent man foreseeing these and similar evils, to which he or his children are exposed even in this world, will take proper precautions against them, "but the simple pass on, and are punished."—Let us then be very thankful, that the good pro-



## CHAP. XXIII.

Cautions against self-indulgence before rulers; avarice, visiting a churl, speaking before a fool, and oppression, 1—11. Exhortations to study wisdom; and to correct children for their good, 12—14. The joy of teachers and parents over wise children; with cautions against envy, intemperance, and whoredom; and exhortations to buy the truth, to honour parents, and to give God the heart, 15—26. The infatuation of drunkards, 27—35.

**W**HEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

11 Judg. xvi. 15. 2 Sam. xiii. 26—28. Ps. xii. 2. 1v. 21. Dan. xi. 27. Luke xi. 37. &c.

vidence of God hath preserved to us these words of knowledge, during so long a course of years; while numerous systems of vain philosophy have sunk into oblivion, and the words of more atrocious transgressors have perished; and let us seek to have our hearts purified by faith, and our words seasoned by grace; and then, whatever be our outward condition, the King of kings will be our everlasting friend.

V. 17—29. How important it is, that we bow down our ears, and apply our hearts to knowledge! For if we keep these instructions within us, they will be a source of constant pleasure to us; and we shall learn to fit them to our lips, and to speak of them with constancy to others, when we practise them ourselves. Indeed, these are excellent things in counsels and knowledge, which shew us the certainty of divine truths, and how to answer all who enquire after them, or object to them. And we should, after the example of the wise man, try every method of gaining the attention, and impressing the hearts, of others with them.—How often are we warned against oppressing the poor and needy! and after all that Christianity has effected; and all that equitable laws and impartial judges can do, in those few places where they are found; these warnings are by no means superfluous. But let it be remembered, that he who robs the poor, especially under colour of law, rouses the dormant vengeance of the righteous and merciful God, who makes their cause his own.—A great deal of the comfort, safety, and happiness of life depends on our choice of friends: we should then especially avoid the furious and contentious man, if we value our lives and souls; and such as would draw us in to engage for more than we are worth, to the defrauding of creditors, and our own utter ruin.—Habits of industry, and expert activity in business, formed in youth, when connected with integrity and propriety of conduct, are of great importance: for they do more towards a man's comfort and credit, even in this world, than large inheritances or splendid talents can do.—But, after all, this world is of little value. All other distinctions will soon be swallowed up in that grand one, which subsists betwixt those, who trust in the Lord, and those that do not. We may come short of wealth, or reputation and the friendship of great men, but the King of heaven will guard, and bless, and honour all, who trust in him; whilst he reserves the wicked to the day of judgment, to be punished. Let us then be diligent in his work; and, though we live and die among mean men, we shall at length be numbered with the princes of his people, and stand with acceptance before the King of glory.

## NOTES.

CHAP. XXIII. V. 1—3. At the tables of princes and rulers, there are abundant incentives to excess; but many reasons will induce a wise man to be more abstemious there than elsewhere. Persons of inferior rank are seldom admitted to such tables, but upon particular occasions; and their behaviour will be narrowly observed, especially if they profess religion, or are public teachers. Indulgence of the appetite frequently betrays into impropriety of conduct, which excites resentment, or renders the superior less friendly. It must lessen a man's character to be delighted with an opportunity of self-indulgence: he appears to covet that abundance which he does not possess: he sanctions the excesses and carnal pleasures of ungodly men, which his example at least should protest against; and it weakens his influence, and deprives him of opportunities of usefulness, which are too valuable to be sold at so contemptible a price. A man should therefore consider diligently what and who is before him, and what consequences his conduct may produce; and if he knows himself liable to be overcome by his appetite, he should double his guard; and act as if a knife were at his throat, to give him a mortal wound if he yielded to the temptation; that is, he should dread such unseemly behaviour worse than even death. He should learn to be indifferent about *deceitful meat*; which promises pleasure, but produces painful effects to the health, character, interests, and conscience. 'For oft-times the rich, when they bid their inferiors to their tables, it is not for the love they bear them; but for their own secret purposes.'—The words rendered *given to appetite* may mean, *possession of thy soul*, that is 'If thou hast thy wits about thee.'

V. 4, 5. The wisdom of the world consists in labouring to be rich; and in contriving every plan, without being over scrupulous, and giving all diligence,

A. M. 3004.

B. C. 1000.

a Gen. xlii. 32  
—34. Jude 12.  
b Matt. xviii. 8.  
9. 1 Cor. ix. 27.  
Phil. iii. 19.  
c 6. Ps. cxli. 4.  
Dan. i. 5. Luke  
xxi. 34. Eph.  
vi. 22.  
d xxviii. 20. John  
vi. 27. 1 Tim.  
vi. 8—10.  
e iii. 5. xxvi. 12.  
Is. v. 21. Rom.  
xi. 25. xii. 16.  
f cxli. 36, 37. Jer.  
xxii. 17. 1 John  
ii. 16.  
g Heb. cause  
mine eyes to fly  
upon, &c.  
h Gen. xlii. 36.  
Ec. i. 2. xii. 8.  
Is. lv. 2. 1 Cor.  
vii. 29—31.  
i Deut. xxvii. 19.  
Job i. 14—17. Ps.  
xxxix. 6. Ec. v.  
13, 14. Matt. vi.  
19. 1 Tim. vi.  
17. Jam. v. 1, 2.  
j xxi. 9. Deut.  
xv. 9. xxviii. 56.  
Matt. xx. 15.  
Mark vii. 22.  
k 3. Ps. cxli. 4.  
Dan. i. 8—10.  
l xix. 22. Matt.  
ix. 3. 4. Luke  
vii. 39.  
m Judg. xvi. 15. 2 Sam. xiii. 26—28. Ps. xii. 2. 1v. 21. Dan. xi. 27. Luke xi. 37. &c.

n ix. 7, 8. xxvi.  
4. 4. Is. xxvii.  
21. Matt. vii. 6.  
Acts xiii. 45, 46.  
xxviii. 25—28.  
o Luke xvi. 14.  
John viii. 52.  
ix. 30—34, 40. x  
20. Acts xviii.  
18. 32. 1 Cor.  
i. 21—24. iv. 10  
—13.  
p xxii. 28. Deut.  
xix. 14. xxvii.  
17. Job xxiv. 2.  
+ Or bound.  
q Job vi. 27. xxii.  
9. xiv. 3. 9.  
xxxi. 21—23.  
r xxii. 23. Ex.  
xxii. 22—24.  
Deut. xxvii. 19.  
Ps. xii. 5. Jer.  
i. 33. 34. ii. 36.  
s 19. ii. 2—6. v.  
1, 2. xxi. 17.  
Ez. xxxii. 31.  
Matt. xii. 52.  
Jam. i. 21—25.  
t xii. 24. xix. 18.  
xxii. 15, 17.  
u xxii. 15. 1 Cor.  
v. 6. xi. 32. x i. 10. ii. 1. iv. 1. Matt. ix. 2. John xxi. 5. 1 John ii. 1. y 24, 25. x. 1. xv. 20. xxix. 3. 1 Thes.  
ii. 19. 20. iii. 8. 9. 2 John 4. 3 John 3. 4. z Or, even I will rejoice. Jer. xxxii. 41. Zeph. iii. 17.  
Luke xv. 23, 24. 32. John xv. 11. z viii. 6. Eph. iv. 29. v. 4. Col. iv. 4. Jam. iii. 2. a iii. 31.  
xxiv. 1. Ps. xxxvii. 1. lxxiii. 3. b xv. 16. xxviii. 14. Ps. cxli. 10. cxli. 1. Ec. v. 7. xii. 13, 14.  
Acts ix. 31. 2 Cor. vii. 1. 1 Pet. i. 17.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

to get forward in this grand concern; for prodigality and other vices, inconsistent with growing rich, are considered as a man's folly. The wise man therefore not only exhorts the reader to cease from his own folly, but from his own wisdom; and not to weary himself about acquiring wealth, but to subordinate all his worldly interests and pursuits to the acquisition of wisdom and piety; and thus to lay up more certain and valuable treasures. For why should a man let his eyes and heart eagerly pursue an empty fleeting shadow; especially when substantial good is within his reach? Yet riches are such an empty, fleeting shadow, which the covetous man watches and broods over, till at length they form themselves, as it were, wings, and fly away, quite out of his reach, as the eagle flies towards heaven.

V. 6—8. Many make a shew of entertaining their acquaintance, who sordidly grudge the expense, and often betray symptoms of this penuriousness. A wise man would not be under obligations to persons of so base and insincere a character; for though their words be friendly and their entertainment good, there is no cordial welcome; and in their hearts they are best pleased with those who decline their invitations. It is enough to make a man loathe every morsel that he hath eaten at the expense of such persons, and to wish he had it again; and he cannot but be ashamed and grieved to reflect, that he wasted his sweet words in complimenting, flattering, or even thanking those who so little deserve it.—The word rendered *lose*, equally means *corrupt*; and may intimate the temptation to which the guest of a churl is exposed, of deviating from sincerity and piety in his conversation, to avoid giving offence.

V. 9. (Note ix. 7, 1.) (Marg. Ref.) This maxim implies speaking on important subjects, in the hearing of a foolish and wicked man, who will do all he can to expose it to ridicule and contempt. (Ps. xxxix. 1.)

V. 10, 11. (Notes, xxii. 22, 23, 28.) The Redeemer was the next of kin, who was authorized, and required, and even bound in interest, to see that his poor relations were not oppressed or defrauded, (Note, Lev. xxv;) and who was the avenger of blood in case they were murdered. The redeemer of orphans and widows, in this case, might be so poor and helpless, that a rich and powerful oppressor would despise and defy him: but let it be well attended to, that the almighty God is the redeemer of the fatherless, and will defend their cause against all who injure them. (Marg. Ref.)

V. 12. (Marg. Ref.)—'Do not turn over this business to another; but do it thyself, which may save the public officers the labour; nay, by making his body smart for his faults, both body and soul may be delivered from utter destruction.' (Bp. Patrick.)—The word is *sheol*, which doubtless means here more than the grave.

V. 13, 14. These verses may imply a caution not to correct children in an improper manner, as well as an admonition not to withhold correction from them. They, who strike children in a passion, often use improper weapons, and risk material evil consequences: and this abuse has tended to discredit wholesome and scriptural correction. But the use of the rod, though it pains the child, (and the tender parent perhaps still more,) will be sure not to kill him, and is calculated to deliver his soul from hell.

V. 15, 16. Some interpret these verses as the language of a wise and pious parent; who conscientiously corrects his child, and at the same time affectionately argues with him, and shews him, that he hath nothing in view except his good, which would give the tender parent an inexpressible satisfaction; especially if the child were not only kept from evil ways, but enabled to be useful, by pious conversation, prudence, and upright counsel, to others also. This is a very interesting and instructive application of the passage, and well worthy the attention of parents. (Marg. Ref.)

V. 17, 18. When we habitually act with an awful sense of God in our minds, as in his presence, and according to his commands, seeking to please him, and expecting help and happiness from him; then we are "in the fear of the LORD all the day long." And such persons have no need to envy prosperous sinners: for the end of their trials and of the sinner's prosperity is at hand; and the believer's expectation shall not be cut off, or perish in disappointment. (Marg. Ref.)

V. 19. Way. 'In the observation of God's commandments.'



18 For <sup>s</sup>surely there is an <sup>e</sup>end, and <sup>t</sup>hine expectation shall not be cut off.

19 Hear thou, my son, and be wise, <sup>a</sup>nd guide thine heart in the way.

20 Be <sup>n</sup>ot among winebibbers; among riotous eaters of <sup>f</sup>lesh.

21 For <sup>t</sup>he drunkard and the glutton shall come to poverty: and <sup>d</sup>rowsiness shall clothe a man with rags.

22 <sup>H</sup>earken unto thy father that begat thee, and <sup>d</sup>espise not thy mother when she is old.

23 <sup>B</sup>uy the truth, and <sup>s</sup>ell it not; *also* wisdom, and instruction, and understanding.

24 The <sup>f</sup>ather of the righteous shall greatly rejoice: and he that begetteth a wise *child* <sup>s</sup>hall have joy of him.

25 Thy father and thy mother shall be glad, <sup>a</sup>nd she that bare thee shall rejoice.

26 <sup>M</sup>y son, <sup>g</sup>ive me thine heart, and <sup>l</sup>et thine eyes observe my ways.

k xxx.11.17. Lev.xix.3. Matt.xv.4-6. John xix.26,27. 1 ii.2-4. v.5-7. vi.16. xvii.16. Job xxviii.12-19. Ps. cxix. 72. 162. Is. lv. 1. Matt. xiii. 44. 46. Phil. iii. 7, 8. Rev. iii. 18. m Matt. xvi. 26. Acts xx. 23, 24. Heb. xi. 26. Rev. xii. 11. n i. 2, 3. 15, 16. x. 1. xv. 20. 1 Kings i. 48. ii. 1-3, 9. Ec. ii. 10. o Philonem 19, 20. p xvii. 25. 1 Chr. iv. 9, 10. Luke i. 31-33. 46. &c. 58. xii. 27. q i. 19. r v. 23. Deut. vi. 5. Matt. x. 37, 38. Luke xiv. 25. 2 Cor. v. 14, 15. viii. 5. Eph. iii. 17. s iv. 25-27. Ps. cvii. 43. cxix. 9-11. Hos. xiv. 9. 2 Pet. i. 19.

V. 20-22. (Notes Deut. xxi. 18-21. Marg. Ref.)—The latter clause is literally, 'Despise not thy mother, because she is grown old.' The very reason why the son ought to love, honour, and be a comfort to her, as far as he possibly can.

V. 23. 'Riches should be employed to get learning; not learning to gather up riches,' (Lord Bacon).—'Spare no costs for truth's sake, neither depart from it for any gains.' The knowledge of divine truth, with that profession and obedience which are inseparable from it, often costs much; not only much labour, but loss of property, friends, character, liberty, and even life: yet it cannot be bought too dear. We should determine to make the truth our own, though it cost us our lives; and not to sell it at any price. Christ is this truth. Many, like the rich young man, Herod, Felix, and Agrippa, will not go to the price of becoming his true disciples; and many, after professing themselves his disciples, like Demas, forsake him, and sell the truth, having loved this present world. But true Christians count all but loss, for the excellency of the knowledge of him.

V. 24, 25. 'There is no greater joy <sup>a</sup> parent can have, than to see his son take virtuous courses.—Let not thy father and mother then want this singular pleasure; but by thy well-doing fill the heart of her that bare thee with joy and triumph, who for all the pains and care, that she hath had in thy birth, and about thy education, desires no other requital, but only this.' (Bp. Patrick.)

V. 26. 'Give thyself wholly to wisdom.'—If this verse be considered merely as the words of Solomon to his son, or to the reader, it means no more than an affectionate call for earnest attention to instruction, and especially to the subsequent important caution. But in these chapters, Wisdom, (that is, Christ, the Word and Wisdom of God,) seems to address the reader, as at the beginning of the book; and on that supposition, this verse is a call of Christ to every reader, to give him his heart. The law demands love to God, with the whole heart and soul; but sin and the world have possession of it in fallen creatures; and the express design of the gospel is to bring us, by repentance and faith, to give our hearts to the Saviour, and to God through him; that he may there set up his kingdom, write his law, and reign the undisputed lord of all our affections. And unless this call be obeyed, all else will be decidedly rejected.

V. 27, 28. (Note, xxii. 14. Marg. Ref.)—'A narrow pit,' out of which it is extremely difficult to escape. (Notes, ii. v.-vii.)—'Such are her arts, notwithstanding all the straits and hardships thou shalt suffer by her; it will be an hard matter, when thou art once engaged, to get quit of her.'—'She is of no other use in the world, which already is too bad, but to make it worse, by increasing the number of disloyal and faithless men.' (Bp. Patrick.)—'She seduceth many, and causeth them to offend God.' (Note, v. 14.)

V. 29. 'Every wickedness brings mischief with it: but who is the man that especially draws on himself all manner of sorrows and inconveniences, both in soul, body, and estate? Who is he that raiseth quarrels and contentions upon every trifles? Who is he that is full of idle, obscene, and unsavoury words? Who is he that in distempered frays gets stripes and wounds? Who is he that afflicts his eyes with deflections and inflammations?' (Bp. Hall.) But no translation or paraphrase can do justice to the concise, abrupt, and energetic manner of the original.

V. 30. 'They that are the last at the wine.' 'He that sits long at the wine, that hunts about from one tavern to another, where he may find the most exquisite wine.'

V. 34, 35. The perils, to which drunken men expose themselves, are as imminent as if they lay down to sleep upon the unstable waves of the sea, or upon the top of the ship's mast in a storm. A drunken man may be beaten and bruised, and not be sensible of it at the time; but he will feel it severely afterwards: yet so inveterate are his habits, and so great his infatuation; that as soon as he has, with difficulty, shaken off the drowsiness of the last night's debauch, he is determined to seek it yet again. No loss, pain, sickness, poverty, ill-treatment, dangers, or deliverances, can prevail with him so much as, sincerely and constantly, to desire to break his chain.

A.M. 3004.

B.C. 1000.

c Ps. xxxvii. 27. Jer. xxix. 14. Luke xvi. 25. Rom. vi. 21, 22. s Or, reward xxiv. 14. Heb. x. 35. d Ps. ix. 18 Jer. xxix. 11. Phil. i. 20. e i. 26. iv. 10. 23. f 29-35. xx. 1. xxviii. 7. xxxi. 6, 7. Is. v. 11. xxii. 13. Matt. xxiv. 49. Luke xv. 13. xvi. 19. xxi. 34. Rom. xiii. 13. Eph. v. 18. 1 Pet. iv. 3, 4. || Heb. their flesh.

g xxi. 17. Deut. xxi. 20. Is. xxviii. 1-3. Jos. i. 5. 1 Cor. v. 11. vi. 10. Gal. v. 21. Phil. iii. 19. h vi. 9-11. xxiv. 30-34. i i. 8. vi. 20. Deut. xxi. 18-21. xxvii. 16. Mark vii. 10. Eph. vi. 1, 2.

j Job xxviii. 12-19. m Matt. xvi. 26. Acts xxi. 23, 24. Heb. xi. 26. Rev. xii. 11. n i. 2, 3. 15, 16. x. 1. xv. 20. 1 Kings i. 48. ii. 1-3, 9. Ec. ii. 10. o Philonem 19, 20. p xvii. 25. 1 Chr. iv. 9, 10. Luke i. 31-33. 46. &c. 58. xii. 27. q i. 19. r v. 23. Deut. vi. 5. Matt. x. 37, 38. Luke xiv. 25. 2 Cor. v. 14, 15. viii. 5. Eph. iii. 17. s iv. 25-27. Ps. cvii. 43. cxix. 9-11. Hos. xiv. 9. 2 Pet. i. 19.

\* Or, as a robber. Jer. iii. 2. t ii. 16-19. vii. 22-27. ix. 18. xxii. 14. Ec. vii. 26. Judg. xvii. 4, &c. u Num. xxv. 1. Hos. vi. 1. 1 Cor. x. 8. Rev. xvii. 1, 2. x 21.xxi. 1.Sam. xxv. 36. 37. 2 Sam. xii. 28. 1 Kings xx. 16. &c. Is. v. 22. xxviii. 7, 8. Nah. i. 10. Matt. xxiv. 49. Luke xxi. 34. Rom. xiii. 13. Eph. v. 18. y Gen. xlix. 12. z Gen. ix. 21. Is. v. 11. Am. vi. 6. a ix. 2. Ps. lxxv. 8. b vi. 25. 2 Sam. xi. 2. Job xxxi. 1. Ps. cxix. 37. Matt. v. 28-30. Mark ix. 47. 1 John ii. 16. c v. 11. Is. xxviii. 3, 7, 8. Jer. xviii. 2. Ez. vii. 5, 6, 12. Luke xvi. 25, 26. Rom. vi. 21. d Ec. x. 6. Jer. xvii. 17. Am. v. 19, ix. 3.

† Or, a cockatrice. Is. lix. 5. e Gen. xix. 32, &c. f xxxi. 5. Ps. lxxxix. 12. Dan. v. 4. Hos. vii. 5. Jude 12, 13. g 1 Sam. xvi. 17. 2 Sam. xii. 28. 1 Kings xvi. 9. xx. 16, &c. Joel i. 5. Matt. xxiv. 38. Luke xxii. 27-29. xxi. 34. 1 Thes. v. 17. ‡ Heb. heart. Ex. xv. 8. h xxviii. 32. Jer. v. 3. xxi. 18. s Heb. I knew it not. xxvi. 9. Eph. iv. 19. i xxvi. 11. Deut. xxix. 19. Is. xlii. 13. lvi. 12. 1 Cor. xv. 32-34. 2 Pet. ii. 22.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait as <sup>f</sup>or <sup>a</sup> prey, and <sup>i</sup>ncrease the transgressors among men.

29 ¶ <sup>W</sup>ho hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath <sup>r</sup>edness of eyes?

30 They that <sup>t</sup>arry long at the wine: they that go to seek <sup>m</sup>ixed wine.

31 <sup>L</sup>ook not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 <sup>A</sup>t the last it <sup>b</sup>iteth like a serpent, and stingeth like an <sup>a</sup>dder.

33 Thine <sup>e</sup>yes shall behold strange women, <sup>a</sup>nd thine heart shall utter perverse things.

34 Yea, <sup>t</sup>hou shalt be as he that lieth down in the <sup>m</sup>idst of the sea, or as he that lieth upon the top of a mast.

35 They have <sup>s</sup>tricken me, *shalt thou say*, and I was not sick; they have beaten me, and <sup>s</sup>I felt it not: when shall I awake? <sup>I</sup> will seek it yet again.

e Gen. xix. 32, &c. f xxxi. 5. Ps. lxxxix. 12. Dan. v. 4. Hos. vii. 5. Jude 12, 13. g 1 Sam. xvi. 17. 2 Sam. xii. 28. 1 Kings xvi. 9. xx. 16, &c. Joel i. 5. Matt. xxiv. 38. Luke xxii. 27-29. xxi. 34. 1 Thes. v. 17. ‡ Heb. heart. Ex. xv. 8. h xxviii. 32. Jer. v. 3. xxi. 18. s Heb. I knew it not. xxvi. 9. Eph. iv. 19. i xxvi. 11. Deut. xxix. 19. Is. xlii. 13. lvi. 12. 1 Cor. xv. 32-34. 2 Pet. ii. 22.

## PRACTICAL OBSERVATIONS.

V. 1-18. How good are all the laws and counsels of the Lord! His prohibitions only say to us, "Do thyself no harm." He "giveth us all things richly to enjoy," as far as it is good for us; and then enters his paternal caveat against our disgracing, or ruining, ourselves by excess. He requires his rational creatures to be the lords, and not the slaves, of their animal appetites: and how mean and senseless is it, to rush upon indulgences, when the honour of God, the good of our neighbour, and our own advantage, concur in laying the appetite under a temporary interdict! Such is the law, in all its strictness; and its goodness renders the transgression of it inexcusable. But the gospel alone encourages us with the assurance of pardon and effectual grace; and through the motives, encouragements, and aids thus proposed to us, we may cheerfully hearken to the instructions of wisdom, and hope practically to derive benefit from them.—Let us then apply our hearts unto instruction, and "our ears unto the words of knowledge." Thus we shall learn to avoid every inexpedient indulgence, and to be of his mind, who, "would eat no flesh whilst the world stood, rather than cause his weak brother to offend." We shall consider times and circumstances, where we are, and what is before us, and what impression our conduct may make, or what effects it may produce, upon others: we shall place the strongest guard on the weakest side; and when we most feel our weakness, we shall shun temptation, or be doubly earnest in prayer to overcome it: we shall not allow a desire after the delicacies, which we find to be ensnaring to our souls; and shall endeavour most to practise abstemiousness, where incentives to excess most abound. He, who is thus instructed, will feel little inclination to come to the table of a selfish man, however well it is spread, or however pressingly he is invited. For what should he do there? Edifying conversation would be thrown away; and it would be worse than a waste of words, to speak sweet language to a man, whom he cannot but regard with a mixture of pity and contempt.—He, who hears the words of Christ, will beware also of covetousness. In his honest industry he will aim to do his duty, but will not "labour to be rich;" he will not set his eyes, or his heart, on such fleeting treasures, knowing how speedily and certainly a separation must take place. For he, whose treasures are left on earth, and whose soul is in hell, will find that he coveted what *was* not; that his wealth was a phantom, but his crimes a reality. Who then, that is wise, would remove the old landmark, or take possession of the estate of the fatherless, or get wealth by injustice, or oppression of the poor? For their Redeemer is mighty, (though he became poor, that he might be their brother and redeemer;) and he will plead their cause with those that wrong them. But if any are resolved to grow rich by such means, we must let them alone: the covetous Pharisees derided even Christ, when he warned them to be faithful in the unrighteous mammon: and he bids us, not to "speak in the ears of a fool, for he will despise the wisdom of our words." But surely we shall not envy sinners; let us but live conscientiously in the fear of God all the day long, and wait for the mercy of our Lord Jesus Christ unto eternal life: and when the end cometh, and our expectations are fully answered, we shall find that true godliness is great gain.—As the Lord commands us, with a solemn introduction, not to withhold correction from our children, but beat them with the rod to save their souls from destruction: so we may expect, that he will correct us for our good, if we are the objects of his special love. Let us then take affliction in good part, and seek to have it sanctified; that we "may be partakers of his holiness." Thus our teachers will rejoice on our account; nay, the Lord himself will "rejoice over us to do us good:" and, obeying his commands and copying his example, in educating our children, we may hope to enjoy with thankful exulting hearts the highest satisfaction that can be derived from outward things, while we witness their pious, wise, and useful conduct, in the situations which Providence shall allot them; and may cheerfully leave the world, assured that the best part of all we knew, spoke, or did, will survive us, and through them be made useful to the next generation.



## CHAP. XXIV.

A. M. 3004.

B. C. 1000.

Cautions against envy, discontent, sinful thoughts, neglect of doing good, rejoicing over an enemy's calamity, respect of persons, flattery, revenge, and sloth; recommendations of the knowledge and fear of God, and obedience to the king; and declarations of the safety of the righteous, 1-34.

**B**E 'not thou envious against evil men, 'neither desire to be with them.

2 For 'their heart studieth destruction, and their lips talk of mischief.

3 Through 'wisdom is an house builded; and by understanding 'it is established:

4 And 'by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A 'wise man is 'strong; yea, a man of knowledge 'increaseth strength.

6 For 'by wise counsel thou shalt make thy war: 'and in multitude of counsellors 'there is safety.

7 Wisdom is 'too high for a fool: he 'openeth not his mouth in the gate.

19-22. xvi. 4-11. Neh. x. 39. xiii. 5-13. Matt. xiii. 52. ix. 14-18. \* Heb. in strength. † Heb. strengtheneth might. Ps. lxxxiv. 7. Is. xl. 31. Col. i. 11. h xx. 18. Luke xiv. 31. 1 Cor. ix. 25-27. Eph. vi. 10, &c. 1 Tim. vi. 11, 12. 2 Tim. iv. 7. i xi. 14. xv. 22. k xiv. 6. xv. 24. xvii. 24. Ps. x. 5. xxi. 5, 6. 1 Cor. ii. 14. 1 xii. 22. xxxi. 8, 9. Job xxix. 7, &c. xxxi. 21. Is. xxix. 21. Am. v. 10, 12. 15.

V. 19-35. The gracious Saviour, who purchased for his people pardon and peace, with all the affection of a kind preceptor, yea, of a tender parent, counsels us to "hear and be wise, and to guide our hearts in his ways:" and at the same time he is ready to assist us in obeying every one of his injunctions. "Be not," says he, "amongst winebibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty," and the "drowsiness," which such excess occasions, "will clothe a man with rags." Mark, says he, and learn wisdom by the painful experience of other men: Who has more misery and sorrow than his neighbours? Who is always engaged in riots, fightings, or lawsuits? Who renders himself despised or hated by his babblings? Who is frequently covered with bruises, or is laid up with dangerous wounds, when neither called to defend himself, nor his friends, nor his country? Who carries the marks of his distempered body, in the redness of his eyes, and in his bloated countenance? Do you not see that these are the wretched appendages of those, "that tarry long at the wine, that go to seek mixed wine?" Do you envy their advantages? or do you wish to be exempted from such miseries? If you desire the latter, then beware of contracting the habit of drinking beyond the bounds of strict temperance. The wine may sparkle in the glass, and appear beautiful to the eye, and drunken poets may write very ingenious things in praise of it; it may also please the palate, and exhilarate the mind for a moment; but at "the last it biteth like a serpent, and stingeth like an adder." Whatever exceeds exact sobriety, is poisoned: it is far worse than the fabled cup of Circe, which transformed men into brutes; for it inflames the passions, and fits them for every hateful crime: it ruins a man's constitution and character, and tends to beggar his family: it is an incentive to the basest lusts, and causes many to fall into that deep ditch and narrow pit, from which so few escape with their lives; making them an easy prey to those bad women, who lie in wait for them, and whose constant employment it is, to increase the transgressors amongst men: it looses the tongue to utter every thing impious, polluting, and provoking: it leads a man, without precaution, to run himself into unnumbered dangers; and yet it fascinates him into such a love for his cruel oppressor and his galling chains, that he only sleeps to recruit himself, that when he awakes he may return to his destructive indulgence! Who then, that has common sense, would contract such a habit, or sell himself to an iniquity, which tends to such accumulated guilt and misery, and exposes a man every day to the danger of dying intoxicated and awaking in hell? Thus the wisdom and word of God warns men against this common but fatal vice: and He exhorts young persons to notice the admonitions of their parents to this effect: "Hearken," says he, "unto thy father that begat thee, and despise not thy mother when she is old." Their counsel is salutary, their authority from God, the child's obligations are great; and the guilt of those that despise their aged parents is exceedingly heinous. And it should be the aim and honest ambition, of every young person, to be the joy, comfort, and honour of his aged father and mother, in their declining years.—But the Saviour himself addresses us, as children, and says, "My son, give me thy heart; and let thine eyes observe my ways:" and if we desire to be wise and happy, we should surrender them to him, and he will prepare them for himself, and make them a treasury of wisdom and grace, that from that abundance we may speak and do what is right and good. Thus his salvation is freely bestowed upon us: yet we must "buy the truth," we must spare no cost or pains, and sacrifice every lust and interest, that we may purchase this inestimable prize. On the other hand, we must refuse to give up, or to act inconsistently with, our religious profession, or to relinquish the pursuit of wisdom; even if we could be tempted to it, by the offer of all the kingdoms of the world and the glory of them. And what part soever of our conduct we may at any time be sorry for; we shall not, when the end comes, repent of following this counsel, even though we should lose our lives, rather than deviate from it.

## NOTES.

CHAP. XXIV. V. 1, 2. (Notes, i. 10-19. iii. 31, 32. Marg. Ref.)

V. 3-6. Some render the first two of these verses thus: 'Let thy house be builded in wisdom, and let it be established with understanding; and the chambers will be filled by knowledge with all precious and pleasant riches.' The original is *future*: a counsel rather than an affirmation.—Dis-

8 He 'that deviseth to do evil shall be called a

mischievous person.

9 The 'thought of foolishness is sin: and 'the scorner is an abomination to men.

10 If 'thou faint in the day of adversity, thy strength is 'small.

11 If 'thou forbear to deliver *them that are drawn* unto death, and *those that are ready to be slain*;

12 If thou sayest, Behold, we knew it not; 'doth not he that pondereth the heart consider it? and he 'that keepeth thy soul, doth *not* he know it? 'and shall *not* he render to every man according to his works?

13 My son, 'eat thou honey, because *it is good*; and the honeycomb, *which is sweet* 'to thy taste:

14 So 'shall the knowledge of wisdom be unto thy soul, 'when thou hast found it; then 'there shall be a reward, and thy expectation shall not be cut off.

19-22. xvi. 4-11. Neh. x. 39. xiii. 5-13. Matt. xiii. 52. ix. 14-18. \* Heb. in strength. † Heb. strengtheneth might. Ps. lxxxiv. 7. Is. xl. 31. Col. i. 11. h xx. 18. Luke xiv. 31. 1 Cor. ix. 25-27. Eph. vi. 10, &c. 1 Tim. vi. 11, 12. 2 Tim. iv. 7. i xi. 14. xv. 22. k xiv. 6. xv. 24. xvii. 24. Ps. x. 5. xxi. 5, 6. 1 Cor. ii. 14. 1 xii. 22. xxxi. 8, 9. Job xxix. 7, &c. xxxi. 21. Is. xxix. 21. Am. v. 10, 12. 15.

honesty in many cases seems the readiest road to wealth, but prudence and piety lead the surest way to durable prosperity. A wise, upright, and pious person is most likely to advance and establish himself and family in a comfortable and respectable situation, and to obtain that plenty which conduces to the real enjoyment of life, and enables a man to do good; and his sober, discreet, and charitable use of it, renders it precious and pleasant. His wisdom also will prove a greater security to him, and give him a greater ascendancy over others, than mere power and authority could do: by knowledge he increases his strength: and when such a wise man is placed upon the throne, he will so conduct himself, as to avoid contests if he can; and if he cannot, he will take such good counsel in waging war, that he will provide well for the safety of himself and of the state; even though he have to cope with an antagonist far more powerful than himself. (Notes, xi. 14. xv. 22. xx. 18.)

V. 7. (Note, xv. 24.) The careless, sensual, and selfish man is the *fool* here spoken of. Wisdom is out of his reach; he is of too low and grovelling a disposition to raise his thoughts to so noble an object, or to bestow the pains which are requisite in order to obtain it. (Note, Ps. cxii. 6, 7.) He openeth not his mouth in the convention of the elders, to consult about public concerns: not because he is too modest to speak his thoughts, but because he hath nothing to say; and because he little cares how matters go with others, or even with his own soul, provided he may be unmolested in his worthless pursuits and gratifications! or, because he is rash and headstrong, he is not admitted to speak on such occasions.

V. 8, 9. 'He that deviseth new ways and arts of cheating or doing mischief, shall be branded with the odious name of "an inventor of evil things." (Rom. i. 30.) (Bp. Patrick.)—He who deviseth mischief, will be adjudged a mischievous man, even though he do not effect his purpose. The thought, intention, or desire, to commit any kind of vice, nay, the very harbouring the idea in the imagination, or admitting it without abhorrence, is *sin*; but he who not only devises evil, but scoffs at the precepts and warnings of God's word, ought to be abhorred, and will become abominable to men, as he is an abomination among them.

V. 10. 'Man has no trial of his strength, till he be in troubles.' When afflictions depress a man's spirits, and unfit him for present duty, and lead him to neglect it, it is manifest that his faith and grace are weak, and consequently he is wanting in vigour and courage.

V. 11, 12. If any man knows that his neighbour is in danger of losing his life, by false accusation, or a malicious prosecution, or in any other way, he is bound to do all in his power to deliver him. But if self-love, indolence, cowardice, or reluctance to incur expense or inconvenience, induce him to remain quiet, he will be deemed an accessory to the crime, and it will be in vain for him to say that he was not fully acquainted with the matter, or aware of the danger, that it was none of his business, and he knew not how to prevent it; for the Lord seeth through, and will expose such fallacious excuses. 'This chiefly belongs to magistrates, who ought not to be overawed by great men from undertaking the protection and relief of those who are unjustly oppressed.' (Bp. Patrick.)—Many of the proverbs, no doubt, were particularly intended for the instruction and warning of rulers; who may be supposed likely to notice the maxims of a great king, more than those of inferior men: but there is generally an important meaning, in which each proverb is applicable to the case of every reader.—'The magistrate ought to be the guardian of innocent men's lives; and private persons, in their places, ought to oppose, without sedition, unjust severity as much as they are able. There are many examples of this in Scripture. Jonathan opposed his father, and helped to preserve David. Obadiah fed the prophets, whom Jezebel designed to have killed. The eunuch pulled up Jeremiah out of the dungeon; and the midwives saved the Israelites' children; as Rahab afterwards did the spies.'—'Examples to the contrary, are such as that of Doeg, who in compliance with Saul's fury, slew the innocent priests.' (Melancthon.) He might have included all the courtiers and officers of Saul, who allowed such an impious and unrighteous cruelty to be perpetrated without resistance, or even remonstrance, except that of the footmen or guards who bravely refused to obey the murderous orders of their sovereign, choosing to obey God rather than man; and who set a noble example worthy of imitation by persons in similar circumstances, to the end of time.



15 \*Lay not wait, O wicked man, against the dwelling of the righteous; \*spoil not his resting-place.

16 For \*a just man falleth seven times, and riseth up again: \*but the wicked shall fall into mischief.

17 \*Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see it, and it \*displease him, \*and he turn away his wrath from him.

19 \*Fret not thyself because of evil men, \*neither be thou envious at the wicked;

20 For \*there shall be no reward to the evil man; \*the \*candle of the wicked shall be put out.

21 My son, \*fear thou the LORD and the king: \*and \*meddle not with them that are \*given to change:

22 For \*their calamity shall rise suddenly; and \*who knoweth the ruin of them both?

23 These \*things also belong to the wise. \*It is not good to have respect of persons in judgment.

24 He \*that saith unto the wicked, Thou art righteous; \*him shall the people curse, nations shall abhor him.

A.M. 3004.

B.C. 1000.

a i. 11. Ps. x. 8.  
9. xxxvii. 32.  
b i. 6. 10. 3.  
cxl. 5. 1 Sam.  
xix. 11. xlii. 18.  
19. xxiii. 20—  
23. Jer. xl. 19.  
Matt. xvi. 24.  
Acts ix. 24.  
xxiii. 16. xxv.  
3.  
b xxiii. 23. Is.  
xxiii. 18.  
c Job v. 19. Ps.  
xxxiv. 19. xxxvii.  
24. Mic. vii. 8—  
10. 2 Cor. i. 8—  
10. v. 9—12. xii.  
23—27.  
d xlii. 17. xxviii.  
14—18. 1 Sam.  
xxvi. 10. xxxi.  
4. Esth. vii. 10.  
Ps. vii. 16. lii.  
5. Am. v. 2.  
viii. 14. Acts  
xii. 1. 1 Thes.  
v. 3. Rev. xxi.  
20, 31.  
e xvii. 5. Judg.  
xvi. 25. 2 Sam.  
xvi. 5. &c. Job  
xxxi. 29. Ps.  
xxxv. 15. 19.  
xlii. 10. Ob. 12.  
1 Cor. xiii. 6.  
7. 11.  
f Heb. be evil in  
his eyes.  
g Lam. iv. 21. 22.  
Zeek. i. 15. 16.  
h xii. 9. 15. 16.  
cix. 115. 1 Cor.  
ix. 17. Ps. ix. 17.  
Matt. viii. 12. xxv. 8. Jude 13.  
Rom. xii. 1—7.  
2 Sam. xvi. 13. &c.  
2 Sam. xvii. 1. 8.  
2 Sam. xix. 1—7.  
Ps. cvii. 43. &c.  
Job vii. 17. xvi. 19.  
q xvii. 15.  
r xii. 17. q xvii. 15.  
xxx. 10. Is. lxvi. 24.

s Lev. xix. 17.  
1 Sam. iii. 13.  
1 Kings xlii. 18.  
20. Neh. v. 7—  
9. xlii. 6—11.  
17. 25. 28. Job  
xxix. 16—18.  
Matt. xiv. 4.  
1 Tim. v. 20.  
2 Tim. iv. 2.  
Tit. i. 13. ii.  
15.  
g Heb. a bless-  
ings of good.  
xxviii. 23.  
t xxv. 23. xvi. 1  
xxv. 31. 12.  
Gen. xli. 38. &c.  
Dan. ii. 46—48.  
Mark xii. 17.  
28. 32—34.  
h Heb. answer-  
eth right words.  
Job vi. 25.  
u 1 Kings v. 18.  
vi. 7. Luke xiv.  
28—30.  
x xiv. 5. xix. 5.  
9. xxi. 28. Ex.  
xv. 16. xlii. 1.  
1 Sam. xlii. 9.  
10. 1 Kings xxi.  
9—13. Job ii. 3.  
Ps. xxxv. 7. 11.  
lii. title. Matt.  
xxvi. 59. 60.  
xxvii. 23. John  
xv. 25.  
y Eph. iv. 25.  
Col. iii. 9. Rev.  
xiii. 8. xlii. 15.  
z xx. 22. xxv. 21. 22.  
2 Sam. xii. 22—28.  
b vii. 6. &c. Job iv. 8. v. 27. xv. 17. Ps. xxxvii. 25. cvii. 42. Ec. iv. 1—8.  
c x. 13. xii. 11. 9—11.  
d Gen. xli. 38. &c.  
e x. 24. Heb. vi. 8.  
Job vii. 17. Ps. iv. 4. Luke ii. 19. 51.  
f Deut. xlii. 19. 51.  
g v. 4—11. Rom. xlii. 11. Eph. v. 14. 1 Thes. v. 6—8.  
h Heb. a man of shield.

25 But to \*them that rebuke him shall be delight, and \*a good blessing shall come upon them.

26 \*Every man \*shall kiss his lips, that \*giveth a right answer.

27 \*Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be \*not a witness against thy neighbour without cause; and \*deceive not with thy lips.

29 \*Say not, \*I will do so to him as he hath done to me: I will render to the man according to his work.

30 ¶ I \*went by the field of the slothful, and by the vineyard of the man \*void of understanding;

31 And lo, \*it was all grown over with thorns, and nettles had covered the face thereof, \*and the stone-wall thereof was broken down.

32 Then I saw, and \*considered it well: \*I looked upon it, and received instruction.

33 \*Yet \*a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall \*thy poverty come as one that travel-  
leth; and thy want as \*an armed man.

V. 13, 14. Men eat the honey from the comb, because it is pleasant to the taste, at the same time that it is wholesome and nutrimental. So is the knowledge of divine wisdom to those who have begun to acquire it. Their relish for it will increase with their progress in it; their present pleasure is the earnest of their future and certain recompense. Does a man eat honey because it is pleasant and wholesome? Let him seek knowledge for the same reason, and he will find it far more pleasant and profitable. (Note, xxii. 17, 18.)

V. 15, 16. Let no wicked man presume, through the arrogance of prosperity, to plot secretly, or to attack openly, the mean and unprotected residence of the righteous, as this will only end in his own ruin. For though the righteous may fall into many calamities, yet he shall recover from them all, but the wicked will shortly fall into absolute misery, to rise no more. \*These words are commonly, not only in sermons, but in books, applied to falling into sin; and that men may the more securely indulge themselves in sin, and yet think themselves good men, they have cunningly added something to them. For they are commonly cited thus, "a just man falleth seven times a day," which last words are not in any translation (much less in the original) but only in some corrupt editions of the vulgar Latin.—And therefore we must make use of other places for the confuting the fancy of perfection in this life, and the comfort of those who are cast down by their lapses into sin; and take heed of reading the holy Scripture so carelessly, as to turn our medicine into poison, which is the fault of those who from such mistakes, give way to their evil affections, and let them carry them into sin.' (Bp. Patrick.) This is an important note, for nothing does more mischief than applying texts of Scripture merely by the sound of the words, to subjects with which they have no connection. There are plain texts enough to prove every scriptural doctrine, and to answer every scriptural purpose; but pressing texts into any particular service, contrary to their plain meaning, (as in this case,) not only serves to deceive the inconsiderate, but likewise to rivet the prejudices, and strengthen the suspicions, of opposers; just as bringing forward a number of suspected witnesses in any important cause, after a sufficient number of creditable witnesses had been examined, would make the judge and jury, and audience, suspect even the good witnesses, and would create a prejudice against the cause itself, which needed to be thus supported.

V. 17, 18. These verses are a caution not only against outwardly exulting over the miseries of an enemy, (which is not generally creditable even in this evil world,) but also against being secretly pleased at them. To this our selfish nature is peculiarly prone, but it is totally contrary to the law of God. "Thou shalt love thy neighbour as thyself," as every one feels when he is the insulted sufferer. Even the secret indulgence of such a malignant joy, being known to God, might induce him to turn away his wrath from the afflicted party, and lay it on him who rejoiced in the calamity. (Note, xvii. 5.)—Such proverbs are perfectly coincident with the precepts of the New Testament; and all the passages in the Psalms, or elsewhere, which seem to breathe a contrary spirit, must have a meaning consistent with them, even as the exultations of the martyrs, &c. in Revelation, over the destruction of their persecutors, (Rev. xvii. 5—7. xviii. 20.) must be capable of an interpretation which accords to the precepts of our Saviour's sermon on the mount. But to rejoice in the triumphs of the cause of God and his church, of truth and holiness, over the desperate enemies of all good, is widely different from the spirit of revenge for personal injuries.

V. 19, 20. (Note, Ps. xxxvii. 1, 2.) "Be not angry because of evil men," &c. The word translated *revenge*, is generally rendered *latter end*, or *end*, (xxiii. 18.) "There shall be no end of plagues to the evil man; the light of the wicked shall be put out." (Old Translation.) (Marg. Ref.)

V. 21, 22. 'Have nothing to do with those, who vary from all good laws and orders, and are affected to innovation and change, both of princes and government.' (Bp. Hall.) Kings and rulers must be revered and obeyed, in all things lawful, by all who fear God, and obey his commands. (Marg. Ref.) The late events, for a series of years in Europe, have abundantly shewn, that Solomon's wisdom was far greater than that of modern philosophers, so called; or rather, that the wisdom of God is infinitely above the wisdom of man. The ruin of those who rebel against God, and of those who excite disturbances in the state, comes upon them in the most unsuspected manner, and is dreadful beyond conception. (Note, xvii. 11.)

V. 23. The following things should be peculiarly considered by all that would act as wise men, especially in the capacity of rulers and magistrates. (Marg. Ref.)

V. 24, 25. The magistrate who acquits a wicked man, or decides in his favour because of his wealth or power, will be generally and justly execrated: but they who restrain and punish evil-doers of every rank, will have the satisfaction of being generally favoured, and the advantage of having many prayers offered for them, and blessings pronounced on them. Those authors, or orators, who compose panegyrics on wicked men; those courtiers and dependents who flatter ungodly princes and nobles; and, above all, those ministers who, through fear, sloth, ignorance, or love of filthy lucre, give that encouragement to wicked men, which belongs only to the righteous, are by parity of reason included, and will be at length universally execrated; whilst they who act faithfully will have the comfort and benefit of it.

V. 26. He, who speaks honestly, faithfully, seasonably, and to the purpose, whether as a judge, a witness, a senator, a counsellor, a minister, or a private person, will meet with general respect and affection. At least this ought to be the case; and every one, who experiences the benefit of the right answer, will be attached to him that gave it.

V. 27. The most needful and profitable work should be first attended to. Men ought to employ their labour and expense in cultivating the land, before they proceed to build and beautify their houses, or furnish them in an elegant style. For if the house be built, and the land be neglected, another man will be likely to possess both of them. Or the proverb may mean, that everything should be done with deliberation, foresight, and contrivance: 'Get all ready, as well as count the cost, before you begin to build.'

V. 28. "Be not thou a witness against thy neighbour without cause: for wilt thou deceive with thy lips?" (Old Translation.)—The expression *without cause*, seems to imply, not only the case of a man who bears false witness; but that of him, who from personal resentment, or any other corrupt motive, testifies the truth against his neighbour, when there is no sufficient reason why he should do it;—when neither the glory of God, nor the benefit of man, requires it.

V. 29. (Marg. Ref.) 'He sheweth what is in the nature of the wicked: to revenge wrong for wrong.'

V. 30—34. (Note, vi. 6—11.)

## PRACTICAL OBSERVATIONS.

V. 1—20. The strong propensity in human nature to malignant and selfish tempers, renders repeated cautions against them necessary. But it must be as foolish as it is wicked, to "be envious against evil men, or to desire" a share in their unlawful gains; whilst "their heart studieth destruction, and their lips talk of mischief;" or to fret or distress ourselves at their short-lived success, in "laying wait against the dwelling of the righteous, and spoiling his resting-place;" for unless they repent, they will soon fall into mischief to rise no more;



## CHAP. XXV.

A. M. 3004.

B. C. 1000.

Of kings, and those who minister to them, 1-7. Of avoiding contention, and receiving reproof, 8-12. Of faithful messengers, and vain boasters, 13, 14. Of forbearance, temperance, and prudent conduct towards neighbours, 15-17. Of false witnesses, unfaithful friends, and unseasonable mirth, 18-20. Of kindness to enemies, frowning away backbiters, and domestic discord, 21-24. Of the righteous falling before the wicked; of vain glory and an unengendered temper, 25-28.

**THESE** are also "proverbs of Solomon," which the men of Hezekiah, king of Judah, copied out.

2 It is "the glory of God to conceal a thing; but the honour of kings is to search out a matter."

3 The "heaven for height, and the earth for depth, and the heart of kings \*is unsearchable."

vii. 11. lv. 9. Rom. viii. 39. \* Heb. there is no searching. 1 Kings iv. 29.

and their wasting candle will expire in "the blackness of darkness for ever." But the righteous man, though repeatedly cast down into trouble, nay, should he be again and again overcome with strong temptations, shall rise superior to them all, and have an eternal dwelling and resting-place, which the wicked cannot approach. We may *foresee*, but we should not *desire*, the destruction of sinners: neither may we rejoice when our enemy falleth. Even when we are greatly injured, and sharply persecuted, we must not indulge such emotions of revenge, for the Lord will see it and be displeased; he will even suffer the haughty persecutor to proceed a little longer with impunity, rather than allow his people to harbour in any measure so malignant a spirit; and instead of punishing their persecutors, he will previously and sharply chastise them, to prepare them to meet deliverance in a more Christian manner. How displeasing then must that revenge be, which is generally excited by trivial or imaginary offences, and puts men upon evident crimes, in order to retaliate on the offender!—We are here again reminded of the value of true wisdom; which alone can give a man establishment in that kind of reputation and prosperity that is precious and desirable; for it will suggest to him the most beneficent designs, and afford him the greatest advantages for accomplishing them; and it will do more than all other things to render him safe and useful. But this wisdom is far too high and arduous a thing for the giddy and heedless part of mankind, who waste their lives in low pursuits or childish amusements. They only obtain this invaluable good, who bestow pains to obtain it: who are taught so to prize it for the sake of its effects, that they would pursue it, if it were with present pain and uneasiness; and they find such sweetness in it, that they would feed upon it, as men do on the purest honey, even if there were no future advantage from it. But the recompense is sure to those, who thus seek wisdom from the Lord; and its present usefulness is immense. Whilst foolish and wicked men either do not open their mouths in the gate, or, intruding into offices for which they are not qualified, only "darken counsel by words without knowledge;" wisdom renders a man fit for his station in the community, whatever it be. So that should he even be called to fill a throne, he will conduct public affairs with discretion, and benefit by the multitude of counsellors: and he will repress and be a terror to evil-doers alone. He will count it his highest honour to promote the happiness of his people; he will engage in no war, but for their protection and true interest; and his prudent conduct will do far more to secure success, and to strengthen the nation, and procure a safe and lasting peace, than any of those heroic achievements, which are so highly celebrated in the world.—We should never forget, that our heart-searching God will call us to account for the devices and thoughts of our heart. Instead, therefore, of inventing evil things with the mischievous person, or entertaining our minds with vain and sinful thoughts; we ought continually to be looking around us, to see what good we can do, or what mischief we can prevent; and we need not wait long for opportunities, if we be "zealous of good works." For if our neighbour, or even our enemy, be in danger of being ruined, condemned, or deeply injured, through malice or mistake, we are bound to risk every personal consequence for his deliverance. In such things, however, the deceitfulness of the heart must be peculiarly guarded against. For self-love suggests many plausible excuses, and the conscience may be bribed to bring in a favourable verdict: but the Lord will order a re-hearing of the cause; he will manifest the secrets of all hearts, and render unto every man according to his works: and if he find our excuses insufficient, and the effect of indolence, cowardice, self-indulgence, and unbelief, we shall be considered as chargeable with a share of that guilt, which we might have successfully opposed; and as having concurred in causing that misery, which we ought to have prevented.—But the same feebleness of mind, which causes many to faint in the day of adversity, induces numbers to shrink from such services, as cannot be performed, without giving offence to powerful oppressors; or to those of lower rank, who will not relieve the urgent necessities of the poor themselves, and then take it as a reflection upon them if others supply their deficiencies. This timid indolent spirit is often mistaken for meekness: but it is in fact a natural disposition, which as much needs correcting by divine grace, as the impetuous violence of self-sufficient courage does. We should therefore pray continually for the courage of faith, and the meekness of humility, and the persevering, enduring activity of fervent love.

V. 21-34. "These things belong unto the wise;" and, "if any man lack wisdom, let him ask of God."—But that wisdom which he bestows will never suffer a man to say, "I will do so to him, as he hath done to me; I will render unto him according to his work." For, in this spirit, the most exact evidence which could be given, even in a court of justice, would be criminal before God. On such occasions we should be afraid of officiousness, or of wrong motives, in being witness against our neighbour without a cause: but resentment generally warps the judgment, induces a man to make the worst of every circumstance, and thus leads him to deceive with his lips, and to become a slanderer and false accuser.—In like manner, "the wisdom which is from above," will effectually prevent the magistrate from "respecting persons in judgment;" and both the magistrate, and minister of religion, and every person, from saying "to the

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 For better it is that it be said unto thee, 'Come up hither;' than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

f xvii. 2. Is. i. 26. 27. Mal. iii. 2. 2 Tim. ii. 20. 1 Pet. i. 7. g xx. 8. 1 Kings. ii. 33. 46. Esth. vii. 10. viii. 11. h Ps. ci. 7. 8. i xvi. 12. xix. 12. xxix. 14. Is. ix. 7. xvi. 5. j Heb. Set not out thy glory. 27. xxvii. 2. i xvi. 19. Ex. iii. 11. 1 Sam. ix. 20-22. xv. 17. xviii. 18-23. 2 Sam. vii. 8. k Ps. cxxxi. 1. Jer. i. 6-10. Am. vii. 12-15. l xvi. 19. Luke xiv. 8-10. m Luke xiv. 14. 1 Pet. v. 5. 1 Rev. iv. 1.

wicked, thou art righteous."—When this is done by the magistrate, "the people will curse him, nations will abhor him;" and though the minister, who flatters and deceives men's souls, may here be caressed and prospered; he will hereafter be more deeply and universally execrated than any other person in the world. But he who rebukes and reproves with affectionate faithfulness; whatever return he may have from men, shall have delight in the testimony of his conscience, in the good done by him, and in the favour of his God, and "a good blessing will come upon him."—In general, even here, he who studies to adapt his discourse to every case, in which he is required to speak, will find a measure of respect and attention; for "every man will kiss his lips, who giveth a right answer," and such as he derives good from.—But sloth and self-indulgence are the bane of all good. Whilst we go past "the field of the slothful, and the vineyard of the man void of understanding," and view them overgrown with thorns and nettles, and the fences all broken down: we see an emblem of the far more deplorable state of many souls. Every vile affection grows exceedingly in the hearts of vast multitudes, all their faculties are thrown open to the delusions or suggestions of the devil and his agent; nothing good has any root or growth there, and everlasting poverty is coming upon them as an armed man; yet they are saying, "a little sleep, a little slumber, a little folding of the hands to sleep!" A wise man will consider and receive instruction from the ruinous misconduct of a fool: though the fool will not profit by the example or counsel of a wise man. Let us then shew our wisdom, by taking the hint from the case of the sluggard, to redouble our diligence in every good thing, and to watch and pray more against the beginnings of so ruinous a vice. But many, who are diligent in worldly business, are slothful about their eternal interests. They mind minute concerns, but neglect the momentous: they embellish the house, but neglect the estate! Let us then learn to begin at the right end; and to do every thing in season, and in order, and with prudence, as well as diligence. And let us study to be "quiet, and mind our own business," conscientiously, and in the fear of God; let us honour and obey the king, and have nothing to do with those turbulent spirits, who are given to change, and always aiming to raise disturbances, and introduce innovations: thus we shall avoid the calamity and the ruin which come suddenly upon those, who rebel against God and the king; and shall so pass through things temporal, as finally to obtain the things which are eternal.

## NOTES.

CHAP. XXV.—V. 1. Men, &c. 'The men whom Hezekiah appointed for that purpose.'—The friends of Hezekiah.' (Sept.)—It is probable, that Solomon himself, or some others, by his order, and under his inspection, had selected the proverbs contained in the preceding chapters, as most suited to general religious utility; but that all the rest of the three thousand were preserved by the kings of Israel, though not published for the use of the people; and that Hezekiah, with the concurrence, and under the superintendence of Isaiah, and other contemporary prophets, employed some competent persons among his servants to collect from the rest, the proverbs contained in this and the following chapters.

V. 2, 3. It is the glory of God that he knoweth all things most perfectly, and that he needeth no information or counsel; that he giveth no account of his matters, and concealeth his purposes from the most penetrating and intruding, except as he has unfolded some particulars of what he intended to do in future ages, to confirm his revelation of himself, and his truth and will, for men's encouragement and instruction in their duty. But earthly princes are in themselves as ignorant and fallible as their subjects: their honour therefore consists in investigating every matter with the utmost accuracy and attention. It behoves them to search out the revealed will of God, and to procure intelligence from every quarter, and information on every subject, connected with their important duties; and to avail themselves of the wisdom of others, whom they advise with as counsellors; that their laws, decisions, and measures, may be the result of knowledge, equity, sound policy, and mature deliberation, and conducive to the true interests of their subjects, and not the dictates of pride, ambition, resentment, passion, or caprice. Yet a wise king will be upon the reserve, as to his determinations, till the event discovers them: and it will often be as impracticable for others to dive into his secret intentions, as to measure the height of the heaven, or the depth of the earth.—Men cannot attain to the reason of all the secret doings of a king, even when he is upright, and doeth his duty.

V. 4, 5. As the artificer cannot make a beautiful cup or vessel, without well refining his metal, so a king cannot establish his throne in righteousness, till he remove wicked men from places of public trust, and drive them from his council, and from about his person.—They should not keep so much as one ill man about them, who oftentimes corrupts the whole court, and disturbs the whole kingdom.' (Bp. Patrick).—The modern maxim, that the private character of a minister of state should not be investigated, flatly contradicts the wisdom of Solomon, and of God.

V. 6, 7. (Note, Luke xiv. 7-11.) There can be no reasonable doubt but that our Lord referred to these verses in his admonition to the ambitious guests at the Pharisee's table, and was understood to do so. While, therefore, this



8 Go not forth <sup>hastily</sup> to strive, lest *thou know* not <sup>what</sup> to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause <sup>with thy neighbour himself</sup>; and discover not <sup>a</sup> secret to another:

10 Lest he that heareth *it* put thee to shame, and <sup>thy</sup> infamy turn not away.

11 A <sup>word</sup> fitly <sup>spoken</sup> is *like* apples of gold in pictures of silver.

12 As <sup>a</sup> ear-ring of gold, and an ornament of fine gold, so is <sup>a</sup> wise reprover upon an obedient ear.

13 As <sup>the</sup> cold of snow in the time of harvest, so is <sup>a</sup> faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso <sup>boasteth</sup> himself <sup>of</sup> a false gift is *like* clouds and wind without rain.

15 By <sup>long</sup> forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 <sup>Hast</sup> thou found honey? eat so much as is sufficient for thee, <sup>lest</sup> thou be filled therewith, and vomit it.

17 <sup>Withdraw</sup> thy foot from thy neighbour's house; lest he be <sup>weary</sup> of thee, and so hate thee.

z xxiv. 13, 14. Judg. xiv. 8, 9. 1 Sam. xiv. 25-27. Is. vii. 15, 22. a 27. xxiii. 8. Luke xxi. 34. + Heb. full. Rom. xv. 24. \* Or, Let thy foot be seldom in, &c. Gen. xix. 2, 3. Judg. xix. 18-21. + Heb.

A. M. 3004.

B. C. 1000.

a xvii. 14. xviii. 6. xxx. 32. 2 Sam. ii. 14-16. 26. 2 Kings xiv. 8-12. Luke xiv. 31, 32. o xiv. 12. Jer. v. 31. Matt. v. 25. p Matt. xviii. 15-17. + Or, the secret of another. xl. 13. x. 19. q Ps. cxix. 39. r xv. 23. xxiv. 26. Eccl. xii. 10. Is. 1. 4. Heb. spoken upon his wheels. s Job xlii. 11. t ix. 8. xv. 5, 31. 32. xxvii. 5, 6. 1 Sam. xxv. 31-34. Ps. cxli. 5. u 25. xiii. 17. xxvi. 6. Phil. ii. 25-30. x xx. 6. 1 Kings xvi. 11. Luke iv. 11. 13-18. 31. 2 Pet. ii. 15-19. Jude 12, 13. 16. v Heb. in a gift of falsehood. y xv. 1. xvi. 14. Gen. xxxii. 4. &c. 1 Sam. xxv. 14, &c. Eccl. x. 4. z xxiv. 13, 14. Judg. xiv. 8, 9. 1 Sam. xiv. 25-27. Is. vii. 15, 22. a 27. xxiii. 8. Luke xxi. 34. + Heb. full. Rom. xv. 24. \* Or, Let thy foot be seldom in, &c. Gen. xix. 2, 3. Judg. xix. 18-21. + Heb.

b xii. 18. Ps. lii. 2. iv. 21. lvi. 4. cxx. 3, 4. cxi. 3. Jer. ix. 3. 8. Jam. iii. 6. c 2 Chr. xxxviii. 20, 21. Job vi. 14-20. Is. xxxi. 1-3. xxxvi. 6. Ez. xxix. 7. 2 Tim. iv. 16. d Deut. xxiv. 12-17. Job xxiv. 7-10. Is. lviii. 7. Jam. ii. 15, 16. e x. 26. f Ps. cxxxviii. 3. 4. Eccl. iii. 4. Dan. vi. 18. Rom. xii. 15. Jam. v. 13. g xxiv. 17. Ex. xxiii. 4. Matt. v. 44. Luke x. 33-35. Rom. xii. 20, 21. h Matt. x. 13. 1 Cor. xv. 58. i Job xxxvii. 22. + Or, bringeth forth rain: so doth a backbiting tongue an angry countenance. k xxvi. 20. Ps. xlv. 3. Rom. i. 30. 2 Cor. xii. 20. l ix. 13. xxi. 9. 19. xxvii. 15, 16. m Gen. xxi. 16-19. Ex. xvii. 2, 3, 6. Judg. xv. 18, 19. n x. 30. Is. lii. 7. Nah. i. 15. Jer. xviii. 14. John vii. 37. Rev. xxi. 6. xxv. 17. o Gen. iv. 8. 1 Sam. xvii. 14-18. 2 Chr. xxiv. 21, 22. Matt. xxiii. 35, 36. xxvi. 69-74. Acts vii. 52. 1 Thes. ii. 15. Rev. xvi. 6.

18 A man <sup>that</sup> beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 <sup>Confidence</sup> in an unfaithful man in time of trouble, is *like* a broken tooth, and <sup>a</sup> foot out of joint.

20 As he <sup>that</sup> taketh away a garment in cold weather, and as <sup>a</sup> vinegar upon nitre, <sup>so</sup> is he that singeth songs to an heavy heart.

21 If <sup>thy</sup> enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and <sup>the</sup> LORD shall reward thee.

23 The <sup>north</sup> wind <sup>driveth</sup> away rain: <sup>so</sup> doth an angry countenance a backbiting tongue.

24 *It* is <sup>better</sup> to dwell in the corner of the housetop, than with a brawling woman, and in a wide house.

25 As <sup>cold</sup> waters to <sup>a</sup> thirsty soul, <sup>so</sup> is good news from a far country.

26 A <sup>righteous</sup> man falling down before the wicked, is *as* a troubled fountain, and a corrupt spring.

V. 16. Honey is often an emblem of sensual pleasure: though it be wholesome when eaten in moderation, yet when taken to excess it will produce a surfeit. Those animal indulgences, which are lawful in themselves, and placed within our reach; (as if we had found honey and it were all our own,) should yet be used with great moderation, or they will lead us into guilt and trouble.

V. 17. Our intercourse with neighbours cannot be conducted in comfort and cordiality, without discretion, as well as sincerity. Unseasonable, tedious, and too frequent visits, without any invitation, or upon such as is general and slight, and indulging too freely at the expense of others, will create disgust. Such behaviour leaves an unfavourable opinion of a man's character on the mind of his neighbour; and it not only appears selfish, but presses too hard upon the other's selfishness, and on both accounts may probably terminate in weariness or even in enmity.

V. 18. A maul, &c. Or a club, by which a man is beaten down to the ground: a "dasher in pieces." (Nah. ii. 1. original.)

V. 19. "As a broken tooth, or a leg out of joint, not only fails a man when he comes to use it, but likewise puts him into pain: so doth a faithless person serve them that depend on him, when they have the greatest need of his help." (Marg. Ref.) And such also is the confidence, that the faithless person himself places in riches, or craft, or great friends; which some time or other will disappoint him to his great grief, when he expects the most from them.' (Bp. Patrick.)

V. 20. It would be an inhumanity peculiarly unseasonable to take away a poor man's raiment, or the covering of his bed, in the depth of winter; and it is observed that when vinegar is poured on nitre, their contrariety produces a violent effervescence: so incongruous and disquieting are the expressions of excessive mirth, in company with one who is greatly troubled in his mind. — Nitre, in this place, does not signify the salt now commonly so called, or saltpetre: but probably a fixed alkali called *nitrum* by the Romans; and certainly some alkaline composition, which was used instead of soap by the Jews. (Marg. Ref.)

V. 21, 22. The apostle hath quoted these verses from the Septuagint, *verbatim*, (except the last clause,) in his most beautiful exhortations to Christians, enforced by the consideration of the mercies of God to them. (Note, Rom. xii. 20, 21.) Such a quotation is the strongest testimony to the divine authority of the book whence it is made; and clearly evinces that the same rule of duty is contained in both testaments: however ancient scribes and pharisees, and modern writers in general, may have overlooked it. The law of love is not expounded more spiritually, in any single precept either of Christ or his apostles, than in this exhortation. Seize the moment of distress, to shew kindness to him that *hates* thee. This will resemble the effort of the refiner with a piece of metal, untractable by ordinary means: he surrounds it with coals intensely heated, and thus either melts or consumes it: and, however the plan may succeed with him, who thus labours to overcome evil with good, "verily he shall in no wise lose his reward."

V. 23. The meaning of this verse in our translation is obvious and instructive: yet the original seems to convey another meaning. "As the north wind produces rain," (which it does in some countries,) "so a backbiting tongue produceth an angry countenance." Either interpretation shews how hateful backbiters are, and how they should be frowned upon.

V. 24. (Marg. Ref.)

V. 25. (Note, 13. Marg. Ref.)

V. 26. A troubled fountain or corrupt spring sends forth polluted streams, to the disappointment and annoyance of the neighbourhood. Thus, when a righteous man falls into any evident sin, in the presence of the wicked; or when he pays unseemly homage to them, from fear or interest; or when he falls under their oppressive power; in different ways these events tend to prejudice and embolden the minds of sinners, and are a grief, a snare, or a discouragement to the servants of God.

gives his sanction to the book of Proverbs, it also shews, that these maxims may fairly be applied to similar cases, and that we need not confine the interpretation exclusively to the subject which gave rise to the maxim. The ambitious competition of courtiers, the disgrace of being placed lower than a man's self-sufficiency had arrogated to him, and the honour paid to modest worth by wise princes, gave our Lord the occasion of counselling the guests; and that admonition forms one of the standard rules by which he deals with those who profess themselves his disciples. "Before honour is humility, and a haughty spirit before a fall."—The last words, '*whom thine eyes have seen*,' are thought by some learned men *redundant*; and some add them to the next verse; but, perhaps, they may allude to the case of a person newly brought to court, getting a sight of the prince, flattering himself with the hopes of high favour and preferment, but giving disgust by a self-sufficient conduct, and so finally excluded from the king's presence. An apt emblem of many vain-glorious professors of Christianity!

V. 8-10. Precipitation in commencing contention, can arise only from fierce passions, pride, and ignorance, or forgetfulness of consequences. This is equally applicable to engaging in foreign wars, or in civil dissensions; and to entering on lawsuits, controversies, or any other private contests. They who are most eager to contend, are generally least able to maintain their ground; consequently, their boastings and menaces frequently end in their own disgrace, and they bring themselves into inextricable difficulties. To avoid this, men should previously consider what they are about to do; and if they have been materially injured, they should calmly expostulate with their offending neighbour, and state to him their earnest desire of agreement upon any reasonable terms, and thus endeavour, by compromise or reference, to render an open contest unnecessary. None should, however, in any case, divulge private transactions to others, or traduce a man's character out of resentment: for this will take away the prospect of an amicable settlement; and if words of this kind be reported to him, and he can shew them to be in any measure false and slanderous, or overcharged, the disgrace will rebound upon the speaker, and, perhaps, become indelible. (Matt. xvii. 15-17.)—This is precisely the instruction of the New Testament. (Marg. Ref.) Solomon, speaking by divine inspiration, gave the same instructions, which were afterwards authoritatively given by his illustrious antitype.

V. 11, 12. A word of counsel, encouragement, or reproof, when it is spoken with propriety, and is well-timed, and suited to the occasion, is conspicuously beautiful. As when apples of gold are painted, or presented to our view, in lattice-work of silver; 'where the fine fruit receives a new charm, by shewing itself through the elegant apertures of the basket.' (Hervey.)—And when a wise reprover, and one that receives the reproof in good part, happen to meet, no jewels of gold can be so ornamental as this becoming behaviour.

V. 13. Liquor, cooled with ice or snow, preserved or brought from the mountains for that purpose, according to the custom in hot countries, is very grateful in the heat of summer, especially to the husbandman when gathering in his harvest. Thus faithful ambassadors, or messengers, refresh the minds of those who employ them in business of great importance. (25.)

V. 14. 'He that makes bountiful promises of great gifts, which will never be performed, is like a cloud which makes a shew of that rain, which it will not and cannot yield.' (Bp. Hall.) (Notes, Hos. vi. 4. Jude 12.)

V. 15. By submission and patience under rebukes, and humble intreaties, even the prince, who has been greatly offended, may be pacified; whereas petulance and passion would inflame his resentment, and prove of fatal consequence. Nay, soft persuasive language is generally the most effectual, to prevail over the obdurate mind and stubborn resolution, and to carry the point in the midst of great difficulties. The marrow cannot be obtained, till "the bone be broken:" this is, therefore, an apt emblem of the advantages of gentle means, which, contrary to apparent probability, break the bone that violence would have rendered more obdurate.



27 It is not good to eat much honey: *so for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit, *is like* a city *that is* broken down, and without walls.

## CHAP. XXVI.

Divers maxims, concerning fools, sluggards, intermeddlers with strife, those who do mischief in sport, tale-bearers, dissemblers, liars, and flatterers, 1—28.

**A**S snow 'in summer, and as rain in harvest, 'so honour is not seemly for a fool.

V. 27. To supply a negative, in order to explain a maxim of wisdom, as in this verse, seems indefensible; and yet, of the various interpretations which have been proposed, in order to avoid this difficulty, none gives satisfaction, at least to me.—Might not the latter clause be read interrogatively: "To eat honey to excess is not good; and is it glory for men to seek their own glory?"—A moderate regard to reputation is proper; as it is to eat honey moderately: but does not the vain-glorious man run into pernicious excess, by rioting on what he delights in, as much as the man who eats honey till he surfeits with it? (Note, 16.)

V. 28. The man who has no command over his passions, especially over his anger, lies open to the assault of every invader: any one may exasperate and torment him, and rob him of his comfort, his peace, and his reason, at pleasure: every temptation seduces him into sin, and the most trifling concerns involve him in the most serious contests.

## PRACTICAL OBSERVATIONS.

V. 1—15. We ought carefully to collect, and readily to communicate, the instructive lessons which wise and good men have left behind them: but selection is in this case of vast importance. The whole of what even Solomon wrote was not thought proper to be published. And to communicate to the public indiscriminately, all that eminent men have left in manuscript, is not only an injustice to their characters, but a detriment to mankind: by these means the effusions of an unguarded hour are sent forth into the world under the sanction of a great name; and, alas! men's follies and mistakes are more likely to meet a favourable reception, than the result of their sober judgment and mature deliberation. This is therefore always an injudicious, and often an infamous, because a mercenary, practice.—It is not for us presumptuously to search into the deep things of God, whose glory it is to conceal his decrees in impenetrable secrecy: but let us diligently learn his revealed will, that we may believe and do it, and humbly bound our enquiries where he bounds his information. For how should we be able to know any thing of his unrevealed purposes; when we cannot discover the intentions of our earthly governors with any certainty, unless they inform us of them?—The honour of kings does not consist in external magnificence, numerous attendants, powerful armies, or splendid achievements: much less in domineering over their subjects, and in indulging their lusts and passions. But it consists in diligently learning and attending to the duties of their high station; and in rendering their whole administration equitable, salutary, and conducive to the peace and happiness of mankind; and in copying his example, who "putteth away the ungodly as dross;" that "their thrones may be established in righteousness." For, the reformation of the court, and the good example of those who possess authority or favour with the prince, will produce a salutary effect through the subordinate ranks of the community. This indeed is an arduous attempt, and requires both resolution and address: a frowning countenance, and severe reproofs, and decisive measures must be used; and men's characters must be enquired into, and made trial of, as the finer discriminates between the gold and the dross. But the advantages will abundantly compensate the trouble, to those who are enabled to go through with such a reform. The vain-glorious men, who boast themselves of those talents and endowments which they possess not, and excite expectations which they are sure to disappoint; being like clouds and wind without rain; and who assume the chief places, and claim the precedence wherever they go, are not fit to be employed in services of this kind. Indeed whether such persons are found in palaces or churches, they are to be suspected and kept down. He, who is fit to stand in the presence of the king, does not at first sight, or upon the first intimations of favour, aspire to the chief places, or want to thrust out his seniors and superiors: but is diffident, and reluctant to engage in such arduous affairs; and it will be needful to invite him to "come up hither;" and not to put him lower in the presence of the prince, than he hath placed himself. And, in like manner, he, who is qualified to be the minister of the Lord of hosts, and hath seen his glory in the face of Jesus Christ, will be proportionably sensible of his own unworthiness and insufficiency. He may be induced by zeal and love, and a sense of duty, to desire this good work, but he will not rush upon it with an inconsiderate forwardness, nor be disposed to thrust himself into the most conspicuous places, but be satisfied in an obscure sphere, until he be evidently called up higher. Thus in every thing modesty and humility attend real excellency, and precede durable honour: but pride and ostentation are evidences of a worthless character, and lead to contempt and disgrace. The love of peace, and that gentle and circumspect behaviour which best secures it, spring from humility. He, who considers the fatal effects of contention in public and in private life, will use every means to avoid all occasions of it. He will meditate seriously upon the causes and consequences of any contest, before he will venture upon it: he will practise equity, sincerity, candour, and long forbearance; and will study that softness of speech that breaketh the bone, and disarmeth the resentment of the powerful, or the haughty, and winneth to reason and justice those who are infringing on the rights of others. He will not disclose to another person the injuries that he hath received, till he hath debated the matter with the injurious party: much less will he propagate a distorted and aggravated report, as is too common in such cases. Thus he will be generally enabled to avoid litigations:

A. M. 3004.

B. C. 1000.

p 16.  
q xxvii. 2. John  
v. 44. Phil. ii.  
3.  
r xvi. 32. xxii.  
24. 1 Sam. xx.  
30. xxv. 17.

CHAP. XXVI.

a 1 Sam. xii. 17.  
18.  
b 8. xxviii. 16.  
Judg. ix. 7. 20.  
56, 57. Esth. iii.  
1. &c. iv. 6—9.  
Ps. xiii. 8. v. 4.  
Ec. x. 5—7.

c Num. xxiii. 8.  
Deut. xxiii. 4.  
5. 1 Sam. xiv.  
28, 29. xvii. 43.  
2 Sam. xvi. 12.  
Neh. xlii. 2. Ps.  
cix. 23.  
d x. 13. xvii. 10.  
xix. 25. xxvii.  
22. Judg. viii.  
6—7. 16. Ps.  
xxxiii. 9. 1 Cor.  
iv. 21. 2 Cor.  
x. 6. xlii. 2.  
e xvii. 14. Judg. xii. 1—6. 2 Sam. xix. 41—43. 1 Kings xii. 14. 16. 2 Kings xiv. 8—10.  
1 Pet. ii. 21—23. iii. 9. Jude 9. f 1 Kings xxii. 24—28. Jer. xxxvi. 17, 18. Matt. xv. 1—3. xvi. 1—4.  
xxi. 23—27. xlii. 15—32. Luke xii. 13—21. xlii. 23—30. John viii. 7. ix. 26—33. Tit. i. 13. g 12.  
xxviii. 11. Rom. xi. 25. \* Heb. eyes. 1s. v. 21. Rom. xii. 16.

2 As the bird by wandering, as the swallow by flying, 'so the curse causeless shall not come.

3 A 'whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer 'not a fool according to his folly, lest thou also be like unto him.

5 Answer 'a fool according to his folly, 'lest he be wise in his own 'conceit.

whilst precipitation, unguarded language, and partial and public statements of facts to the injury of men's reputations, lead to irreconcilable discords; and often terminate in irretrievable detriment to the circumstances and character of the offender. And let it be observed, that the hasty entrance upon religious controversy is as perilous to a man's spirit, as engaging in a duel is to his life; and is often as fatal to the welfare of the church, as needless wars are to the community.—It is well worth our while to study acceptable words fitted to take effect; and to know how both to give seasonable counsel, and to yield an obedient ear to salutary reproof; which is very becoming a man professing godliness, and peculiarly conducive to his advantage and usefulness. Indeed, prudence, modesty, and faithfulness will render a man valuable in every situation, from that of an ambassador to a powerful monarch, to that of an ordinary messenger to a man of low condition; and will conduce greatly to the comfort of those who employ him.

V. 16—28. In public as well as in private life, misplaced confidence must induce uneasiness, disappointment, and disasters: and if a monarch rely on a mercenary and unfaithful minister of state; he can have no security that he will not betray him in the critical conjuncture, like a broken tooth, and a foot out of joint, and thus involve him in the deepest distress. And what fidelity to his prince can be expected from him, who is a daring rebel against God, and who sacrifices every relative and domestic duty, to the indulgence of his avarice, or his lust? But a minister, who feareth God and worketh righteousness, and whose integrity and prudence are approved, relieves him of his cares and solicitude, and excites the confidence that good news will be heard, from time to time, out of those distant countries with which he is connected, which will be grateful as the cold water to the thirsty traveller. How welcome then should the faithful messengers of God be to us, who are approved by their Lord for declaring the truth as it is! and, who bring good news from heaven, that far country, from which we sinners had great reason to expect heavy tidings. May he furnish, and send forth, such into all the nations of the earth!—In order to live in peace, and to be prepared to resist temptation, nothing is more important than habitual self-government: for "he that hath no rule over his own spirit, is like a city that is broken down, and without walls." In this case a man lies open to the incursion of every enemy: and if he listen, (as it is most likely he will,) to false witnesses and slanderers, his life must be one continued scene of contention and vexation, of sin and misery. Indeed, we ought not only to avoid these hateful and mischievous vices ourselves; but to frown every calumniator from our presence: and a frown will generally suffice, for they seldom persevere in coming where they are not made welcome. But self-government must be exercised over all our passions and appetites, even in respect of things lawful: that, while many ruin themselves and others by criminal gratifications, and some are useless, troublesome, and uncomfortable through inexpedient indulgence; we may know how to use the good gifts of Providence with thankful moderation, to take what is conducive to health and comfort, and to avoid all excess. It is also incumbent upon us to conduct our social intercourse with our neighbours in a prudent manner, without encroaching, or giving umbrage to them: at the same time we may be thankful, that we never can come to the Lord unseasonably, or too frequently; and that he will never be weary of us or displeased with us, for asking too much of him; and we should make his love, and not man's selfishness, the pattern of our conduct toward others, though not of our expectations from them. We should also learn to sympathize with the afflicted; and we ought no more to wound their feelings by impertinent levity, than to injure the poor by cruelty and oppression: and we ought steadily and constantly to be aiming to overcome evil with good; and to watch for an opportunity, when an enemy is in want or trouble, to shew our good-will to him by a seasonable relief. This may melt him into kindness: or, if, contrary to our intention, it should only increase his guilt, yet it will conduce to our own good, and the Lord will reward us. We should moreover keep a peculiar watch over our tempers and our words, whilst in the company of ungodly men: and we ought by no means to pay undue respect to them for any secular ends; lest our example should produce a prejudicial effect on others, and leave an unfavourable impression concerning our religion on their minds. If we see the righteous cast down by oppression before the wicked; we should desire to possess our souls in faith and patience, and to keep silence in so evil a time. And though we may not seek our own glory, yet the honour of our profession should be very near our hearts; and we ought to be willing rather to suffer death, than to live to the disgrace of the doctrine of God our Saviour.

## NOTES.

CHAP. XXVI. V. 1. Snow in summer and rain in harvest are unseasonable; and often prejudicial, in every country: but in the land of Canaan they were unusual, and denoted the Divine displeasure. Thus the advancement of ignorant and wicked men to dignity and authority, especially in Israel, was ominous, and foreboded the pouring out of divine judgments upon the nation.—'The blending together of summer and winter, would not cause a greater disorder in the natural world, than the disposal of honour to bad men, does in the moral world.' (Bp. Patrick.)

V. 2. The birds which fly over our heads cannot hurt us, and they will soon return to their nests from which they wandered. In like manner,



6 He that <sup>b</sup>sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh <sup>d</sup>damage.

7 The legs of the lame are <sup>t</sup>not equal: <sup>s</sup>so is a parable in the mouth of fools.

8 As he that <sup>b</sup>bindeth a stone in a sling, <sup>s</sup>so is he that giveth honour to a fool.

9 As <sup>a</sup>a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God, that formed <sup>a</sup>all things, <sup>m</sup>both rewardeth the fool, and rewardeth transgressors.

11 As <sup>a</sup>a dog returneth to his vomit, so a fool <sup>r</sup>returneth to his folly.

12 <sup>s</sup>Seest thou <sup>a</sup>a man wise in his own conceit? *there is more hope of a fool than of him.*

13 ¶ The <sup>s</sup>lothful man saith, *There is a lion in the way; a lion is in the streets.*

14 As <sup>t</sup>the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 The <sup>s</sup>lothful hideth his hand in *his* bosom; <sup>t</sup>he grieveth him to bring it again to his mouth.

16 The sluggard is <sup>w</sup>iser in his own conceit, than seven men that can render a reason.

17 ¶ He that <sup>p</sup>asseth by, *and* <sup>m</sup>eddleth with

A. M. 3004.

B. C. 1000.

h x. 28. xiii. 17.  
xxv. 13. Num.  
xiii. 31.  
† Or, violence.  
† Heb. lifted up.  
i 9. xvii. 7. Ps. 1.  
16–21. lxxviii. 8.  
Matt. vii. 4. 5.  
Luke iv. 23.

§ Heb. putteth a  
precious stone  
in a heap of  
stones.  
k l. xix. 10. xxx.  
22.  
l xxiii. 35.

† Or, a great  
man grieveth  
all; and he  
hireth the fool,  
he hireth also  
the transgressor.

m xi. 31. Rom.  
ii. 6.  
n Ex. viii. 15.  
Matt. xii. 45.  
2 Pet. ii. 22.

\* Heb. tierateth.  
o xxii. 29. xxxix.  
20. Luke vii.  
44.

p 5. 16. xxviii. 11.  
xxix. 20. Matt.  
xxi. 31. Luke  
xviii. 11. Rom.  
12. 16. 1 Cor. iii.  
18. 19. viii. 1, 2.  
Rev. iii. 17.  
q xv. 19. xix. 15.  
xxii. 13.  
r vi. 9. 10. xii. 24.  
27. xxiv. 33.  
† is enraged.

§ Heb. flames.  
† Heb. sparks.  
x x. 23. xiv. 9.  
xv. 21. 2 Pet. ii.  
13.  
|| Heb. Without  
wood.  
y 22. xvi. 28. xxii.  
10. Jam. iii. 6.  
\* Or, whistler.  
† Heb. is silent.  
z x. 12. xv. 18.  
xxix. 28. xxx.  
33. 2 Sam. xx.  
1. 1 Kings xii.  
2. 3. 20. Ps. cxx.  
4.

a xviii. 8. xx. 19.  
Ez. xxii. 9.  
† Heb. chambers.  
b x. 18. 2 Sam.  
xx. 9. 10. Ez.  
xxiii. 31. Luke  
xxii. 47. 48.  
§ Or, is known.  
c Ps. xii. 2.  
xxviii. 3. Jer.  
ix. 2–8. Mic.  
vii. 5.  
|| Heb. maketh  
his voice gra-  
tious.  
d Jer. xii. 6.  
e vi. 16–19.

\* Or, Hatred is  
covered in ze-  
ret. Gen. iv. 8.  
1 Sam. xviii. 17.  
21. 2 Sam. iii.  
27. &c. xiii. 22  
3. Ps. lv. 21  
—22.  
f xxviii. 10. Esth.  
vii. 10. Ps. vii.  
15. 16. ix. 15. x. 2. lvi. 6. Ec. x. 8.  
g John viii. 40. 44–49. x. 32, 33. xv. 22–24.  
h vi. 24.

§ Heb. flames.  
† Heb. sparks.  
x x. 23. xiv. 9.  
xv. 21. 2 Pet. ii.  
13.  
|| Heb. Without  
wood.  
y 22. xvi. 28. xxii.  
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f xxviii. 10. Esth.  
vii. 10. Ps. vii.  
15. 16. ix. 15. x. 2. lvi. 6. Ec. x. 8.  
g John viii. 40. 44–49. x. 32, 33. xv. 22–24.  
h vi. 24.

§ Heb. flames.  
† Heb. sparks.  
x x. 23. xiv. 9.  
xv. 21. 2 Pet. ii.  
13.  
|| Heb. Without  
wood.  
y 22. xvi. 28. xxii.  
10. Jam. iii. 6.  
\* Or, whistler.  
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z x. 12. xv. 18.  
xxix. 28. xxx.  
33. 2 Sam. xx.  
1. 1 Kings xii.  
2. 3. 20. Ps. cxx.  
4.

a xviii. 8. xx. 19.  
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xxiii. 31. Luke  
xxii. 47. 48.  
§ Or, is known.  
c Ps. xii. 2.  
xxviii. 3. Jer.  
ix. 2–8. Mic.  
vii. 5.  
|| Heb. maketh  
his voice gra-  
tious.  
d Jer. xii. 6.  
e vi. 16–19.

\* Or, Hatred is  
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ret. Gen. iv. 8.  
1 Sam. xviii. 17.  
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27. &c. xiii. 22  
3. Ps. lv. 21  
—22.  
f xxviii. 10. Esth.  
vii. 10. Ps. vii.  
15. 16. ix. 15. x. 2. lvi. 6. Ec. x. 8.  
g John viii. 40. 44–49. x. 32, 33. xv. 22–24.  
h vi. 24.

§ Heb. flames.  
† Heb. sparks.  
x x. 23. xiv. 9.  
xv. 21. 2 Pet. ii.  
13.  
|| Heb. Without  
wood.  
y 22. xvi. 28. xxii.  
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\* Or, whistler.  
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z x. 12. xv. 18.  
xxix. 28. xxx.  
33. 2 Sam. xx.  
1. 1 Kings xii.  
2. 3. 20. Ps. cxx.  
4.

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xx. 9. 10. Ez.  
xxiii. 31. Luke  
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c Ps. xii. 2.  
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1 Sam. xviii. 17.  
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27. &c. xiii. 22  
3. Ps. lv. 21  
—22.  
f xxviii. 10. Esth.  
vii. 10. Ps. vii.  
15. 16. ix. 15. x. 2. lvi. 6. Ec. x. 8.  
g John viii. 40. 44–49. x. 32, 33. xv. 22–24.  
h vi. 24.

strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad man, who casteth <sup>s</sup>firebrands, arrows, and death;

19 So is the man that deceiveth his neighbour, <sup>a</sup>and saith, Am not I in sport?

20 <sup>W</sup>here no wood is, *there* the fire goeth out: <sup>s</sup>so where *there is* no <sup>t</sup>ale-bearer, the strife <sup>r</sup>ceaseth.

21 As <sup>c</sup>oals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The <sup>w</sup>ords of a tale-bearer *are* as wounds, and they go down into the <sup>i</sup>nnermost parts of the belly.

23 <sup>B</sup>urning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth <sup>d</sup>issembleth with his lips, and layeth up deceit within him;

25 When <sup>h</sup>e <sup>s</sup>peaketh fair, <sup>b</sup>elieve him not: for *there are* <sup>s</sup>even abominations in his heart.

26 <sup>W</sup>hose hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso <sup>d</sup>iggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A <sup>j</sup>lying tongue hateth *those that are* afflicted by it; and <sup>a</sup> flattering mouth worketh ruin.

unmerited anathemas, imprecations, and calumnies, will not eventually harm us; but will alight on those who uttered them.

V. 3. The whip and the bridle are needful for the proper management of the horse or the ass, and every creature must be dealt with according to its nature; but the nature of careless and profligate sinners is such, that they will not be ruled by reason and persuasion, and therefore severe treatment must be their portion.

V. 4, 5. 'Consent not to his doings.'—'Reprove him as the matter requireth.'—It is highly improper to answer a fool, in his own foolish manner; to meet him on his own ground; to retort on him his scurrilous, abusive, impertinent language; to enter on disputes with him, and answer his vain cavils or objections; or to treat his folly and impiety, as if it were worthy of notice or refutation. This would be doing him an honour, to which he is not entitled; and by thus descending to his level, his opponent would insensibly get into his trifling, contentious, railing spirit, and become like unto him. But it is important to consider the character and intention of men; and to level an answer against a foolish and impertinent railer and caviller, with such poignancy, and force of argument, as may admit of no reply; and so to adapt the remarks to the man, and address them to his conscience, as may best expose his ignorance or malice, stop his mouth, and end the debate at once. A notorious profligate, scoffer, or infidel, has no just claim to that respectful treatment, to which a more modest and decent enquirer is entitled: for this would feed his vanity and augment his self-importance. But a decided and pointed answer to his captious queries, that manifests the ignorance and wickedness which dictated them, forms the proper method of dealing with him. So that we should not answer a foolish man in a foolish manner; but we should answer him in a way, suited to expose his folly, to mortify his pride, and to prevent others from being deluded by him. Of this we have very many beautiful examples in the history of Jesus Christ. (Marg. Ref.)

V. 6. He who employs an ignorant and worthless man in any important business, as it were, cuts off his own feet, puts himself to much pain, disables himself, and retards his affairs; and he can expect nothing but disappointment, vexation, and damage in abundance, as the recompense of his folly. The princes of this world sometimes employ such envoys: but the Lord never sends those, as his messengers, who do not understand or are not able to deliver their message, or whose foolish and wicked conduct is an habitual disgrace to him; though many such wear the garb, and appear in the character, of his messengers.

V. 7. 'Lift ye up the legs of the lame, what doth it help him?' The clause is generally understood, of a lame man's affectation of agility;—though indeed he never moves so ungracefully, as when he affects to be nimble; and thus a foolish man never appears to so great a disadvantage, as when he pretends to wisdom. He either shews his ignorance and folly, by speaking things false and inapplicable to the occasion: or the wise remarks, which he hath picked up, are so contrary to his own general conduct and converse, that they render him the more contemptible. (Note, xvii. 7.)

V. 8. He, who fixes a stone in a sling, probably prepares mischief for somebody, perhaps for himself: so does he, who confers authority on a foolish and wicked man, or helps to advance his reputation. It is like putting a sword or a loaded pistol into a madman's hand.

V. 9. A drunken man will heedlessly lay hold on thorns, or other sharp things, which run into his hand; and perhaps be insensible to it, till he becomes sober, and the wound begins to rankle. Thus a parable, or wise observation, is so ill managed by a fool, that it wounds himself by exposing his wickedness, and increasing his condemnation: and though he may not be sensible of it at present, yet he will be, when he shall be condemned out of his own mouth and by his own doctrine.

V. 10. This proverb may either declare how the Lord, the Creator of all

men, will deal with sinners, according to the degrees and aggravations of their guilt; whether they be ignorant, careless, or presumptuous; or how the great and powerful among men, who do so much towards forming the manners of all others, ought to act. Instead of honouring and employing worthless and wicked men, they ought to disgrace and punish them according to their deserts. The margin reads it; *A great man grieveth all, and he hireth the fool, he hireth also the transgressors.* But the sense may thus be more clearly expressed, 'when he hireth the fool, and hireth the transgressors.'

V. 11. This greedy animal, which alone is observed to act in the manner described, is the loathsome emblem of those sinners, who return to their vices, after they have in various ways smarted for them, and been made conscious of their folly in them: they seem to be weary of their sins, and to repent of them; but they soon shake off the conviction, and return to them with more greediness than ever. Do any feel disgusted at the allusion? Let them remember, that the emblem is far less filthy than the thing denoted by it; and that the whole race of animals does not afford any thing so debasing, as not to be far outdone by the excesses of libertines, and drunkards, and gluttons. (Marg. Ref.)

V. 12. If the sottish person above described, 'be not altogether insensible of his folly, nor refuse admonition; there is more hope of his amendment, than of his, who takes himself to be so wise and virtuous, that he despises his betters, and thinks himself above instruction.' (Bp. Patrick.)

V. 13–16. (Notes, xix. 24. xxii. 13.) 'He who hath no mind to labour, never wants pretences for his idleness.' (Bp. Patrick.)—Two words are used here, both of which are translated *lion*; but the former is generally supposed to signify a most fierce and large lion. Lions, however, are seldom to be met with in the streets; and are generally in their dens, when man is required to attend to his work.—As the door moves on, but not from, its hinges; so the slothful move on, but not from their beds; or, at best, they make no progress in any employment. The most needful exertion is grievous to them; ease is their chief good, the preservation of it for the present, is their chief wisdom: and whilst they sacrifice to this base end the interests of time and eternity; they foolishly deem themselves wiser than all those, who render a reason why they should bestir themselves, and attend to their business and duty.

V. 17. To take a part in quarrels, in which men have no concern; or even zealously to interfere to settle disputes and litigations, where neither party is disposed to take their advice, is a great imprudence, and is sure to lead them into many difficulties. It is, as if a man should seize a fierce dog as he passed him by the ears, by which he could expect no other than to be bitten; and it is hard to say, whether it would be safest to try to hold him, or to let him go.

V. 18, 19. A madman, without intentional malice, may do immense mischief in a very little time, by firing houses, or murdering those whom he meets; and it may be an entertainment for him. But he, who, without the excuse of madness, diverts himself with imposing upon his neighbour, and leading him into errors, contentions, and trouble, merely that he may laugh at his distresses, is a man of a most mischievous disposition, and worthy of the severest punishment, or the closest confinement.—The word rendered madman seems to mean one who feigns himself mad; and then the propriety of the similitude would lie in the false pretences, under which each of the persons did the mischief. One pretends to be mad; the other, to be in jest: but this makes no amends to the injured party.

V. 20, 21. 'Look on him as an incendiary, that carries tales, and whispers false stories; and expel him from the family: for as the fire will go out, if you take away the wood that feeds it; so will quarrels and contentions cease, when he is thrust out of doors that blows up the flame.' (Bp. Patrick.) (Note, xxii. 10.)

V. 22. (Note, xviii. 8.)

V. 23. A potsherd, when lacquered over with silver dross, instead of lead, may appear valuable to ignorant people; but it is as worthless as ever, and



## CHAP. XXVII.

A. M. 3004.

B. C. 1000.

Maxims against prostration or carnal security, vain-glory, wrath, and envy, 1—4. Concerning reproof, contentment, steadiness, friendship, and prudence, 5—12. Against suretiship, lavish commendations, and domestic discord, 13—16. Concerning industry, the conformity of one man's heart to another's; insatiable desires, the effects of praise, and the obstinacy of fools, 17—22. And recommending diligence, good management, and rural plenty, 23—27.

a Ps. xcv. 7. Is. lvi. 12. Luke xii. 19, 20. 2 Cor. vi. 2. Jam. iv. 13—16.

\* Heb. to-morrow day.

b 1 Sam. xxviii. 19.

c xxv. 27. 2 Cor. x. 12. Luke xii. 11.

\* Heb. heavy.

d xvii. 12. Gen. xxxiv. 25, 26. xlix. 7. 1 Sam. xlix. 18, 19.

Eath. iii. 5, 6.

f Dan. iii. 10. 1 John iii. 12.

g Job v. 2. Matt. xxvii. 18. Acts v. 17. Marg. vii. 9. xvii. 5. Rom. i. 29. Jam. iii. 14—16. iv. 5, 6.

h Or jealousy, vi. 34. Cant. viii. 6.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty: but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

**B**OAST not thyself of to-morrow: for thou knowest not what a day may bring forth.

more fitted for the purposes of imposition. Thus when men gloss over their malicious and selfish intentions with warm professions of affection, they become the more dangerous deceivers.—Some indeed interpret *burning lips* to mean passionate and malicious language; but in that case the potsheerd appears without disguise.

V. 24—27. These verses seem to be connected together, and likewise with the preceding verse.—‘He that harbours enmity in his heart, pretends friendship with his lips, (or, ‘shall be discovered by his lips.’)—Do not credulously listen to his flatteries and professions of regard and esteem; (in which he will often overact his part;) for he conceals many base designs within. But wait a while, without committing thyself; and if his hatred be covered with deceit, his wickedness will ere long be publicly exposed; he will fall into the pit he hath bestowed pains to dig for thee, and be crushed by the stone which he meant to roll upon thee.’ (*Marg. Ref.*)

V. 28. Calumny is the offspring of malice, and an open declaration of enmity; and the slanderer, instead of pitying the man whom he hath wounded by his lies, becomes more inveterate in his hatred of him, through fear of being exposed, or feeling the weight of his vengeance. Yet the flatterer is the more dangerous character: his poison is more insinuating and unsuspected; and it tends to increase pride, and to inflame the passions, and to prompt a man to those undertakings, for which he is not qualified, and which prove ruinous to him.

## PRACTICAL OBSERVATIONS.

V. 1—16. When ungodly and unqualified men are advanced to authority, we are called on to prepare for correction, and to repent of our sins. But, if our ways please God, we need not fear either the oppressor's iron rod, or the persecutor's impious anathema, or the enraged imprecations of those who delight in cursing. In such cases, let us hold our peace, keep on our way, and trust in the Lord; and then we shall be blessed in him, let who will menace, curse, or revile. The great God, that formed all things, will recompense such men, in due time, according to their folly and wickedness; and if the kings of the earth, instead of copying his example, and treating infidels and profligates with marked disapprobation, will caress and honour them, they will be sure to prove a hindrance and a detriment to all their undertakings; and what mischief they will do to others cannot be ascertained; for “as he that bindeth a stone in a sling, so is he that giveth honour to a fool.”—It behoves every one to take warning, and not “be like unto the horse, or mule, that have no understanding;” for then, severe discipline will be requisite, and great plagues remain for those that are obstinate in impiety. But whilst we follow after wisdom ourselves, we shall constantly need her counsels how to behave towards foolish and impious men. In language which the superficial reader may perhaps deem contradictory, the divine instructor marks out that line of conduct to us, which afterwards, in human nature, he most perfectly observed. The disciple of Christ, keeping his example in view, will never answer the impertinence, the boasts, the scoffs, or the blasphemies of fools, in such a manner as to become like unto them; but, keeping at a distance from wrath and railing, from levity and ostentation, and from a boisterous disdainful style or manner; he will know how to answer their folly with brevity and decision, so as to silence them, and put them to shame, when they expect to triumph and be applauded; that they may neither be wise in their own conceit, nor deceive the ignorant by their empty but confident pretensions. But he that would attain to this useful endowment, must begin by practising what he has learned: otherwise the wisest and most pointed observations will be as the unequal legs of the lame, or as a parable in the mouth of a fool: they will give those against whom they are directed, an opportunity to retort, ‘Physician, heal thyself;’ and to call the attention of the hearers, to the inconsistency of this or the other part of their conduct, with their own doctrine: thus they will only expose and wound themselves; nay, it will turn to their condemnation, that they have not profited by their own preaching. Nor must this practice be a mere partial, or external matter: for until the love of sinful pleasures and advantages be mortified, and the love of God and holiness implanted in our hearts, we shall still be numbered amongst the foolish: and, notwithstanding convictions, and partial reformations, shall be ready, when tempted, to return to folly, as the dog to his vomit. Pride also must be peculiarly guarded against; for it is evidenced by facts, that no careless, profligate, or ignorant unbeliever is so hopeless, as the man who is wise in his own conceit. Thus self-sufficient professors of evangelical doctrines, and pharisaical formalists, and philosophical infidels, are, of all other descriptions of men, the least likely to repent and obey the gospel: and the instances of conversion are more unfrequent among them than among publicans and harlots; because they are more wise in their own conceit; and, thinking that they see, they are at rest in their tenfold darkness. Nor are any persons more likely to be taken in this snare, than those who are slothful in the concerns of their souls. They take the most important matters upon trust, or are satisfied with a superficial enquiry: their sloth retains them in ignorance and error, and their ignorance fosters their self-conceit. Nay, they think themselves extremely wise, in having hit upon a method of quieting their consciences, without renouncing their ease, interest, or indulgence; and they ignorantly flatter themselves, that they know how to serve God and mammon, and to get to heaven without self-denial, striving, or labour. Some of this stamp exclaim, ‘All this is legal, we must be saved by grace alone: why tell you us of diligence, obedience, and good works?’ Others rest in a formal profession; they deny not, that such and such things should be done; but there is always some

lion in the way at the present. They cannot be quite at rest in their negligence: but they can no more find in their hearts to renounce it, than the sluggard can to leave his bed. They have a scanty round of outward observances, in which they move as the door on its hinges, but they get no further; they are ingenious at devising excuses for neglecting every duty which would cost them any thing; nay, they pride themselves in this ingenuity: they starve their souls, because they will not bestow pains to feed them, though the bread of life is set before them; and yet, though their conduct be so irrational and ruinous, they will deem themselves wiser than all that would teach them better; and will be offended with every one who refuses to flatter them in this fond conceit of themselves.

V. 17—28. True wisdom is always attended with humility and diligence: and it will direct a man, in the most difficult circumstances. He who truly seeks this gift from God, by fervent prayers, will know when to attempt the blessed work of a peacemaker, and when to stand aloof from contentions which do not belong to him. He will be far from deceiving, or injuring, any one, and then saying “Am I not in sport?” For it is diabolical to delight in mischief: it is the part of a madman to cast about firebrands, arrows, and death; and they, who tell lies to make themselves merry, will easily be tempted to tell lies to make themselves rich; so that he, who regards the word of God, will abhor all falsehood; but that most, which is most mischievous. The lies of the tale-bearer will appear to him peculiarly aggravated; for little bickerings in families and neighbourhoods would generally cease in a short time, did not these officious incendiaries, from direct love of contention, bring wood and coals, to kindle and keep up the fire. Thus their words are irreparably mischievous, and their characters completely odious. The Christian, no doubt, desires to hope the best of every one, as far as facts will admit of it: but his candour is not folly; he must judge of men by the general tenor of their conduct; and if they are evidently selfish, envious, or malicious, he cannot value their fulsome professions of affection, and the crafty dissimulation by which they cover over their wickedness, the deceit which is harboured within, and their purposes of hatred and malice. Indeed, whatever is excessive is suspicious; and though Christians should be harmless as doves, they need to be wise as serpents; that they may not, by believing fair words, sanction or receive detriment from such, as have seven abominations in their hearts. For whilst the open calumniator is a bitter and cruel enemy, the insidious flatterer is still more to be dreaded and shunned; for he will stab a man, as Joab did Amasa, whilst he salutes him, and betray him, as Judas did Jesus, with a kiss. But let such men remember, that he whose hatred is covered with deceit, his wickedness will be shewed before the assembled world; and they, who devise mischief for others, will themselves be overwhelmed by it, and sink into it for ever.

## NOTES.

CHAP. XXVII. V. 1. ‘Be not so confident of thy present power, riches, or any thing else, as to grow presumptuous, and brag what thou wilt do or enjoy hereafter, for thou canst not be secure of this very day; which may produce something, for any thing thou knowest, that shall spoil all thy designs, and frustrate all thy expectations, which thou hast for to-morrow.’ (*Bp. Patrick.*) — ‘Delay not the time, but take the occasion when it is offered.’ (*Marg. Ref.*)

V. 2. (*Note, xxv. 27.*) ‘Be not so blinded by self-love as to praise thyself, but take care to do praiseworthy things, which will force commendation even from strangers and foreigners.’ (*Bp. Patrick.*)

V. 3. ‘What is heavier than lead? and what is the name of it but a fool? Sand and salt, and a mass of iron, is easier to bear than a man without understanding.’ (*Ecclesiasticus.*) (*Note, xxix. 9.*) The effects of a foolish and wicked man's ungodly rage are more intolerable than the heaviest burden, or the hardest labour.

V. 4. Violent passion and deep resentment are often very cruel and outrageous, and produce dreadful effects; yet the one is soon over, and the other may be mollified by prudent concessions and repeated favours; but envy is excited (not by affronts or misconduct, but) by the too conspicuous talents or performances of one who is considered as a competitor; by the praises bestowed on him, and the favour shewn him; and the more wisely and well the envied person behaves, the more will envy increase in the breast of his jealous rival. There is therefore little to be done to abate its force, and there is no standing against it, when the envious person is in authority; and it is often best to retire out of the reach of its effects, as David did from the envy of Saul.—The original word for *envy*, is often rendered *jealousy*; and the passion is the same, though the object or occasion be different. It is a spirit of rivalry, or competition, either for the favour of an individual, or for public applause, or some other object; mingled with haughty indignation, malignity, and enmity, at being supplanted, undervalued, and eclipsed; or even envenomed suspicions that this is the case, or fears that it will soon become so. When the word is used concerning God, it denotes his holy *zeal* for the honour of his own name, and determination to punish those who give his glory to another. It is therefore often translated *zeal*, and then it is either a fervent regard for the glory of God, shewn in a holy manner consistent with love to all men; or a proud and eager desire of a man's own honour, or that of his party, manifested with bitterness, adopting unhallowed means of securing success, and thus degenerating into envy of the worst kind; even such as instigated the crucifiers of Christ, and the antichristian persecutors of his church in all subsequent ages; and as excites fierce controversies, base slanders, and deep-rooted malice, between bigots and zealots of different descriptions.



5 Open rebuke is better than secret love.

6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

7 The full soul loatheth an honeycomb; but the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near, than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

vii. 20. Jude 13. n vii. 17. Judg. ix. 9. Ps. xiv. 7. s. civ. 15. cxxxiii. 2. Cant. i. 3. iii. 6. iv. 10. Ezra x. 3. 2 Cor. ii. 15. 16. o xv. 23. xvi. 21. 23. 24. Ex. xviii. 17—24. 1 Sam. xxiii. 15, 17. Ezra x. 3—4. Acts xxviii. 15. + Heb. from the counsel of the soul. p 2 Sam. xiv. 24. xxi. 7. 1 Kings xii. 6—8. 2 Chr. xxiv. 22. Is. xli. 8—10. Jer. ii. 5. r xvii. 17. xviii. 24. Luke x. 30—37. Acts xxiii. 12, 23, &c. s x. 1. xv. 20. xxiii. 15. 16. 24. 25. Re. ii. 19—21. Philem. 7. 19. 20. 3 John 4. t Ps. cxix. 42. cxxvii. 4. 5. u xviii. 10. xxii. 3. Ex. ix. 20, 21. Is. xxvi. 20, 21. Matt. iii. 7. Heb. vi. 18. xi. 7. 2 Pet. iii. 7. 10—14.

V. 5. Plain and faithful rebukes, prudently given, are better effects of friendship than that excessive tenderness and respect, which connives at a man's faults, for fear of paining or offending him; so that open rebuke is not only preferable to secret enmity, but even to secret love, which in this respect is of no real service to the beloved person.

V. 6. The skilful and faithful surgeon wounds, in order to preserve life, or recover the patient. He pains by cutting; but he never cuts wider or deeper than he judges necessary. Such is the conduct of the faithful, affectionate, and discreet reproof; such are the corrections of our heavenly Friend. But the flatterer, and false friend, who cloaks his malice under the language and demeanour of excessive love, only aims to deceive and ruin us.—The latter clause is variously rendered: 'The kisses of him that hates are frequent.' They "are to be deprecated." 'We had need to pray him to forbear, and pray God to preserve us from being too credulous.' (Bp. Patrick.) 'They are pleasant.' (Old Translation.) Expressions of kindness, though excessive, are so agreeable, that most men prefer them to plain-dealing; so that the fulsome flatterer is generally caressed as a friend, and the faithful reprover shunned as an enemy, to the unspeakable detriment of mankind.

V. 7. Abundance and excess spoil the appetite, and prevent the luxurious from relishing any of their delicacies. But he who labours hard, and fares meanly, and eats not till he is hungry, relishes the most unsavoury morsel; which gives poverty an advantage as to real enjoyment, almost sufficient to counterbalance all its disadvantages.—In like manner the proud and self-sufficient disdain the provisions of the gospel; but "the poor in spirit," and they who "hunger and thirst after righteousness," can find much comfort from every part of the word of God, and from the meanest book, or sermon, which accords to it.

V. 8. The bird that forsakes its nest, leaves the place where it had found repose, warmth, and shelter, and thus is exposed to various hardships and dangers. Thus every man has his proper place in society, in which he may be safe and comfortable; but when, out of levity, discontent, avarice, or ambition, he rashly quits it, he generally changes imaginary for real disquietudes. In like manner, they who are never easy at home, and in their own families and employments, seldom prosper, or are happy any where; and they who affect to appear like their superiors, generally bring themselves into difficulties. There may be cases in which it is a man's duty and prudence to change his situation, or employment; but then he will do it upon good grounds, and with deliberation. Every man hath calls from home; but a prudent man will be glad to return, when the end of his absence is effected. But an unsettled, roving, dissatisfied spirit; a turn for scheming and shifting from one place, or undertaking to another; an aversion to a man's own situation or business, are extremely dangerous and sinful.

V. 9. The affectionate and faithful counsel of a cordial friend is more refreshing to a man in trouble, than any ointment or perfumes could be to his senses.—The verse, however, has been rendered, perhaps more literally, "as ointment and perfume gladden the heart: so the sweetness of a friend does every one, more than hearty counsel." An affectionate manner, though of less intrinsic value, is so generally more acceptable, than the most prudent and sincere good advice, given rudely; that, in order to do good, the sweetness of the manner, as well as the integrity and faithfulness of the intention, and the wisdom of the counsel, should be carefully attended to.

V. 10. It is generally most advisable to cultivate the friendship of those who have shewn themselves attached to a man by inclination and esteem; and of those who have been the friends of his father and family. Such are generally more to be depended on in trying circumstances than the nearest relations. And, indeed, prudent, pious, and honest men may expect to obtain friends in the neighbourhood where they live, who are nearer at hand, and more ready to assist, than relations, who are perhaps as far off in affection as in their places of abode. 'As a man that is closely joined to us in affection, is better than one of our nearest kindred, whose heart is not knit to us: so a neighbour near at hand, is better than either friend or brother, who is so far off that we may perish before he come to our assistance.' (Bp. Patrick.)—"God is a present

A.M. 3560.

B.C. 444.

13 ¶ Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face answereth to face; so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

v. 1—4. xx. 16. xxii. 26, 27. Ex. xxii. 26. y 2 Sam. xv. 2—7. xvi. 16—19. xvii. 7—13. 1 Kings xxii. 6. 13. 14. Jer. xxviii. 2—4. Acts xii. 22, 23. z xix. 13. xxi. 9. 19. xxv. 24. Job xiv. 19. a John xii. 3. b 1 Sam. xiii. 20, 21. c 9. Josh. i. 18. ii. 24. 1 Sam. xi. 9, 10. xiii. 16. 2 Sam. x. 11, 12. Job iv. 3. 4. Is. xxxv. 3. 4. 1 Thes. iii. 3. 4. 2 Tim. i. 8. 12. ii. 3. 9—13. Heb. x. 24. Jam. i. 2. 1 Pet. iv. 12, 13. d Cant. viii. 12. 1 Cor. ix. 7. e xxii. 2. xxiii. 29. Gen. xxiv. 2, 3. xxxix. 2—5. 22, 23. Ex. xxiv. 13. 2 Kings iii. 11. v. 2. 3. 25. 27. f 1 Sam. ii. 30. Ps. cxxiii. 2. Matt. xxiv. 45. 46. xxv. 21, 22. Luke xii. 37. 43. 44. Acts x. 26. g Jam. i. 22—25. h Gen. vi. 5. Ps. cxxxii. 15. Mark vii. 21. i xxx. 15, 16. Hab. ii. 5. j Heb. not. k xxiii. 5. Ec. i. 8. ii. 10, 11. v. 10, 11. vi. 7. Jer. xxii. 17. 1 John ii. 16.

help in time of trouble;" but saints and angels, to whom numbers pray, must, as to most of them, be at best the friend or brother that is far off.

V. 11. This may be intended as the address of an affectionate parent to his son, whose prudent conduct would both gladden his heart, and furnish him with an answer to those who reproached him as negligent of the duties of that relation. But wisdom also is justified of her children, from the reproaches of her enemies: and the good conduct of professed Christians supplies the most effectual answer to those, who reproach the gospel as tending to licentiousness.

V. 12. (Note, xxii. 3.)

V. 13. (Note, xx. 15.)

V. 14. Excessive commendations, and professions of gratitude and friendship, are always to be suspected as insincere and selfish. They are also of bad consequence: they put a man off his guard, and tend to give force to his passions; and they excite envy, and set men to hunt after his faults, that they may blacken that character which is enhanced so much above their level. So that, he who makes it his great business, (as if he rose early in the morning for that single purpose,) to lavish praises on any one whom he calls his friend or benefactor; and who bestows pains to proclaim his excellences and bounty to every body, will not be looked upon by a wise man, much more favourably, than if he had traduced, or cursed him: nay, he will think the friendship of so injudicious or designing a man, a disgrace rather than an honour to him.—Some interpret the clause, "rising early in the morning," of too great haste in lavishly commending. 'There is nothing more dangerous, than to cry up men too soon, before they be sufficiently tried; for this, instead of doing them service, many times proves their ruin.' (Bp. Patrick.)

V. 15, 16. (xix. 13.) Litigious neighbours sometimes excite contentions, which resemble a hasty shower that is soon over; but a contentious wife is as the constant dropping through a decayed roof in a very rainy day; so that a man can neither keep himself dry out of doors or in the house. The utmost meekness and prudence will be found, in such a case, insufficient to conceal her unseemly behaviour; however a man might be disposed to connive at, or hide, her faults, her own unruly temper will betray them, and render their disagreements the common topic of conversation; even as it is impossible to conceal the boisterous wind; and as the fragrant of the ointment would make him known, who had anointed his hands with it, whatever pains he took to hide it.—'The best way for a man to avoid the trouble of a bad wife is, not to choose one for his consort because she is rich, or because she is beautiful, only; but because she is like him in humour, inclination, and condition,' &c. (Bp. Patrick.)

V. 17. Iron is often most effectually used to sharpen iron; and thus friends of correspondent dispositions whet each other's ingenuity; suggest useful hints and good counsels; encourage one another against despondency, and excite such as grow slack; and thus they help one another forward in every useful attempt. (Marg. Ref.)—The advantages of society and conversation are thus emphatically shewn. Indeed, it has been observed, that the most useful inventions have originated from the collision of men's thoughts, when earnestly engaged in conversation.

V. 18. The labour of planting and pruning the fig-tree, is recompensed by the sweet fruit that it yields: thus menial servants may obtain solid reputation and advantage, by attending diligently to the duties of their situation, though obscure and laborious.—'He that faithfully defends his master's person or reputation, and takes care his estate is not wasted, shall in due time be largely rewarded.' (Bp. Patrick.)

V. 19. The reflection from the clear water or mirror corresponds to the face of him that looks in it: thus do the hearts of men to each other. The judgments, dispositions, desires, and imaginations of sinners are much the same; or only varied by constitution, habit, education, and rank in life. Godly people are very much of the same judgment and disposition, as to the main things, in proportion to their degree of grace and information. The opposition between conscience and inclination is much the same, in one wicked man, as in another; except as some are more ignorant, or more hardened than others. The conflict betwixt corrupt nature and grace is similar in all believers; and their varying joys, sorrows, hopes, fears, and other experiences have a surprising coincidence;



21 As <sup>1</sup>the fining pot for silver, and the furnace for gold; <sup>2</sup>so is a man to his praise.

22 Though <sup>1</sup>thou shouldst bray a fool in a mortar among wheat with a pestle, <sup>2</sup>yet will not his foolishness depart from him.

23 ¶ Be thou <sup>1</sup>diligent to know the state of thy flocks, and <sup>2</sup>look well to thy herds.

n xxiii. 35. Ez. xii. 30. xiv. 5. xv. 9. 2 Chr. xxviii. 22, 23. Is. i. 5. Jer. v. 3. xlv. 15, 16. Rev. xvi. 10, 11. o Gen. xxxi. 33-40. xxviii. 13. 1 Sam. xvii. 28. 1 Chr. xxviii. 29-31. 2 Chr. xxvi. 10. Ez. xxxiv. 22-24. 31. John xli. 15-17. 1 Pet. v. 2. s Heb. set thy heart. xxiv. 32. Marg. Ex. vii. 23. Deut. xxxii. 46.

A. M. 2966.

B. C. 1048.

1 xvi. 3. Ps. xii. 6. xvi. 10. Zech. xiii. 9. Mal. iii. 3. 1 Pet. i. 7. iv. 12.

m 1 Sam. xviii. 7. 8. 15, 16, 30. 2 Sam. xiv. 25. xvi. 6. &c. xlv. 15, 16. xvi. 6. &c. xlv. 15, 16. xvi. 6. &c. xlv. 15, 16.

p xxiii. 5. Zeph. i. 18. 1 Tim. vi. 17, 18. q Heb. strength. r 2 Sam. vii. 16. Ps. lxxix. 36. Is. ix. 7.

\* Heb. generation and generation. † x. 5. Ps. civ. 14. s Job xxxi. 20. t xxx. 8, 9. Matt. vi. 33. ‡ Heb. life.

24 ¶ For <sup>1</sup>riches are not for ever: and <sup>2</sup>doth the crown endure to every <sup>3</sup>generation?

25 The <sup>1</sup>hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The <sup>1</sup>lambs are for thy clothing, and the goats are the price of the field:

27 And <sup>1</sup>thou shalt have goats' milk <sup>2</sup>enough for thy food, for the food of thy household, and <sup>3</sup>for the <sup>4</sup>maintenance for thy maidens.

so that he, who well knows and watches his own heart, will not greatly be a stranger to those of other men; but will often so speak to their secret thoughts and purposes, that he will appear to have received some special information about them. In order then to know human nature, we should first study our own hearts, in all the variety of situations in which we are successively placed. —This proverb, however, is variously interpreted: —‘As a man may know what kind of face he hath, if he will look into the water: so he may know what kind of man he is, if he will examine his conscience,’ (*Castalia*.) This is an important instruction; but it does not seem the sense of the maxim. —‘A man may see himself, while he looks upon other men, as well as know other men by considering his own inclinations.’ (*Lord Bacon's interpretation stated by Bp. Patrick*.) Indeed this seems the true interpretation, provided another idea be suggested. —‘There is no difference between man and man by nature; but only the grace of God maketh the difference.’

V. 20. The grave still yawns to receive the bodies of men, though it has devoured innumerable millions; and the place of separate spirits, for their souls; nay, the pit of destruction is still open to receive the wicked. Thus insatiable are the senses, appetites, and hearts of men; curiosity, thirst for novelty, variety, and ornament; covetousness, ambition, sensuality, even blood-thirstiness, are all insatiable, and grow more craving by indulgence; they still devour, and demand more and more. (xxx. 15, 16.)

V. 21. The characters of men may be in some measure known, by considering what sort of persons most commend them: but more decidedly by observing the effects which praise produces on them. If a man, when greatly applauded, grow insolent and assuming; if he affect state, and become negligent or above his work? and be disappointed and peevish, when not commended; and if this be *habitual* to him, it proves him to be dross, which will not endure the furnace. But if applause render a man more circumspect in his walk, and diligent in his duty; if he remain contented in his former situation, and easy in performing obscure services; if he continue modest in his deportment, and affable to men of low estate; and if this appear unaffected and habitual, it marks him gold: and he who can endure this furnace, and grow purer in it, will not be injured by any other. There are many degrees between the two extremes; and a man's character must rise or fall, in the judgment of wise men, according as he approaches to one or the other of them.

V. 22. The straw and chaff may be separated from the wheat by thrashing and winnowing. Nay, the husks may be beaten off, by braying it in a mortar. But no afflictions, or punishments, however severe, will cure a hardened and impious profligate of his folly and wickedness. His heart and life are all of a piece, and no human power can make any separation. —They who argue that the miseries of hell will mend the disposition of impenitent sinners, and prepare them for a release, should consider this proverb carefully; and they should remember, that the new-creating power of God's grace is alone effectual to produce this change; and that the torments of hell are never mentioned among the appointed means of grace.

V. 23—27. These verses recommend the advantages of private life; and shew that diligence in rural employments, and the plenty which is obtained by it, are more conducive to true happiness, than the unstable and uneasy, though splendid, possessions of wealth and authority. Riches are very precarious, and kingdoms are often transferred from one family to another. But he who hath an estate, or farm, in the country, and diligently attends to it, will see his provisions springing out of the earth, to repay his toil; and sensibly coming from the hand of God. He will have suitable and sufficient food and raiment, for himself, and his family, and domestics; and though it be homely and frugal, it will be wholesome and comfortable; and attended with little care, risk, or temptation. And he, who is thus provided for, and has a contented mind, needs not, and will not, envy the king on his throne, being far safer and happier than he.

#### PRACTICAL OBSERVATIONS.

V. 1—12. In this uncertain world we “know not what a day may bring forth.” We may be deprived of our limbs, senses, faculties, or lives, or experience the most distressing changes in our circumstances and connections, before another day be gone. We should never then presume upon to-morrow: or boast what we will be, or do, hereafter; or postpone any needful work to a future time. Numbers have perished through procrastination; numbers with declining faculties, and drawing near the close of life, have lamented their lost opportunities of usefulness. Whilst the simple pass on, and are punished for their neglect of the one thing needful; every prudent man will foresee these and similar evils, and take proper measures to avoid them. And as life is so short and fleeting; and our present conduct has so intimate a connection with our eternal condition; it is inconsistent with true wisdom, to spend our time and thoughts, in devising needless changes in our outward condition; or to wander from our proper place and business, in pursuit of imaginary advantages. Rather let us seek to the Lord to give us a contented mind, in the situation which he hath assigned us, and a heart to delight in our present duty: that, having chosen him for our portion, and being humbly sensible how much our comforts exceed our deservings; and applying ourselves diligently to the business of our station, we may be able to get rid of all roving desires. In order to this, counsel, and even rebuke are often necessary; (even as medicines

and surgical operations, though nauseous and painful, are for our bodies;) and they should be considered as the most disinterested and valuable friends, who venture our displeasure, by faithfully seeking our highest and most durable good. Indeed, no wise and cordial friend will “suffer sin upon us,” by neglecting the needful proof of love: in their better judgment they know it to be salutary; and though it wounds, and pains, yet “faithful are the wounds of a friend;” and *afterwards at least*, all sound characters will be better pleased with it, than with the reserved and less cordial affection of those, who would have left them to go on in their errors and sins. They, who have such friends as these (and the pious children of pious parents will generally be so favoured,) should be very careful not to forsake or lose them: and it is much wiser to endeavour by good behaviour to attach those, who may be ready to help us in trouble from genuine affection, than to apply to rich relations, in whom the tie of blood is seldom so powerful as regard to interest. In every case we should endeavour to win upon the esteem of all around us; and to shun envy, as much as we can consistently with our duty. It is very easy to create ourselves enemies, and to exasperate them; but it is more difficult to pacify their wrath, which is often cruel and outrageous in its effects. We ought not indeed to desire the friendship of foolish and wicked men: yet we should be very careful not to provoke them; for, not being to be mollified by concessions, or convinced by arguments, their wrath will be found more heavy than the sand, or the ponderous rock, and will bear down all before it. But envy is still more malignant, being rendered more vehement by that very wisdom and goodness, which tend to disarm every other species of resentment. We must not, however, cease to act wisely, or to do good, in order to avoid even envy; but we should shun ostentation and competition: and whilst we study to behave in such a manner, that strangers, and all impartial persons, may be constrained to applaud our good works; we should not only not praise ourselves, but not even needlessly mention our services, or fish for commendation. But, alas, high commendations and warm professions of affection, though nothing is done to prove them sincere, are almost universally more welcome than plain-dealing, even when attended by the most indisputable proofs of genuine and cordial friendship. The ointment and perfume, the sweetness of the manner, even in a flatterer, and one not credited as sincere, outweighs in the scales of human intercourse, the solid bullion of cordial friendship in an uncouth garb, and hearty counsel not gracefully imparted. In like manner, how rarely do we rise above the fascinating impositions of the world? Who can help estimating men's happiness by their wealth and prosperity? Yet the single indisputable fact, that the full soul loatheth the honeycomb; but to the hungry soul every bitter thing is sweet,” is sufficient, even as to present enjoyment, to subvert that whole system, and to make the sated epicure envy the neighbouring healthy but indigent cottager.

V. 13—27. It becomes a Christian to shun all indiscreet connections and engagements, and especially to stand aloof from those who run themselves into difficulties by extravagant expenses and vicious indulgences. Indeed, few are more lavish in praising their imprudent benefactors, or, rather, the dupes of their artifices, than these unhappy men are, so long as further supplies are hoped for; but none more severe in their sarcasms and calumnies, when the patience of their friends is exhausted, and they can no longer be imposed on. —But, in all cases, we should be very shy of those friends, real or pretended, who are very loud and lavish in their commendations and professions, remembering that the kisses of an enemy are deceitful. And if they do not mean ill, their excessive praise is disgraceful to us, if we shew ourselves pleased with it and with them, and exposes us to envy and hatred. But here a distinction will appear between the man possessed of superficial endowments, and him who has attained unto solid wisdom and piety. The former, when commendations are bestowed, will grasp for more, and often vainly think of extorting them by his exorbitant demands: and he will aspire after the highest places, and become overbearing, in proportion to his popularity, or reputation. But the humble Christian will not crowd sail in such a treacherous gale of favour; he will fear, and provide against a storm; he will be more careful to deserve, than to receive, commendation; he will yield to those who appear disposed to vie with him, and recede from every pretension which may excite envy, or give umbrage. Indeed, he will desire to behave in such a manner as to be a credit and comfort to his friends and family; and to adorn the gospel, and “by well doing to put to silence the ignorance of foolish men.” but he will not be a zealous candidate for reputation of any kind. It is enough to pass through life quietly and usefully: we should, therefore, watch against those malignant passions in ourselves, as well as against their effects in others. We should pray that we may be, and feel thankful if we are, preserved from the grief and disgrace of domestic contests: and we should seek for patience to bear every affliction which the Lord may lay upon us in a proper manner. Whatever our trials may be, by waiting on our great and gracious Master, we shall find solace and support, and, in due time, we shall be honoured. In this frame of mind, he who diligently tends his flock and herds; or takes care of the fig-tree, or olive-yard; or is faithful as a servant or labourer, and abides in his calling, because it is the will of God, will be accepted of him in all he does. He will be an useful and respectable member of the community; his real wants will be supplied, and incentives to pride, luxury, and excess, will be mercifully withheld; and he will escape manifold snares and temptations, to which his superiors



## CHAP. XXVIII.

Maxims concerning faith, piety, integrity, charity, humility, industry, and fidelity: against oppression, usury, iniquity, hypocrisy, pride, violence, covetousness, bribery, flattery, robbery of parents, and self-confidence, 1—28.

**T**HE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked; but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the LORD understand all things.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law is a wise son: but he  
e Matt. xviii. 28—30. + Heb. without food. f 1 Sam. xxiii. 19—21. Ps. x. 3. xix. 18. Jer. v. 30. 31. Mal. iii. 15. Acts xii. 22. xxiv. 2—4. Rom. i. 32. 1 John iv. 5. 1 Sam. xv. 14—24. xlii. 14, 15. 1 Kings xviii. 18. xx. 41, 42. xli. 19, 20. xlii. 19—28. 2 Kings iii. 13, 14. Neh. v. 7, &c. xii. 8—11. 17—20. 23—26. 28. Matt. iii. 7. xiv. 4. Acts xv. 2. xix. 9. Gal. ii. 3—6. Eph. v. 11. 1 Thes. ii. 2. Jude 3. h xv. 24. xiv. 7. Ps. xxv. 14. xlii. 5. Jer. iv. 22. Mark iv. 10—13. John vii. 17. 1 Cor. ii. 14, 15. Jam. i. 5. 1 John ii. 20, 27. i. 18. xvi. 8. xix. 12. 22. Luke xvi. 19—23. Acts xxiv. 24—27. k ii. 1, &c. iii. 1, &c. l 24. xix. 26. xxiii. 19—22. xxix. 3. 15. Luke xv. 13, 30. 1 Pet. i. 3, 4.

are exposed. Nor is it an empty boast, that such a man has a more solid and stable enjoyment of life than the king upon his throne, or the richest of his subjects; for he hath less uncertainty and anxiety, and fewer fears, cares, and enemies, than they. So very vain are earthly possessions, except as they are employed to do good with! The friendship and esteem, also, which men in private stations obtain by good behaviour, are far more desirable than the encomiums and professions that accompany wealth and power. Piety, integrity, and prudence, produce reciprocal and sincere affection. Friends, thus united, sharpen one another in every good work: they are cordial, pleasant, and experimental counsellors to each other; they share each other's comforts, and soften each other's sorrows, by tender sympathy. But we might as reasonably expect to fill hell and destruction till they could hold no more, as to satisfy the heart of man with created good, when nothing but the enjoyment of God himself for ever, can fill the capacities and desires of our rational nature. —Happy, then, are they, and only they, who trust in him, and love him. But there always have been numbers who receive no benefit from the greatest mercies, or from afflictions, however sharp and tedious; and who continue the plague and scandal of all related to them, till they are driven away in their wickedness. As our hearts by nature answer to their's exactly, we have the more cause to be thankful, if the Lord hath made us to differ by his grace; and we should pity and pray for those who are yet left to themselves. Finally, let us apply ourselves to the instructive study of human nature, by carefully watching our own hearts, and comparing them with the word of God, and the state of the world and the church around us. Thus we shall learn how to answer every one, and behave to every one, as their characters and circumstances require.

## NOTES.

CHAP. XXVIII. V. 1. Wicked men often appear very courageous; and when they are heated with wine, or excited by resentment, ambition, or other vehement passions, they face danger with great intrepidity; nay, they may have an habitual mechanical courage, so long as reflection is excluded, and the conscience is stupefied through ignorance, error, inattention, or excess. Yet, when any thing arouses the consciousness of guilt, and the thoughts of a future reckoning, their courage fails, and they become exceedingly timorous; and many of them experience those terrors which they would be ashamed to acknowledge, especially when they are sick, or in solitude. But the upright Christian, whose sins are pardoned, and whose conscience is at peace, is most bold when most cool and reflecting; a sudden alarm may discompose him exceedingly; but let him have time for recollection, faith, and prayer, and his courage gathers strength; and the feeblest true believer will not be finally terrified from his duty by the frown of a tyrant, or the menace of a fiery furnace, as the examples of the martyrs abundantly shew.

V. 2. 'The state of the commonwealth is oftentimes changed.' Either many rival princes, whose discordant claims desolate the land by civil wars; or, many, in quick succession, being cut off by traitors and usurpers one after another, or removed before any thing can be brought to an establishment. Compare the history of Israel, after the revolt of the ten tribes, with that of Judah, under the princes of David's line; and read the history of Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah, as the best comment on the latter part of the verse.

V. 3. Extravagant spendthrifts, who have reduced themselves to poverty, and involved themselves in debts, often make interest to get into places of trust and authority; and then their oppression, (the result of poverty, rapacity, and profusion,) resembles an inundation, which entirely desolates the country, and leaves the wretched inhabitants not the least subsistence. In various ways indigent persons obtain opportunities of oppressing the poor; and their extortion is more absolute and unfeeling than that of a richer man, who would not think such petty gains worth his notice, as the needy oppressor stoops to. A succession of indigent governors and officers in remote provinces, who know that their time will be short, and are determined to make the most of it; and who deem themselves secure from justice, by the distance of the place, and the power of bribing high, which they purchase by extortion, often give a melan-

A.M. 3004.

B.C. 1000.

a Lev. xxvi. 17. 36. Deut. xxviii. 7. 25. 2 Kings vii. 6, 7. 15. Ps. lili. 5. Is. vii. 2. Jer. xx. 4. b Ex. xi. 8. Ps. xxviii. 1, 2. xlvii. 2, 3. cxli. 7. Is. xxvi. 3, 4. Dan. iii. 16—18. vi. 10, 11. Acts iv. 13, xv. 3. 1 Thes. ii. 4. c 1 Kings xv. 25. 28. xvi. 8—29. 2 Kings xv. 8—31. 2 Chr. xxv. 1—12. Is. lii. 1—7. Hos. xiii. 11. d Gen. xiv. 5—8. xxvii. 1, 2. xlviii. 20—26. Job xxii. 28—30. Ec. ix. 15. Is. lviii. 12. Dan. iv. 27. \* Or, by men of understanding and wisdom shall they like- wise be pro- longed.

2 Or, feedeth gluttons. n xiii. 22. Job xxvii. 16, 17. Ec. ii. 26.

3 Heb. by in- crease. p xvi. 8. Ps. lxxvi. 8, 9. Luke xii. 25—27.

q Num. xxxi. 15, 16. 1 Sam. xvi. 19. Acts xiii. 8. Rom. vi. 17, 18. 2 Cor. xi. 3, 4. 13—15. Gal. i. 5, 9. ii. 4. 3. 4.

r xvi. 27. Ps. vii. 15, 16. ix. 15. Ec. x. 8. Is. x. 13, 14. Ex. xviii. 3—5. Luke xvi. 13, 14. 1 Cor. iii. 17, 18. 1 Tim. vi. 17.

s x. 3. xv. 6. xxi. 20. Deut. vii. 12—14. Ps. xxviii. 4. Is. x. 13, 14. Ex. xviii. 3—5. Luke xvi. 13, 14. 1 Cor. iii. 17, 18. 1 Tim. vi. 17.

t x. 3. xv. 6. xxi. 20. Deut. vii. 12—14. Ps. xxviii. 4. Is. x. 13, 14. Ex. xviii. 3—5. Luke xvi. 13, 14. 1 Cor. iii. 17, 18. 1 Tim. vi. 17.

u xviii. 17. xix. 1. Job xxxii. 9. Ec. ix. 15—17. 1 Chr. xii. 25—28. xvi. 7, &c. xxix. 20—22. 2 Chr. vii. 10. xxx. 25—27. Esth. vii. 13—17. Job xxi. 11—20. Luke xix. 37, 38.

y 1 Sam. xxiv. 11. 1 Kings xvii. 3, &c. xviii. 13. xix. 3. Ec. x. 9. Jer. xxvi. 26. Heb. xi. 37, 38. \* Heb. might. Rom. vi. 1. 2 x. 12. xli. 9. Gen. iii. 12, 13. iv. 9. 1 Sam. xv. 13, 24. Job xxxi. 33. Ps. xxxii. 3—5. Jer. ii. 22, 23. Matt. xxiii. 25—28. a Lev. xxvii. 40—42. 1 Kings xviii. 47—49. Job xxxiii. 27. Ps. li. 1—5. 10. Jer. iii. 12, 13. Dan. ix. 20—23. Luke xv. 18—24. 1 John i. 8—10. b Ex. x. 16, 17. 1 Sam. xv. 30. Matt. iii. 6—10. xxvii. 4, 5. Acts xv. 20.

that is a companion of riotous men shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

11 The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous men do rejoice there is great glory: but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy.

choly comment on this proverb, and a wretched demonstration of the impolicy and iniquity of preferring such men. The ancients expressed the sense of this proverb, under the fable of two horse-leeches, one full, and the other hungry; and by two sponges, one wet, and the other dry.—'The parable comprehends in it a profitable instruction, both to princes and people; to princes, that they commit not the government of provinces, or places of charge, to indigent and indebted persons; and to the people, that they suffer not their kings to struggle with too much want.' (Lord Bacon.)

V. 4. Wicked men excuse one another's faults, and extol one another's supposed virtues, in order to keep themselves in countenance, and their own consciences in peace. But upright men, who want no such apologies, will not make them for others. They would candidly allow of what is good, and make the best of what is dubious; but they cannot call scandalous vices by soft names, or give those a good character who are evidently wicked: nay, they deem themselves bound to protest against iniquity, and to use all their power to check its progress.

V. 5. Men's unbridled passions and wicked actions pervert their judgments, and cloud their understandings, till they "call evil good, and good evil;" so that they are not able to know right from wrong, when their own conduct or interest is concerned. But he who seeks the favour, and desires to do the will of God, will be led into the knowledge of all useful truth. 'They that are true-hearted to God, and conscionable in their ways, have so much light from God's Spirit, that they know both what they should do, and how they should perform it.' (Bp. Hall.) (Marg. Ref.)

V. 6. (Note, xix. 1.) 'A poor man, walking in truth, is better than the rich man of a lie; or, a rich liar.' (Septuagint.)

V. 7. The young man, who obeys God, by obeying his parents in all things lawful, shews his wisdom: but he that spends his time and money in feeding gluttons, or feasting epicures, and in riotous living, does what he can to disgrace his father, as well as to show his own folly, and reduce himself to abject misery. (Marg. Ref.)

V. 8. (Notes, xiii. 22, 23. Job xxvii. 13—23.) Under the terms usury and increase, or unjust gain, all exactions and oppressions are meant. (Note, Ex. xxii. 25.)

V. 9. 'He that refuses to hearken unto God, and obey his law, deceives himself, if he thinks by his prayers to please him, or to make an amends for his crimes; for God will be so far from hearkening to him, that he will abominate such prayers, as tend to nothing but to make God a partner with him in his sins.' (Bp. Patrick.) Such prayer is not of faith; for that is grounded on God's word or law, which the wicked contemn. (Marg. Ref.)

V. 10. Ungodly men are often very zealous in enticing such as profess religion into sin or error. Thus they aim to keep themselves in countenance; they shew their enmity to the truth, and find an occasion of treating it with ridicule and contempt; and in short, they are the factors of Satan, and inspired with his disposition. But their success in their misery, and will ensure their more aggravated condemnation: while such as are upright in heart will either withstand their temptations, or be recovered from the snare; and so inherit good, even eternal good.

V. 11. Rich men are so much complimented and flattered, and are so accustomed to have every thing their own way, that they are very apt to conceit themselves as much superior to others in understanding as in affluence: and this is especially the case with such as have risen from low stations to great riches; who are far most prone to be purse-proud. But wise and pious men readily discern their true character, through this external glare; and they will not make them their idols, oracles, or examples.

V. 12. When wise and righteous men are countenanced and preferred it is greatly to the honour of the prince, and presages glorious times. But when wicked men rise to authority, the lives, estates, and liberties of men are endangered; and good men especially seek safety in obscurity and retirement. (28.)

V. 13. The man who denies, justifies, or excuses his crimes, through pride, impenitence, or hypocrisy, will continue under condemnation, and cannot possess any durable prosperity. But he, who condemns himself, and humbly



14 °Happy is the man that feareth alway: °but  
he that hardeneth his heart shall fall into mischief.

15 *As* <sup>a</sup>a roaring lion, <sup>f</sup>and a ranging bear; <sup>g</sup>*so* is  
a wicked ruler over the poor people.

16 The <sup>1</sup>prince that wanteth understanding is also  
a great oppressor: *but* <sup>1</sup>he that hateth covetousness  
shall prolong *his* days.

17 A <sup>k</sup>man that doeth violence to the blood of *any* person, shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: <sup>m</sup>but *he that is perverse in his ways shall fall at once.*

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A <sup>p</sup>faithful man shall abound with blessings:  
<sup>q</sup>but he that maketh haste to be rich shall not be  
<sup>t</sup>innocent.

k Gen. ix. 6. Ex. xxi. 14. Num. xxxv. 14. 1 Kings xxi. 19. 23. 2 Kings ix. 26. 2  
Matt. xxvii. 4. 5. Acts xxvii. 4. 1 x. 9. 25. xi. 3—6. Ps. xxv. 21. xxvi. 11. xxvii.  
6. Num. xxi. 32. Ps. lxxiii. 18—20. xxv. 5. 1 Thes. v. 3. 2 Pet. ii. 1—3. Rev.  
xiv. 4. xxvii. 23—27. o xiii. 20. xxiii. 20. 21. Judg. ix. 4. Luke xv. 12—17.  
xxiii. 14. Neh. vii. 2. Ps. ci. 6. cxii. 4—9. Luke xii. 42. xxi. 1. 10—12. 1 Cor.  
ii. 10. 13. q 22. xiii. 11. xx. 21. xxiii. 4. 2 Kings v. 20—27. 1 Tim. vi. 9. 10.  
xv. 5. *Marg.*

confesses his sins, in true repentance and faith, and does works meet for repentance, shall find mercy from God, however aggravated his transgressions have been. (*Marg. Ref.*)

V. 14. (Note 1.) Strength of faith and grace gives the zealous Christian deliverance, both from the dread of final misery, and from the fear of his fellow-creatures. But in proportion as he rises, in these respects, superior to enfeebling, distressing, and tormenting terrors; he learns more and more to reverence the majesty and glory of God; to fear even his fatherly rebukes and chastisements; to distrust his own heart; to watch against sin and temptation; to fear the effects of his own sinful passions; to walk circumspectly, as in a perilous way; and to dread, as the greatest of evils, whatever would dishonour God, and disgrace the gospel.—In these things “happy is he that feareth always:” this will render his dependence simple, his prayers fervent, his conscience tender, his peace stable, his hope lively, and his conduct consistent. But the man who is presumptuous and self-confident, and who hardens his heart against fears of every kind, shall fall into mischief.

V. 15, 16. — A prince, who is intoxicated with power, and a slave to rapacity, resentment, ambition, or sensual lusts; and who uses his power to oppress the poor, whom he ought especially to protect, shews himself to be as impolitic and foolish as he is wicked. He becomes terrible to his defenceless subjects, as a roaring lion and ranging bear to the helpless cattle. He uses his reason merely to devise mischief; and in other respects he degrades himself to the level of those ravenous beasts, which act as impelled by instinct or appetite. And he will generally be hated as a common enemy, and slain without hesitation when opportunity offers. Whereas an upright and prudent prince, who is superior to covetousness, and other selfish passions, may hope to reign long and happily, having his throne erected in the affections of his subjects. — The original word for *ranging* is translated *empty*, (Is. xxix. 8.) and is supposed here to mean *hungry*; as indeed wild beasts seldom range abroad but when hungry: and the Septuagint translates the word, rendered *understanding*, *revenues*. On these grounds, therefore, some interpret the latter verse of *needy princes* being great oppressors. But the original cannot bear this construction, without a needless conjectural amendment: 'A prince that wants understanding, and is a great oppressor, shall shorten his days: but he that hates covetousness shall prolong his days.' (Bp. Patrick.) (Marg. Ref.)

V. 17. He, that wilfully takes away the life of man, may flee whither he will, but he cannot escape the vengeance of God, or even the horrors of his accusing conscience. No one ought to conceal him, or attempt to rescue him from punishment: his life is forfeited; and if he elude the justice of man, he will only the more surely rush into the pit of destruction. The original word for *doeth violence* is generally rendered *an oppressor*; and this proverb may very properly be connected with the preceding.— If a prince, in his exactions on the poor people, proceed to shed innocent blood, (as Ahab oppressed and murdered Naboth; though he may seem out of the reach of human laws; he shall perish miserably by the judgment of God, and none shall attempt or be able to prevent it: (*Marg. Ref.*)

V. 18. (*Notes*, Ps. cxxv. 5.) 'There is no such way to be safe as to be honest and sincere for he that endeavours to preserve himself by fraud and deceit; though he can wind and turn, and hath several shifts, he thinks to save himself by, yet in one or other of them he shall perish.' (*Bp. Patrick*).—The last clause may be rendered, "he shall fall in one of them."

V. 19. (Note xii. 11.) 'He that tilleth his land shall be satisfied with bread; and he that followeth after vain persons, shall be satisfied with poverty.' The one shall have bread enough; and the other poverty enough. The word is the same in both clauses of the verse.

V. 20. 'He that is true to his word, and just in his dealings, shall have abundance of blessings from God, and be well spoken of by men: but he, whose eager desires make him heap up wealth by right or wrong, brings such guilt on himself, as makes him execrable unto both.' (*Bp. Patrick.*) Faithfulness may also include the due improvement of a man's talents; and the good wishes and fervent prayers of those, whom he thus benefits, may be numbered among his many blessings. (*Marg. Ref.*)

V. 21. 'All persons do not give bribes; but there is hardly any cause, wherein somewhat may not be found, to incline the mind of a judge, if respect of persons lead him. For one man shall be respected as his countryman.

A. M. 3004.

B. C. 1000.

e xxiii. 17. Ps.  
ii. 11. xxi. 1.  
Is. lxvii. 1. Jer.  
x. 1. xlviii. 40. Rom.  
xi. 20. Heb. iv.  
1. 1 Pet. i. 17.  
d xxix. 1. Ex.  
vii. 22, 23. xiv.  
23, &c. Job. ix.  
4. Rom. ii. 4.  
e xx. 2. Hos. v.  
1. 1 Pet. v. 8.  
f xviii. 12 Kings  
ii. 24. Hos. xiii.  
8.  
g x. i. 14-16.  
17-19. 1 Sam. xxi.  
17-19. 2 Kings  
xv. 16. xxi. 16.  
Exth. iii. 6-10.  
Matt. ii. 18.  
h 1 Kings xii. 10.  
14. 14. Neh. v.  
15. Ec. iv. 1.  
Is. iii. 12. Am.  
iv. 1.  
i Ex. xviii. 21.  
Is. xxxiii. 15.  
16. Jer. xxii. 15.  
-17.  
civ. xxi. 21-25.  
xv. 11. Gal. ii. 1.  
iii. 3. n xii. 11.  
xx. 6. 1 Sam.  
iv. 2-5. Rev.  
or. *Unpublished.*

r xviii. 5. xxiv.  
23. Ez. xxiii. 2.  
s Ex. xlii. 19.  
Hos. iv. 18. Mic.  
iii. 5. vii. 3.  
Rom. xvi. 18.  
2 Pet. ii. 1.  
t 20.  
‡ Heb. *hath an  
evil eye, hatheth  
the rich.*  
u xxii. 6. Matt.  
xx. 15. Mark  
vii. 22.  
x Gen. xiii. 10.  
13. xiv. 17. Job  
xx. 18 = 22.  
xxvii. 16. 17.  
y xxvii. 5. 6.  
2 Sam. xii. 7.  
1 Kings i. 23. 29  
10. Ps. cxlii.  
5. Matt. xxviii.  
15. Gal. iii. 11.  
16.  
z xix. 26. Judg.  
xxv. 2. Matt.  
x. 4—6.  
a xxv. xlii. 20.  
s Heb. 9.  
‡ Heb. *A man  
destroying.* b  
1 Tim. vi. 6. c  
vii. 21—23. xix.  
g xix. 17. xli. 9.

21 To have 'respect of persons is not good: for,  
<sup>s</sup>for a piece of bread *that* man will transgress.

22 He <sup>1</sup>that <sup>2</sup>hasteth to be rich *hath* <sup>3</sup>an evil eye,  
\*and considereth not that poverty shall come upon him.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso <sup>a</sup>robbeth his father or his mother, and saith, *It is no transgression*; <sup>a</sup>the same is the companion of <sup>s</sup>a destroyer.

25 He <sup>b</sup>that is of a proud heart stirreth up strife:  
but <sup>c</sup>he that putteth his trust in the LORD shall be  
<sup>d</sup>made fat.

26 He that trusteth in his own heart is a fool:  
but whoso walketh wisely, he shall be delivered.

27 He <sup>e</sup>that giveth unto the poor shall not lack :  
but he that <sup>h</sup>hideth his eyes <sup>i</sup>shall have many a curse.

28 When <sup>k</sup>the wicked rise, men <sup>l</sup>hide themselves:  
but <sup>m</sup>when they perish, the righteous increase.

destroying. b x. 12. xii. 10. xv. 18. xxi. 24. xxii. 10. xxix. 22, 23. c Ps. lxxxiv. 12. Jer. xvii. 7, 8. 1 Tim. vi. 6. d xi. 25. xiii. 4. xv. 30. Is. lviii. 11. e iii. 5. 2 Kings viii. 13. Jer. xvi. 9. Mark vii. 21. vi. 29. 27–31. Rom. vii. 5. f Job xxviii. 28. 2 Tim. iii. 15. Jam. i. 5. ii. 15–18. g xix. 17. xxi. 9. Deut. xv. 10. Ps. xli. 1–3. xlii. 4–9. 2 Cor. ix. 6–11. Heb. xii. 16. h Is. i. 15. i xi. 26. xxi. 24. k 12. xxi. 2. 1 Job xxiv. 4. m Esth. vii. 17. Acts xiii. 23, 24.

another as an ill-tongued man, another as a rich man, another as a favourite, another as commended by a friend. To conclude, all is full of iniquity where respect of persons bears sway, and for a very slight matter, as it were for a bit of bread, judgment is perverted.' (*Lord Bacon*).—The same is at least equally true and important in the case of ministers. If, instead of the glory of God and the salvation of souls, they are influenced by respect of persons, desire of favour and popularity, or love of filthy lucre; they will be drawn aside from the line of duty by numberless considerations: and none can say to what meanness and baseness they may at length stoop.

V. 22. The avaricious man covets all he sees, **grudges** all that goes besides him, and all that he expends, and envies every one that is more prosperous than himself. He is not aware how precarious his ill-gotten possessions are; or how soon poverty may come upon him, and he may need help from others, though now so unwilling to bestow it on them. (Mat. 20.)

V. 23. We are so prone to self-love and pride, that the most prudent and needful rebukes are apt to create a transient displeasure. Yet upon reflection most men will have a better opinion of a faithful reprover, than of a soothing flatterer, and will shew him more favour. They, who have the most frequently made the trial, will have the fullest experimental evidence of the truth of this maxim.

Y. 24. Young people often consider themselves as, in some sense, owners of their parents' substance, and scruple not to appropriate whatever they can lay hands on. Thus they rob their parents, and say, it is no transgression to do so; whereas it is a robbery that adds ingratitude, disrespect, and disobedience to injustice, and which initiates numbers into those expensive courses, by which they at length are led to join the more infamous depredators and murderers, and so they rush forward to destruction temporal and eternal.

V. 25. The words, rendered a *proud heart*, signify *large in mind*; and the ambitious, who are actuated by vast desires and expectations of power, honour, and pre-eminence, and who are the great disturbers of mankind in public and private life, seem especially intended.—‘A man of a proud and insolent spirit, of ambitious and vast desires, is never quiet. He lives in perpetual quarrel, suits, and contentions. But he, who confiding...in the Almighty, hath a humble and contented mind, lives peaceably...and comfortably; nay, thrives, many times, and abounds in plenty of all good things.’ (Bp. Patrick.) This largeness of mind, or vast desires, differs widely from Solomon’s largeness of heart, or vast capacity, even as a humble contented mind differs from a weak capacity, or a base and grovelling spirit.

V. 26. When a man has that confidence in his own good understanding, intentions, and dispositions, that he fears no deception; and is fully satisfied that he shall act up to the purposes which he hath formed under conviction, or in sickness and danger; he proves himself to be very ignorant and foolish. He does not consider how differently he will be affected, when in health and safety, and under temptations, than he was in contrary circumstances; he trusts the worst of all deceivers, which hath cheated him a thousand times; and he might as well expect that the sea would always calm, the water always frozen, or the wind always west, because they are sometimes so. But he, who walks wisely, or circumspectly, distrusts himself, trusts in the Lord, shuns temptation, and prays continually to be upheld by the grace of God: and thus he will be delivered from those snares in which the other is entangled. A man's confidence in his own capacity and ability, for success in any undertaking, is implied in the general interpretation of trusting his own heart: but the inspired writer's strong and decided language, no doubt was intended to convey a more general and spiritual instruction.

V. 27. (*Marg. Ref.*) The selfish man not only refuses to look out for objects of compassion, but he turns away from those that force themselves on his attention. But he thus exposes himself to the ill wishes of great numbers, and brings himself under the curse of God, in every thing he does or possesses.

V. 28. (*Note*, 12.) 'In the places of the impious, the righteous groan; but by their destruction the righteous are multiplied.' (*Sept.*) 'Some are imprisoned, and sent into obscurity, by the unjust prosecution of the wicked; and others obscure themselves, and groan under those oppressions, till there be a turn of affairs... by the fall of these wretched persons and the preferment of better; which invites virtuous men to appear again, and by the countenance



B. C. 1000.

d xi. 10. xxviii.  
12 28. Esth. viii.

3 Whoſo loveth wiſdom rejoiceth his father : but  
he that keepeth company with harlots ſpendeth his  
ſubſtance.

4 The <sup>h</sup>king by judgment establisheth the land :  
but <sup>t</sup>he that receiveth gifts overthroweth it.

xxvii, 11. Luke i, 13-17. g v.8-10. vi, 26. xxi, 17, 20. xxviii, 7, 19. Luke xv, 30. h 14. xvi, 12. xx, 8. 1 Sam. xiii, 13. 2 Sam. viii, 15. 1 Kings ii, 12. Ps. lxxxix, 14. xcix, 4. Is. ix, 7. xlix, 8. † Heb. *a man of oblations*. 2 Kings xv, 18-20. Jer. xxii, 13-17. Dan. xi, 20. Mic. vii, 3.

.....

tinually seek to the Lord to uphold them, and to preserve them from, or to render them victorious over, temptation. They may be seduced by plausible deceivers, to go astray in an evil way; and even their diffidence of themselves, and their unsuspecting candour, will sometimes thus expose them: but on reflection and examination, they recover themselves from the snare. They learn to beware of covetousness, and prefer poverty with uprightness to being rich and perverse: being aware, that they that by injury and unjust gain increase their substance, have no other advantage but the toil and anxiety of gathering wealth, for the use of those "that will pity the poor." Yet by the blessing of God they know no want, but are often able to assist their relatives and friends; while such, as affect to despise them, are the disgrace and ruin of those whom they are most bound to comfort, and become themselves, even in this world, abject and miserable: nay, some of this character, both in high and low life, pursuing their ambitious, rapacious, and debauched courses, are led to do violence to the lives of their neighbours, and so hasten their deserved ignominious, and almost unpitied destruction.

V. 18—28. In every rank and state of life, upright conduct is immensely the most safe and advantageous : though the crafty and designing are sanguine in promising themselves, and each other, the most brilliant successes. But the upright not only shun injustice and violence : they also learn faithfulness ; and “ a faithful man shall abound with blessings.” They have mercy on the poor, according to the Lord’s mercy to them : and, giving to them without grudging, they shall not lack, but shall have good things in possession. For instead of following after vain persons, and growing poor by profuseness ; they are frugal and industrious in tilling the land, or in other honest labour ; and thus have plenty of bread, and are therewith content. When young persons enter upon such a pious and prudent medium, they become the credit and comfort of their parents. But, alas ! many prefer being the companions of vicious men, to their shame and grief : their excesses tempt them to rob their parents, and waste their substance ; then they often associate with robbers and destroyers ; they spend their lives in fear and horror, and sometimes end them in ignominy. —Nor should it pass unnoticed, how frequently we are cautioned against covetousness. “ He that hasteth to be rich shall not be innocent.” Some, as magistrates, having respect of persons, often become so mean, as to sell their iniquitous services, and commit the most atrocious crimes, at the lowest price. Others, as ministers, for the sake of filthy lucre betray their trust, shew respect of persons, forsake the law, praise the wicked, flatter with their tongues, cause the righteous to go astray in an evil way, and murder the souls of men. In every situation, the avaricious is sure to have an evil eye, to envy such as are more prosperous, to grudge what goes besides him ; to use unjust or unmerciful ways of increasing his substance ; and instead of giving liberally to the poor, (the best security against want,) to hide his eyes and harden his heart, that their misery and complaints may not prevail with him to lessen his idolized hoard. But what will be the end of these covetous practices, and of these “ children of a curse, who go astray in the way of Balaam, loving the wages of unrighteousness ?” Alas ! they know not what poverty will come upon them here ; and eternal poverty, without one drop of water to cool the tongue, will be their portion, if they die impenitent : while they will have many a curse for their unmercifulness and rapacity. —Others growing “ proud in heart, and ambitious of distinctions even in the church,” stir up strifes, and become fierce disputers about forms and notions. Instead of walking circumspectly in a path bestrewed with snares, and beset with enemies ; they confide in the traitor in their own bosom, and walk on heedlessly, till they fall at once, and there is no remedy. From these snares, may the Lord deliver us ! Let us watch and pray against temptation : let us not be high-minded, but fear : let us examine ourselves, and beg of God to examine us ; and to teach us so seek him, that we may understand all things pertaining to our hope and our walk. Let us learn to value the faithful reprover, and encourage and imitate his faithfulness ; and to shun the fascinating poison of the flatterer, determined neither to listen to his words, nor to learn his ways. And may the Lord give us and ours a believing upright heart, and a peaceful conscience ; that we may have confidence in him, and be bold as a lion through the trials of life, at the approach of death, and in the prospect of the day of judgment ; and let us never forget to pray, that the nation, and all nations, may be governed by such rulers, as encourage every honest attempt to increase the number of the righteous.

CHAP. XXIX. V. 1. "The man of reproofs," (whom men have often warned and counselled, and whom God has repeatedly corrected, but without producing any abiding amendment;) who still continues obstinate and rebellious, as the oxen that will not submit to the yoke, but stiffen their necks against it; will unexpectedly be overtaken by divine judgments, from which there can be no escape or deliverance. (*Marg. Ref.*)

V. 2. This is 'a tacit admonition unto princes to be good, by describing the happiness which a nation then enjoys.' (*Bp. Patrick.*) (*Notes*, xi. 10. xxviii. 12. 28.)

V. 3. (*Marg. Ref. Notes*, xxiii. 24, 25. xxviii. 7. 19.) "Feedeth harlots."  
(*Old Translation.*)

V. 4. (*Marg. Ref.*) "A man of oblations." (*Marg.*) 'The word always signifies, throughout the whole Bible, the heave-offerings which were offered to God :

V. 1.—17. Wicked men are often hypocrites in courage, and conceal an aching trembling heart under the affectation of great composure. But if, at sometimes, they are ready to tremble at the shaking of a leaf, and “to flee when no man pursueth,” how will their hands be strong, or their hearts endure, when the almighty Judge shall pursue them with his dreadful vengeance? This terror will be unspeakably more insupportable, than the dread of them has been to their inferiors and vassals. And yet some of them, who have risen to authority, have been more cruel and terrible than the most savage beasts; and to their own subjects especially, as if ambitious to let all the world know that they wanted understanding, as much as equity! Many of them have been inhuman oppressors and sanguinary persecutors, who have cut off by cruel deaths numbers of their people, and driven the wisest and best of them into exile, or obscurity; constraining them to hide themselves, that they might escape with their lives, and not do violence to their consciences; and employing their scanty ingenuity to render others miserable, and themselves odious and execrated. When nations provoke the Lord by their transgressions, he sends them many such tyrants, as competitors or successors to each other, who, by their fierce contests and implacable resentments, their bloody executions and greedy extortions, are more fatal than earthquakes, pestilences, or the beasts of the field; and who themselves seem to be made only to be taken and destroyed as nuisances to society. But when the Lord hath blessings in store for any people, he raises up a man of understanding, who loves justice and hates covetousness, to rule over them; and thus he both prolongs his own days, and the peaceful estate of the land. Under a ruler of this character, the righteous rejoice and increase, and great honour and prosperity may be expected. For such rulers then we ought to pray; and having obtained our requests, we cannot be too thankful; and every one, according to the duties of his station, should endeavour to check the progress of impiety, and promote national reformation, that we may not forfeit these valuable blessings. But the rich are not the only, nor the most grievous, oppressors: in various ways the poor are more hateful and intolerable. Necessitous and unprincipled men often intrude into the magistracy, or into offices connected with the collection, or expenditure, of the public treasure; and when it comes in their way they squeeze the poor without mercy or shame. It is, however, evident that numbers are not at all aware of their guilt and danger; but are either insensible through ignorance, or presumptuous through a form of godliness. Though they turn away their ears from hearing the law; yet they contend for the doctrines of the gospel: they hope to be saved from hell by grace and faith, though they are not saved from sin, and this present evil world. They also attend on ordinances, and make many and long prayers, though they neglect justice, truth, and mercy: but such prayers are an abomination to the Lord; for they never heartily pray to be delivered from hypocrisy, covetousness, and the love of the world, or to have the law of God written in their hearts. Yet, alas! there are such numbers who agree in forsaking the law, and in excusing and commending each other, and they meet with so many teachers of their own stamp, that they keep themselves and one another in heart and countenance; and they verily conclude, that all else in religion is needlessly strict and scrupulous. So that when such as regard the whole word of God (and conscientiously keep the commandments, and walk uprightly, as well as believe the promises, and trust the mercy of God through Christ for salvation, (attempt to contend with them and argue, that “without holiness no man shall see the Lord; they treat all their warnings with supercilious contempt, as the result of ignorance, bigotry, and a narrow mind. Especially they who are rich, or grow rich in this course, become wise in their own conceits; so that there is more hope of a fool than of them.” And they despise the poor, especially when, being men of understanding, they search them out, and detect their hypocrisy and delusion. For “evil men understand not judgment;” their lusts blind them, and God gives them up to strong delusions to believe a lie: so that they mistake hardness of heart, vain confidence, and carnal security, for gracious assurance and holy boldness. Whilst the established believer, trusting in the Lord, and walking in the path of duty, fears no enemy or danger; but fears always lest he should be deceived by his own heart, to dishonour God, and commit iniquity: these self-deceivers treat all tenderness of conscience and all jealousy of themselves, as want or weakness of faith, or remains of a self-righteous spirit; and thus they harden their hearts against fears of every kind, till they fall into mischief. But true piety begins and proceeds in deep humility. The poor in spirit do not palliate or cover their sins; but they humbly confess and forsake them, hoping thus to find mercy. They are not wise in their own conceits; but seek to the Lord to be their teacher, and are glad to be set right by the poorest man, who can point out any mistake into which they have fallen: and this proves their best security against delusion, and the best method of obtaining well-grounded assurance. They neither refuse to learn and obey the commands of God; nor yet trust in their imperfect services. They do not live in conscious iniquity, and then cloak it with a form of godliness. They aim to walk uprightly, yet they dare not trust in their own deceitful hearts, but con-



5 A man 'that flattereth his neighbour 'spreadeth a net for his feet.

6 In 'the transgression of an evil man *there is* a snare: 'but the righteous doth sing and rejoice.

7 The righteous 'considereth the cause of the poor: 'but the wicked regardeth not to know it.

8 'Scornful men 'bring a city into a snare: but 'wise men turn away wrath.

9 If 'a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 'The 'bloodthirsty hate the upright: 'but the just seek his soul.

11 A 'fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If 'a ruler hearken to lies, all his servants are wicked.

xxii. 15-17. Ez. xxii. 7-29-31. Mic. iii. 1-4. John ix. 40, 41. xi. 47-50. 1 Thes. ii. 15, 16. xxxii. 10-14. Num. xvi. 43. xxv. 11. Deut. ix. 18-20. 2 Sam. xxiv. 16, 17. Jer. xv. 1. Ez. xlii. 30. Am. vii. 2-6. Jam. v. 15-18. r xxvi. 4. Ec. x. 13. Matt. vii. 6. xi. 17-19. || Heb. men of blood. s Gen. iv. 9-11. 1 Sam. xx. 31-33. xxii. 11, &c. 1 Kings xlii. 20. xlii. 6. Mark vi. 18. 24-27. John ix. 18, 19. 1 John iii. 12. t 1 Sam. xv. 11. Jer. xlii. 15-17. xxvii. 15-17. xl. 14-16. Luke xxiii. 34. John v. 34. Acts vii. 60. Rom. x. 1. u xii. 16, 23. xiv. 33. Judg. xvi. 17. Am. v. 13. Mic. vii. 5. x xx. 8. xxv. 23. 1 Sam. xxii. 8, &c. xxiii. 19-23. 2 Sam. iii. 7-11. iv. 5-12. 1 Kings xxi. 11-13. 2 Kings x. 6, 7. Ps. lili. 2-4. ci. 5-7.

M. A. 3004.

B. C. 1000.

i vii. 5. 21. xx. 19. xxvi. 24, 25. 28. 2 Sam. xiv. 17, &c. Job xxvii. 5. Ps. v. 9. xii. 2. 1 Thes. ii. 5. k i. 17. Lam. i. 13. Hos. v. 1. Luke xx. 20, 21. Rom. xvi. 18. l v. 22. xi. 5, 6. xii. 13. Job xxvii. 7-10. Ps. xi. 6. 1s. xlii. 14, 15. 2 Tim. ii. 26. m Ps. xxvii. 11. cxviii. 15. cxviii. 16. Rom. v. 2, 3. Jam. i. 2, 1 Pet. i. 8. 1 John i. 4.

n Job xxix. 16. xxxi. 13-21. Ps. xxxi. 7. xlii. 1. Gal. vi. 1. o xxi. 13. 1 Sam. xxv. 9-11. Jer. v. 23.

p xi. 11. Is. xxviii. 14-22. Matt. xxvii. 99-143. q Or, set a city on fire. Jam. iii. 5, 6. q Ex. xxi. 13. 1 Sam. xxi. 13. 2 Sam. xxi. 16, 17. Jer. xv. 1. Ez. xlii. 30. Am. vii. 2-6. Jam. v. 15-18. r xxvi. 4. Ec. x. 13. Matt. vii. 6. xi. 17-19. || Heb. men of blood. s Gen. iv. 9-11. 1 Sam. xx. 31-33. xxii. 11, &c. 1 Kings xlii. 20. xlii. 6. Mark vi. 18. 24-27. John ix. 18, 19. 1 John iii. 12. t 1 Sam. xv. 11. Jer. xlii. 15-17. xxvii. 15-17. xl. 14-16. Luke xxiii. 34. John v. 34. Acts vii. 60. Rom. x. 1. u xii. 16, 23. xiv. 33. Judg. xvi. 17. Am. v. 13. Mic. vii. 5. x xx. 8. xxv. 23. 1 Sam. xxii. 8, &c. xxiii. 19-23. 2 Sam. iii. 7-11. iv. 5-12. 1 Kings xxi. 11-13. 2 Kings x. 6, 7. Ps. lili. 2-4. ci. 5-7.

\* Or, the usurer.

y xxii. 2. Ez. xxii. 23, 26. Lev. xxv. 35-37. Neh. v. 5-7. z Ps. xlii. 3. Matt. v. 45. a4 xvi. 12. xx. 28. xxi. 5. xxviii. 16. Job xxix. 11. —18. Ps. lxxii. 2-4. 12. 13. lxxii. 2, 3. 1s. i. 17. xi. 4. Jer. v. 28. xxii. 16. Dan. iv. 27. b 1s. ix. 6, 7. Luke i. 32, 33. Heb. i. 8, 9.

c 17. 21. xxii. 6. 15. xxiii. 13, 14. Heb. xli. 10, 11. d x. 1, 5. xlii. 21. 25. 1 Kings i. 6. e 2 Marg. f Ps. xxxviii. 34. 36. lxxiii. 10. xci. 8. xci. 9. l. cxii. 8. Rev. xv. 4. xlii. 22. g 15. xlii. 24. xiv. 18. xxiii. 13, 14. h 1 Sam. iii. 1. Hos. iv. 6. Am. viii. 11, 12. Matt. ix. 36. Rom. x. 12-15. i Or, is made naked. 2 Chr. xxviii. 19. j i. ix. 16. Ps. xli. 1. Luke xi. 28. John xiii. 17. xiv. 21-23. Jam. i. 25. Rev. xxii. 14. k xxvi. 3. xxx. 22. l Job xix. 16. m 11. Ec. v. 2. Jam. i. 19. n Or, matters. xiv. 29. xxi. 5. n xxvi. 12.

13 The poor and 'the deceitful man 'meet together: the 'LORD lighteneth both their eyes.

14 The 'king that faithfully judgeth the poor, 'his throne shall be established for ever.

15 The 'rod and reproof give wisdom: but 'a child left to himself bringeth his mother to shame.

16 When 'the wicked are multiplied, transgression increaseth: 'but the righteous shall see their fall.

17 'Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where 'there is no vision, the people 'perish: 'but he that keepeth the law, happy is he.

19 A 'servant will not be corrected by words: for 'though he understand he will not answer.

20 'Seest thou a man that is hasty in his 'words? 'there is 'more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

V. 12. When flatterers, slanderers, and false teachers are encouraged by the prince, good men either retire, or are driven from employment under him; so that all affairs come into the management of the most unprincipled and mercenary wretches in the nation, to the irreparable disgrace and detriment of both prince and people.

V. 13. (Note, xxii. 22.) The debtor and the usurer; the poor, and those who defraud and oppress them, live together in the world, and the Lord preserves the lives of them both; he gives them the light of the sun, and the blessings of providence; he affords them the light of his word; and he sometimes calls a rich Zaccheus, as well as a poor Lazarus, to be enlightened with the light of life.

V. 14. The king, who in truth and righteousness uses his authority in defending the poor and needy from oppression and wrong, takes the best method of establishing his throne during his own life, and of perpetuating the regal authority in his family to future generations.—This is especially selected as the character of a good king; because in this he most resembles and imitates the King of kings, and Lord of lords. (Marg. Ref. Note, xx. 28.)

V. 15. The mother, &c. The mother is supposed to have the immediate care of the child, during those tender years in which correction is most seasonable and salutary. But mothers are apt to be over-indulgent; and when children are left to themselves to contract bad habits, and to grow obstinate in vice, they become a disgrace to them. (Notes, x. 1. xiii. 24. xxii. 15. xxiii. 13, 14.)

V. 16. When wicked men live together in great numbers, they corrupt and embolden each other in wickedness; they whet each other's ingenuity, and grow more shameless or artful in their crimes. Hence it is that populous cities are almost always more full of daring impiety and iniquity, than country villages.—'When the wicked grow numerous by growing great; wickedness increases by having authority on its side; but let not the righteous hereby be discouraged, for the wicked men are, the shorter is their reign; and they that preserve their virtue shall have the pleasure to behold their downfall.' (Bp. Patrick.)

V. 17. (Note, 15.) The love of ease, and fear of being discomposed or put out of temper, induce many to neglect the correction of their children; but this little interruption of their rest, if submitted to as a self-denying duty, and in dependence on the aid and blessing of God, generally prevents a more durable and distressing disquietude, even that of witnessing or hearing of their evil courses when grown up; and makes way for much peace and comfort, when the correction is the blessed means of their becoming worthy and useful persons. (Marg. Ref.)

V. 18. Where the light of revelation has not reached, the people live in ignorance and ungodliness, and perish in their sins. The Bible and faithful teachers are therefore great mercies; yet men should not deceive themselves, by being hearers only, without being also doers, of the word; for "he that keepeth the law, happy is he." At the same time, this maxim points out those who have no scriptural instruction, as the objects of deep compassion; and inculcates the duty of sending missions, forwarding every design for the instruction of the ignorant, and praying for an increase of faithful labourers, in every part of the vineyard, and of the world.

V. 19. 'A wicked servant.' (Sept.) 'He that is of a servile and rebellious nature.' The servants were generally in those days the property of their masters, who had, under certain restrictions, the power of correcting them; and many would be found, who could not be governed by lenient measures, but would grow more perverse, negligent, sullen, and refractory, under reproofs; so that, in some cases, the most humane master might be constrained to use more rigorous methods, and be justified in using them, as far as he kept within the limits of the law of God.

V. 20. (Note, xxvi. 22.) When a man is so full of self-conceit and presumption, that he will neither take counsel nor warning, but will rashly speak whatever pride, vanity, or passion may suggest; when he is forward to speak before his superiors, or before he has taken time to consider the subject; when he is rash and dogmatical, and disputatious upon the deepest mysteries without due reverence or reflection; there is more hope of the most ignorant and profligate than of him.

V. 21. When a servant, born in a man's house, was treated with indulgent fondness, and not inured to labour or obedience, because he happened to be a

which would make one think, that here is signified, a prince that is sacrilegious.—Or, if we do not take it in that strict sense, it denotes one that will suffer himself to be pacified by gifts, and bribed to wink at the most enormous crimes; or, that is so unjust as to find fault perhaps with the most innocent persons, on purpose that they may appease him, by offering a part of their estate to save all the rest.' (Bp. Patrick.)—May not the man of oblations be a prince, who acts as if he were a deity, or had no superior, but possessed power to dispense even with the divine laws, and pardon the crimes which God required him to punish; provided the criminals would make atonement to him by large oblations?

V. 5. Flatterers often aim to inveigle men, by their deceitful commendations, to consent to some proposal which entangles them in difficulties, or to seduce them into sinful compliances. But if they have no such intentions, their encomiums and professions tend to put men off their guard, and to betray them into some foolish and prejudicial conduct, which brings them into great trouble and distress, if they be not finally ruined by it.

V. 6. The designing villain is often ensnared by his own transgression, and ruined by the consequences of his own iniquitous conduct; which causes the righteous to rejoice, in praising and adoring the just judgments of God; as well as in giving thanks for their own preservation, and for having been led in the paths of peace and safety.

V. 7. This has a special reference to the conduct of righteous magistrates, who bestow pains to examine into the causes of the poor, as being most exposed to oppression, and least able to redress themselves; whilst wicked and selfish magistrates disregard those by whom nothing is to be gained. 'They are bound in conscience to search into the truth of things; not to be sparing of their pains, to find out the bottom of a business; which he that refuses to do, nay, perhaps rejects the complaint of the poor, or beats them off with big words; or out of the hardness of his heart, or the love of ease, or fear of great men, or any other respect, will not give them audience, or not consider and redress their grievance; Solomon pronounces him a wicked person.' (Bp. Patrick.) But the maxim is equally applicable to the compassionate attention of pious men to the distresses of the poor; and the unfeeling disregard to them, which is often shewn by the wicked, nay, sometimes by such as would be thought religious.

V. 8. 'Men of scorn,' (Hebrew) 'signify such as mock at religion, and at all things that are serious.' (Bp. Patrick.) Persons of this description, more than any other kind of wicked or foolish men, seem framed for the ruin of nations, especially when they possess influence or authority; for they lead the people further and further into wickedness and impiety, and ripen communities for divine judgments; and then by their selfish, rash, or infatuated schemes, they help to bring those judgments upon them; except as the wise and pious avert the wrath of God, by their prayers and zealous endeavours to promote religion, and to counteract the tendency of such pernicious measures.

V. 9. If a wise man inadvertently engage in any sort of contest or dispute with a conceited and empty wrangler, he will be sure to be treated either with furious anger, or with ridicule, in return for his most conclusive arguments. And whether the fool rage or deride, it will be equally uneasy to his opponent; who will find it very difficult to extricate himself with credit and comfort.

V. 10. Men of blood hate those upright rulers who are a terror to them, and they hate the image of God in his servants, (as Cain hated, envied, and slew his brother, and as the Jews hated and crucified Christ.) But the righteous seek and pray for the salvation even of those who thirst for their blood; or the righteous seek to defend the lives of their persecuted brethren, and of their upright rulers, against the machinations of the bloodthirsty.

V. 11. The word translated *mind*, has different meanings, according to which different interpretations are given of the proverb: 'A fool shews all his anger immediately, but a wise man keeps it in till he has a fitting opportunity to express it most to the purpose.' 'A fool blurts out every thing that comes into his head, but a wise man speaks only as much as is necessary.' 'A fool utters all he knows, but a wise man conceals many things.' (Bp. Patrick.)—The heat and vehemence of spirit, with which inconsiderate and rash men dispute and conduct affairs, as contrasted with the calmness, discretion, and caution of those who are eminently wise, seem especially meant. (Marg. Ref.)



22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is a partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

12. Is. ii. 11, 12, 17. Dan. iv. 20-27. Luke xiv. 11. xviii. 14. Acts xii. 23. Jam. iv. 6-10. 1 Pet. v. 5. r xv. 33. Deut. viii. 2, 16. Is. lvii. 15. lxxi. 2. Matt. v. 3. xviii. 4. xlii. 12. s. 11-19. Ps. i. 15-22. Is. i. 23. Mark xi. 17. t vi. 32. viii. 26. xv. 32. xx. 2. u Lev. v. 1. Judg. xvii. 2.

A.M. 3004.

B.C. 1090.

o x. 12. xv. 18.  
xvii. 19. xxi.  
21. xxx. 33.  
p xvii. 19. xxi.  
21. Jam. iii. 16.  
q xviii. 12. 2Chr.  
xxii. 25. 26.  
xxiii. 10-12.  
23. 24. Job xl.  
1.

x Gen. xii. 11-  
13. xx. 2. 11.  
xxvi. 7. Ex.  
xxvii. 22-24.  
1 Sam. xv. 24.  
xxvii. 1. 11.  
1 Kings xix. 3.  
Is. lvii. 11.  
Matt. x. 23. xv.  
12. xxvi. 69-  
74. John iii. 2.  
ix. 22. xii. 42. xiii. 12. Gal. ii. 11-13. 2 Tim. iv. 16, 17. y xvi. 20. xviii. 10. xxx. 5. 1 Chr. v. 20. Ps. cxxiii. 8.  
cxxv. 1. Dan. iii. 28. vi. 23. 1 Pet. i. 21. z Heb. set on high. Ps. lxxx. 29. xci. 14. z xix. 6. s Heb.  
face of a ruler. a xvi. 7. xix. 21. xxi. 1. Gen. xliii. 14. Ezra vii. 27, 28. Neh. i. 11. Esth. iv. 16.  
Ps. x. 9. Is. xlv. 9-11. Dan. iv. 35. b xxiv. 9. Ps. cxix. 115. cxxxix. 21. Zech. xi. 8. John vii. 7. xv.  
17-19. 23. 1 John iii. 13.

25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

26 Many seek the ruler's favour; but every man's judgment cometh from the LORD.

27 An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

comely or witty child; it would tend to make him unfit for service, and negligent in his business: thus he would become useless and uncomfortable, insolent and ungovernable, and expect to be treated like a child of the family.—Good usage, as a servant, does not imply that indulgence which would ruin a child.

V. 22. (Notes, xv. 18. xvii. 19.)

V. 23. (Marg. Ref.)

V. 24. The man who is a partner in any fraud or theft, or receiveth stolen goods, is not only as bad as the thief; but, being likely to be called upon as a witness, and to be put upon his oath to declare all he knows, he will probably perjure himself rather than discover his accomplices; and so bring wrath upon his soul on another account. When the Israelites were put upon their oath, the judge adjured them, in the name and presence of God, to declare the truth, as they would escape his awful curse. (Marg. Ref.)

V. 25, 26. (Marg. Ref.) The fear of man, in a variety of ways, proves an ensnaring temptation. Numbers, fearing reproach, are ashamed of Christ and his cause. In persecution, many, through fear of man, apostatize; and others neglect their bounden duties, and forsake the ordinances of God. Some, having committed one crime, from the fear of man, add others to conceal it. Even Christians, from fear of their brethren who differ from them, are tempted to dissemble, and draw others into dissimulation; and ministers, from the fear of censure, or unpopularity, too often consult the inclinations of the people, and of some leading men, or powerful friend, more than the sacred oracles. They shun to declare the whole counsel of God, take to themselves the merit of being prudent, and censure their more faithful brethren. Nay, masters of families are often so afraid even of their servants and children, that, having long neglected family-worship, they dare not set about it, even when convinced that it is their duty. But no enumeration can reach the tenth of the cases, in which the fear of man, proving stronger than the fear of God, draws in persons of almost every character, to commit sin, or neglect duty: yet confidence in God preserves the established believer from this temptation, or enables him to overcome it, and secures him in every situation.—The marginal references point out a few instances, from that of Abraham denying his wife, to that of Peter dissembling at Antioch.—But this temptation would in many cases lose much of its force, were it well considered, that while many seek the ruler's favour, "every man's judgment is of the LORD." What God hath appointed, that shall come to him.

V. 27. There is not only a contrariety of character, but a mutual antipathy betwixt the righteous and the wicked, proportioned to the degree of their holiness or wickedness. They are an abomination to each other. But whilst the wicked hate the persons, as well as the characters and company, of the righteous, the righteous abhor the conduct, yet pity and pray for the persons, of the wicked.

#### PRACTICAL OBSERVATIONS.

V. 1-14. It is an unspeakable advantage to any people, when the righteous are invested with authority, and for it we all are bound to pray, or to bless the Lord; but the advancement of the wicked, however eminent for genius, capacity, and splendid achievements, shall be deprecated or deplored, as a public calamity, as one of the heaviest judgments inflicted on nations by an offended God. The magistrate, whether the king as supreme, or one in authority under him, if he rule in judgment, establishes the land; but rulers who are influenced by bribes, or by lies, ruin the state, and corrupt the mass of the people, by their pestilential influence, example, and the fatal effects of their own misconduct.—We cannot but be aware that scornful men, whose hearts are hardened in profane mockery of God and religion, will despise remarks of this kind; yet, let them look well to it, for while they bring cities and nations into a snare, "the devil takes them captive at his will."—They will, no doubt, not only despise the words of God's ministers, but secretly hate and perhaps ridicule those princes who faithfully judge and protect the poor. But the King of Zion, whose "throne is established for ever," will protect and bless those who copy his example, and frown into destruction all those who are enemies to them and to him. Indeed, the upright Christian, in every situation, must expect to be hated by the bloodthirsty, the fraudulent, and such as perjure themselves for gain; but they have the affectionate prayers of the righteous in their behalf, who seek the preservation of their lives and the salvation of their souls. But whilst various means are used to repress iniquity, and wicked men are warned and corrected, that they may be reclaimed; there are still vast numbers, who having been often reprov'd, so harden themselves in obstinate wickedness, and in contemptuous or stubborn defiance of all authority, that they must be cut off by condign punishment, for an example to others. The word of God likewise warns us all to flee from the wrath to come, to the hope set before us in Jesus Christ. Yet many, who are thus repeatedly reprov'd and invited, sin against the light, and against their own consciences, and grow more daring and impudent in wickedness; till they suddenly perish and that without remedy. For in the transgression of the wicked there is a snare, as birds are caught in a net, and when the snare is drawn, they can by no means disentangle themselves. The flatterer also, as Satan's coadjutor, spreads his net for our feet. The pride of our hearts first disposes us to flatter ourselves, and to admire our own fancied excellences, and to excuse our crimes as foibles; but being sometimes hard put to it, to keep up this good opinion of ourselves, when we are conscious of so

much evil, we are apt to look out for other witnesses to confirm us in it; and we are prepared to pay them in kind, or in some other way, for this favourable testimony. This disposition of the heart prepares us for flattery; and some will persuade men to conclude their state good, though they have no scriptural evidence of it. Some magnify the merits of a man's generous virtues and noble mind, and represent heaven as his just reward; and extenuate the evil of the grossest crimes, as mere trifles, for which none but uncharitable fanatics can suppose that God will condemn them to everlasting punishment. Thus men are caught in the net, and live upon tolerable terms with their consciences, and grow secure in presumptuous wickedness; till too late they find that there is a hell, and that there is no getting out of it. These, and such like flatterers, often spread their nets from pulpits: they speak smooth things, and prophesy deceit; and the people love to have it so, especially the rich and great: the sermon is very comfortable, the hearers are well pleased with themselves and with the preacher; they flatter him in return, and spread a net for his feet, and reward him with more substantial emoluments, till, Satan takes the whole company in his snare. Even when flattery does not proceed so far, it feeds a man's vanity, makes him venture on employments for which he is unqualified; leads him into temptations, exposes him to reproofs and corrections, and precludes his progress and improvement.—"He that loveth wisdom, while he rejoiceth his father," if living, not only shuns the company and intimacy of profligate men and women, but he takes care not to engage in any contest with foolish and unprincipled persons; knowing that whatever means are used, or however their profane scorn or indignant rage may predominate, there can be no comfort in such litigations, and no credit in victory, though much disgrace if baffled in them. Whilst the fool uttereth all his mind, however it may injure or exasperate others, or expose himself, the wise man will keep it in till afterwards, and will be careful not to be rash and hasty in his words, especially not to decide presumptuously of the deep things of God, which is an arrogance of the most provoking nature. The true believer also will seek the salvation of those who hate him, or even thirst for his blood: and he will not only be kind to the poor, but bear with the deceitful, as his heavenly Father causes his sun to shine, and his rain to descend upon them. Far from being induced by avarice to associate with thieves and cheats, he will be indifferent about worldly interests, and take pleasure in considering the cause of the poor, and in relieving their distress, which the wicked disregard and increase. Thus in one view we may perceive, that when rulers are wicked, and hearken to flattery and lies, all their servants are wicked also: then the ungodly are multiplied, and transgression increaseth, and the righteous are had in abomination, whilst they grieve over and abhor the iniquity they witness, but cannot help. But whilst scorners thus bring the city into a snare, the despised remnant of the righteous often turn away the wrath of God, and prevent national judgments. For, however men may deceive themselves, the wise and righteous alone have present satisfaction, and they alone shall have everlasting honour and felicity.

V. 15-27. Fallen man is so prone to evil, that, from the earliest youth, there will be very many things in his conduct to be blamed; and as the faculties unfold, his sinful propensities gather strength, and produce their effects more and more. Our aim, therefore, should be, by every proper means, to counteract this tendency of corrupt nature; and thus it may be said with propriety, that "the rod and reproof give wisdom." For rebukes and corrections, properly administered, check the luxuriant growth of evil dispositions, and inure the will and passions to subjection. But when a child is left to himself, and humoured in his wayward inclinations, he grows more self-willed and untractable daily, and his passions demand still further gratifications, till, keeping company with harlots, or running into other excesses, he both wastes the substance of his parents, and brings a reproach upon them for improperly educating him. If we, then, would have our children yield satisfaction to our hearts, we must give them proper correction and instruction. Indulgence, as well as severity, is indeed an extreme which must be avoided. Whilst servants and inferiors should be treated with great humanity and equity, it is a real injury to them to bring them up delicately, to disuse them from labour, and to habituate them to a mode of living unsuitable to their station; for this tends to render them wretched, when constrained to return to their former occupations, or to tempt them sinfully to desert them. So that an over fondness should not be indulged towards any individual; at least, unless the person means to provide for him according to that way of living to which he is thus accustomed. Nay, this counteracts its own end, and, instead of rendering those who are thus peculiarly favoured more attentive and obliging, it naturally serves to make them imperious, assuming, and untractable; and thus uneasy to those who have spoiled them, and unfit for every other person. Indeed, such perverseness is in man, that it is found impossible to persist in that gentleness which is in itself desirable. There are too many who grow heedless and indolent, when only spoken to with mildness, and sullen and refractory, when reprov'd with sharpness; so that, though they understand, they will not answer, but will do every thing contrary to what is desired. This same perverseness, carried to a greater excess, renders prisons, and other punishments, necessary, because numbers cannot otherwise be dealt with. Both masters and servants, however, may be thankful, that the one is delivered from the trouble and the temptation, and the other from the oppression, which results from the



## CHAP. XXX.

The title. 1. Agur's confession of sin and ignorance ; his enquiry after God, and his caution about the word of God ; and his prayer to be delivered from vanity and lies, and from the temptations of wealth and poverty, 2-9. A caution against accusing servants, and concerning four sorts of wicked persons, 10-14. Four things insupportable, 15, 16. The punishment of those who mock their parents, 17. Four things wonderful, and not to be traced out, 18-20. Four things exceedingly troublesome, 21-23. Four things small, but wise, 24-28. Four things comely in going, 29-31. A counsel for men to check themselves when conscious of being wrong, and to avoid forcing wrath and strife, 32, 33.

**T**HE words of Agur the son of Jakeh, *even* the prophecy : the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely *I* am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended ? who hath gathered the wind in his fists ? who hath bound the waters in a garment ? who hath established all the ends of the earth ? what is his name, and what is his son's name, if thou canst tell ?

vi. 3. xxxiv. 5-7. Deut. xxviii. 54. k Gen. xxiii. 29. Judg. xiii. 18. Ps. ii. 7. Jer. xxiii. 6. Matt. i. 21-23. xi. 27. Luke x. 22.

A.M. 3004.

B.C. 1000.

a xxxi. 1. 2 Pet. i. 19-21.  
b Job xlii. 3-6.  
c Ps. lxxiii. 22.  
d Is. vi. 5. Rom. xi. 25. 1 Cor. iii. 18. vii. 2. Jam. i. 5.  
e v. 12. Ps. xcii. 6. Jer. x. 14. 2 Pet. ii. 12-16.  
f Am. vii. 14, 15. d Am. vii. 17.  
g Job xi. 7-9. Matt. xi. 27. John xvii. 3. Rom. xii. 13. Eph. iii. 18, 19. \* Heb. know.

f Is. vi. 3. Rev. i. vii. 15. xxx. 17. vii. 4. v. 8.

g Deut. xxx. 12. John iii. 13. Rom. x. 6. Eph. iv. 9. h Job xxxviii. 4. c. Ps. civ. 2. c. Is. xl. 13, &c. i Ex. iii. 12-15. Is. vii. 14. ix. 6.

1 Ps. xlii. 6. xviii. 30. xix. 8. cxix. 140. Rom. vi. 12. Jam. iii. 17.  
+ Heb. purified.  
m Gen. x. 1. Ps. lxxiv. 11. xci. 2. cxv. 9-11. cxlvi. 2.  
n Deut. iv. 2. xii. 32. Rev. xxii. 15, 18.  
o Job xlii. 7-9. 1 Cor. xv. 15.  
p 1 Kings iii. 5-9. 2 Kings ii. 9. Ps. xxvii. 4. Luke x. 42.  
+ Heb. withhold not from me.

q xxi. 6. xxii. 8. xxiii. 5. Ps. lxxii. 9, 10. cxix. 29, 37. Ec. i. 2. Is. v. 18. lxx. 4. Jonah ii. 8. Acts xiv. 15.

xviii. 15, 16. Ex. xvi. 15. 18. 21, 22. 29, 35. Matt. vi. 11, 33. Luke xi. 3. 1 Tim. vi. 6-8. s Heb. g of my anger. 2 Kings xx. 30. Jer. xxxvii. 21. lxx. 34. s Deut. vi. 10-12. viii. 10-14. 17. xxxi. 20. xxviii. 15. Neh. ix. 25, 26. Job xxxi. 24-28. Jer. ii. 31. Ez. xvi. 14, 15. 49, 50. Dan. iv. 17, 30. Hos. xiii. 6. Acts xii. 22, 23. || Heb. belie thee. t Ex. v. 2. 2 Chr. xxxiii. 15-17. u vi. 30, 31. Ex. xxv. 3. x xxix. 3. Ex. xx. 7. Lev. v. 1. Matt. xxvi. 72, 74. \* Heb. Hurt not with thy tongue. y xxiv. 28. Deut. xxiii. 15. 1 Sam. xxii. 8, 9. xxiv. 9. xxvi. 19. xxx. 15. 2 Sam. xvi. 1-4. xix. 26, 27. Dan. iii. 8. c. vi. 13, 24. Rom. xiv. 4. z xi. 26. xxiv. 24.

5 Every word of God is pure : he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee ; deny me them not before I die :

8 Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me.

9 Lest I be full, and deny thee, and say, Who is the LORD ? or lest I be poor, and steal, and take the name of my God in vain.

10 ¶ Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

r Gen. xxviii. 20. s Heb. g of my anger. 2 Kings xx. 30. Jer. xxxvii. 21. lxx. 34. s Deut. vi. 10-12. viii. 10-14. 17. xxxi. 20. xxviii. 15. Neh. ix. 25, 26. Job xxxi. 24-28. Jer. ii. 31. Ez. xvi. 14, 15. 49, 50. Dan. iv. 17, 30. Hos. xiii. 6. Acts xii. 22, 23. || Heb. belie thee. t Ex. v. 2. 2 Chr. xxxiii. 15-17. u vi. 30, 31. Ex. xxv. 3. x xxix. 3. Ex. xx. 7. Lev. v. 1. Matt. xxvi. 72, 74. \* Heb. Hurt not with thy tongue. y xxiv. 28. Deut. xxiii. 15. 1 Sam. xxii. 8, 9. xxiv. 9. xxvi. 19. xxx. 15. 2 Sam. xvi. 1-4. xix. 26, 27. Dan. iii. 8. c. vi. 13, 24. Rom. xiv. 4. z xi. 26. xxiv. 24.

power of punishment being entrusted to private persons ; and, in our circumstances, we may so behave to our servants, that, discharging them from our families may be a sufficient punishment for ordinary misdemeanors ; and, in grosser offences, the civil magistrate may be applied to.—While we should be thankful that we inhabit “ the valley of vision,” and have abundant means of instruction ; and while we pity, and pray for, and try to help, as we are able, such as are not so highly favoured ; let us not forget, that, if we neglect the great salvation of the gospel, or pretend to value it, when we refuse to obey any of God's commandments, we shall perish with deeper aggravation than even the inhabitants of Sodom and Gomorrah.—We have, therefore, greater reason to watch against the treachery of our hearts ; and especially against every kind of pride and self-sufficiency. For this, above all things, tends to bring a man low ; but honour, and He who is the true fountain of honour, upholds the humble in spirit.—Again, as the fear of man bringeth a snare, we should be instant in prayer, that we be not thus entangled. This we shall easily be, if we forget that every man's judgment, and the determination of his lot, cometh of the Lord ; and, therefore, many seek the ruler's favour, and fear his frown, instead of humbly trusting in God, who has all hearts in his hand ; nay, we are prone to dread the reproach or contempt of the poor and mean ; so that many dare not profess what they believe to be true, nor seek truth where they sometimes think it might be found ; nor perform their known duty, and relinquish the vanities of the world ; nor act up to their own judgment and consciences ; for fear of being talked about, pointed at, derided, reviled, hated, or persecuted, or of losing the favour of this or the other friend : thus they are ashamed to own Christ now ; and if they persist in this course, he will be ashamed of them at the day of judgment. But he who trusteth in the Lord will be saved. Depending on his mercy, grace, and providence, he will boldly keep his commandments, and, in so doing, find true happiness, and a sure refuge. We must also remember, that “ the friendship of the world is enmity with God ;” and that the wicked abhor the righteous : we should lay our account with the enmity of the ungodly, and never court their friendship ; yet, we should seek to do them all the good we can ; and while angry men stir up strife, and abound in transgression, we should persist in “ following after peace and holiness, without which no man shall see the Lord.”

## NOTES.

CHAP. XXX. V. 1. These last two chapters form an appendix to the book of Proverbs, it is probable, annexed to it by the men of Hezekiah. It may be supposed that the names of Agur, and Jakeh his father, were well known in Israel at that time. The expression, “ the prophecy,” or the burden, seems to imply, that these instructions were communicated to the church as a divine revelation, and their claim has been very long allowed of. Agur “ spake unto Ithiel, and unto Ucal.” The word Ithiel signifies “ God with me ;” and Ucal “ a mighty one !” (literally, *I shall be able* ; ) and some have thought that they referred more to the subject of Agur's prophecy, than to the persons whom he addressed. But it is the more common opinion, that they were Agur's disciples, or pupils, who had proposed some questions to him, which he answered as follows.—The notion that Solomon was meant under the name Agur, though held by some of the fathers, is now generally given up.

V. 2, 3. Agur, though consulted by others, was far from deeming himself competent to instruct them ; nay, his acquaintance with his own heart, his conflict with his evil propensities, and his frequent deep thoughts upon the mysteries of religion, which he could not properly explore or apprehend, made him ready to think that, “ surely he was more brutish than any man, and had not the understanding of a man.” He had learned a little of his own ignorance, but he could not pretend to any proficiency in wisdom, in the knowledge of the Holy One, and of those holy things which relate to him.—The last clause may be rendered interrogatively, “ Shall I know the knowledge of holy things ?” Perhaps he meant, that neither his natural endowments, nor any advantages of his education, tended to qualify him for a teacher. If, then, he was enabled to communicate any useful instruction, the whole honour of it belonged to God alone. (Marg. Ref.)

V. 4. This may refer to the preceding verses. Man's study and investigation cannot find out God ; nor can he comprehend him in his narrow mind. No one hath ascended into heaven, to obtain information on these mysterious subjects ; nor hath any one descended from heaven, to bring intelligence concerning them. None could emulate, or even comprehend, the works of him,

“ who hath gathered the wind in his fists,” &c. If there were, or ever had been, such a person, who was he ? and who could claim his descent from him ? Thus the inquiry is generally interpreted. Yet it seems to me a prophetic intimation of him who came down from heaven to be our instructor and Saviour, and then ascended into heaven to be our advocate ; who, as one with the Father, created and upholds all things ; who was known, in some measure, to the ancient church, as JEHOVAH, I AM, and as the only begotten Son of God, (Psalm ii. 7 ; ) and from whom alone the knowledge of God can be obtained. The name of the great Creator, as manifested through his Son, seems to be inquired after ; and who is that wise and happy man that has obtained this knowledge ? (Marg. Ref.)

V. 5, 6. (Note, Psalm xii. 6.) The understanding of divine truth is not to be obtained by curious speculations, but by regarding the word of God, which is “ sure, and maketh wise the simple ;” and nothing must be added to it under pretence of infallibility, authority of fathers and councils, traditions of the elders, reasonings of philosophers, or dreams of enthusiasts. In this manner, heresies, and false religions of various kinds, are introduced and supported. But they who palm their own inventions upon mankind as of equal authority with the word of God, will be found liars of the worst kind, both deceivers and deceived ; and may expect to be severely punished for their temerity or presumption. This caution is worthy of their notice who are continually wanting to alter and amend (as they call it) the text of the Scriptures by conjectural criticism ; which generally adds a new clause to God's word, instead of the old one that is expunged, either as unintelligible, or as inconsistent with the critic's favourite system. Paraphrasts should also be cautious, what words they insert to make out the meaning of difficult passages, and to render them consistent with their favourite schemes. And great humility and modesty are requisite, in order to explain and apply the Scriptures, especially the more mysterious and controverted passages, lest we should seem to add any thing to the words of God, as of equal authority with them ; and so be found guilty of forging Scripture, and counterfeiting the name of God, saying, “ Thus saith the Lord ;” although he hath not spoken.” (Marg. Ref.)

V. 7-9. Agur's mind was fixed upon the Lord, though he did not immediately mention him. He especially desired two things to be granted him before, or until, his death, as the context seems to imply. The one relates directly to spiritual blessings ; “ Remove far from me vanity, and lies ;” that is, “ Deliver me entirely from guilt and sin ; from idolatry, error, delusion, and temptation, and from having the vanities of the world for my portion.” The other relates to temporal things, yet in subserviency to heavenly. Agur prayed against both poverty and riches, not so much because of the hardships of the one, and the anxious encumbrances of the other, as because of the temptations to which they would severally expose him. If he lived in great affluence, he feared lest he should grow self-indulgent, and forgetful of God ; and so, at length, be induced to deny his over-ruling providence, his authority, or even his existence, saying, like Pharaoh, “ Who is the LORD ?” If he were reduced to extreme poverty, he feared lest he should be tempted to dishonesty, and then to perjury, in order to prevent detection and punishment ; or, as some interpret it, to murmur against God, and through impatience to speak impious words of him. He, therefore, wisely prayed for a mediocrity, that he might be kept at a distance from these temptations ; he asked food convenient for him, “ daily bread,” suited to his station, his family, and his real good.—There is a remarkable coincidence betwixt this prayer and several clauses of the Lord's prayer.

V. 10. “ Hurt not a servant to his master with thy tongue.” Do not abuse any poor slave, whose condition is wretched enough. Rather excuse than aggravate his fault to his master, who, perhaps, is too rigorous ; and be sure never to load him with unjust accusations, lest, being wronged by thee, and not knowing how to right himself, he appeal to the Lord, and pray him to punish thee, and thou, being found guilty, feel the heavy effects of his vengeance.” (Bp. Patrick).—By accusing a servant to his master, (even without direct slander,) in an officious manner, and a trivial concern, great injustice may be done to his character and future comfort, and a strong temptation thrown in his way to commit sin, by yielding to anger, and uttering grievous imprecations. This is, no doubt, peculiarly the case in respect of slaves, but not exclusively ; and if a man have not a substantial reason for speaking disadvantageously of another, especially of an inferior to his superior, he has always a good reason



11 There is <sup>a</sup>a generation <sup>b</sup>that curseth their father, and <sup>c</sup>doth not bless their mother.

12 There is a generation <sup>a</sup>that are pure in their own eyes, and yet is <sup>b</sup>not washed from their filthiness.

13 There is a generation, <sup>a</sup>O how lofty are their eyes! and their eyelids are lifted up.

14 There is a generation, <sup>a</sup>whose teeth are as swords, and their jaw-teeth as knives, <sup>b</sup>to devour the poor from off the earth, and the needy from among men.

15 The <sup>a</sup>horseleech hath two daughters, crying, <sup>b</sup>'Give, give. <sup>c</sup>'There are three things that are never satisfied, yea, four things say not, <sup>d</sup>'It is enough.

16 <sup>a</sup>'The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, <sup>b</sup>'It is enough.

17 The <sup>a</sup>eye that mocketh at his father, and despiseth to obey his mother, <sup>b</sup>'the ravens of the <sup>c</sup>valley shall pick it out, and the young eagles shall eat it.

18 There be three things which are <sup>a</sup>'too wonderful for me; yea, four which I know not;

19 The <sup>a</sup>'way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the <sup>b</sup>'midst of the sea; and the way of a man with a maid.

20 Such is <sup>a</sup>'the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

Matt. xxiii. 14. Jam. v. 1-4. i Is. lvii. 3, 4. Ez. xvi. 44-46. Matt. xxiii. 32. John viii. 39, 41. Ls. lvi. 11, 12. Hos. iv. 18. Mic. vii. 3. 2 Pet. ii. 3. 13-15. Jude 11, 12. 1. 21. 24. 29. vi. 16. Am. i. 3, 6, 9. 11. 13. ii. 1, 4. \* Heb. wealth. m xxvii. 20. Hab. ii. 5. n 11. xx. 20. xxiii. 22. Gen. ix. 21-27. Lev. xx. 9. Deut. xxi. 18-21. 2 Sam. xvii. 9, 10, 14-17. 1 Sam. xvi. 44, 46. 2 Sam. xli. 10. † Or. brook. p Job xlii. 3. Ps. cxviii. 6. q Job xxxix. 27. Is. xl. 31. ‡ Heb. heart. r Ex. xxii. 16. s vii. 13-23. Num. v. 11-31.

for being silent. The lenient side is generally best; and intermeddling in other men's family concerns, especially to make mischief, is always odious and contemptible. (Marg. Ref.)

V. 11-14. Some commentators suppose all the several parts of this chapter to be the answers of Agur to the questions of Ithiel and Ucal; and that these verses especially point out four odious, but too common characters, whom he cautioned them to stand aloof from. These are called *generations*, because they are found through successive ages, as if descended from those predecessors whom they resemble; or because they associate together as if they belonged to the same family. They are branded as hateful and dangerous persons, whose crimes must be shunned, and of whom all should beware.—In every age there are monsters of ingratitude, who, instead of requiting and praying for their parents, curse them, wish them dead, or otherwise abuse them, either from resentment of rebukes, contempt of authority, impatience of restraint, or avidity of their substance.—There are also from age to age a multitude of people, who, by one pretence or other, persuade themselves that they are holy persons, the favourites of God, and the heirs of heaven; whose hearts are yet full of the prevailing pollution of iniquity, and who practise much secret wickedness, and so are filthy in the sight of their heart-searching Judge.—Another company is found in every age, who are full of self-importance; whose haughtiness and arrogance are conspicuous in their looks, who are purse-proud, or vain of their birth, rank, accomplishments, or decorations; and who, in a stately manner, shew their supercilious contempt of all around them.—There have also been in every age a number of rapacious and cruel extortioners, who devour the poor and needy to increase their wealth, or to support the expense of their riotous living. These being worse than any savage beasts that are known of, must be described as monsters that may be imagined, but never yet were seen, "whose teeth are swords, and their jaw-teeth knives."—The expression (12) "washed from their filthiness," is peculiarly emphatical; and strongly implies, that there is a loathsome filthiness in human nature; and that none are pure in the sight of God, but those who are washed from it, "by the washing of regeneration, and renewing of the Holy Ghost;" for, depravity of nature and heart, rather than crimes actually committed, seems intended, though both may be implied. (Note, 1 Cor. vi. 9-11.)

V. 15, 16. The horseleech, or blood-sucker, gorges blood, and having emptied itself, craves more; and sometimes even sucks till it bursts.—The leech hath two forks in her tongue, which here he calleth her daughters, whereby she sucketh blood, and is never satiate; even so are the covetous extortioners insatiable.—The two daughters of the horseleech, however, may mean, the insatiable love of money, and the insatiable love of those pleasures that money purchases; or covetousness, whether to hoard or spend; and blood-thirstiness, which powerful and cruel oppressors, and rapacious warriors, exercise, who are not satisfied, but thirst for more, after all they have shed. Or, they may denote in general the insatiable nature of man's sinful propensities, which always grow more craving by indulgence. (Marg. Ref.) The same kind of expression is used in several places, and the emblems, though striking, need no comment.

V. 17. The man who derideth his parents because of the infirmities of old age, and despiseth their authority, will expose himself to the severest judgments of God. Many of this vile character have come to an untimely end, and have been gibbeted, or left unburied, till the ravens or eagles have picked out their eyes, or devoured their flesh; and all of the same description may expect a similar doom.

A. M. 3004.

B. C. 1000.

a 12, 13, 14. Matt. iii. 7. 1 Pet. ii. 9. b 17. xx. 20. Lev. xx. 9. Deut. xxi. 20, 21. xxvii. 16. Matt. xv. 4-6. Mark vii. 10-13.

c 1 Tim. v. 4, 8. d xxi. 2. Judg. xvii. 5. 13. 1 Sam. xv. 13. 14. Job xxxiii. 9. Ps. cxviii. 2. Is. lxxv. 5. Jer. ii. 22-24. 35. Luke xi. 39, 40. xvi. 15. xviii. 11. 2 Tim. ii. 6. Tit. i. 15, 16. 1 John i. 8-10.

e Ps. li. 2, 7. Is. i. 16. Jer. iv. 14. Ez. xxxvi. 25. Zech. xiii. 1. 1 Cor. vi. 11. Tit. ii. 5. 1 John i. 7. Rev. i. 5. f vi. 17. xli. 4. Ps. ci. 5. cxviii. 1. Is. ii. 11. iii. 16. Ez. xxviii. 2. -5, 9. Dan. xi. 36, 37. Hab. ii. 4. 2 Thes. ii. 3, 4. g Job xxix. 17. Ps. iii. 7. lviii. 4. lviii. 6. Dan. vii. 5-7. Rev. ix. 8. h xxiii. 16. xxviii. 3. Ps. x. 8, 9. xii. 5. xiv. 4. Ec. iv. 1. Is. xxxii. 7. Am. ii. 7. iv. 1. viii. 4. Mic. ii. 1, 2. iii. 1-5. Hab. iii. 14. Zeph. iii. 3.

i Job xlii. 3. Ps. cxviii. 6. j Job xxxix. 27. Is. xl. 31. k Ex. xxii. 16. l vii. 13-23. Num. v. 11-31.

m xxvii. 20. Hab. ii. 5. n 11. xx. 20. xxiii. 22. Gen. ix. 21-27. Lev. xx. 9. Deut. xxi. 18-21. 2 Sam. xvii. 9, 10, 14-17. 1 Sam. xvi. 44, 46. 2 Sam. xli. 10. † Or. brook. p Job xlii. 3. Ps. cxviii. 6. q Job xxxix. 27. Is. xl. 31. ‡ Heb. heart. r Ex. xxii. 16. s vii. 13-23. Num. v. 11-31.

t xix. 10. xxviii. 8. Ec. x. 7. Is. ii. 4, 5. u 1 Sam. xxv. 3. 10, 11. 23. 38-38. xxx. 16. x xix. 13. xxi. 9. 19. xxviii. 15. y xxix. 21. z Job xli. 7.

§ Heb. wise made noise. a vi. 6-8. b Lev. xi. 5. Ps. ci. 18. c Ex. x. 4-6, 13-15. Ps. cv. 34. Joel i. 4, 6, 7. ii. 7-11. 25. Rev. ix. 3-11. || Heb. gathered together.

d Num. xxiii. 24. Judg. xiv. 18. \* Or. horse. Heb. gorges the blood.

e xxv. 14. xx. 2. Dan. iii. 13-18. f xxvi. 12. Ec. viii. 3. g xxviii. 28. Job xxi. 5. xli. 4. Ec. viii. 4. Mic. vi. 16. 17. Rom. iii. 19.

h xv. 18. xvi. 28. xvii. 14. xxvi. 21. xxviii. 25. xxix. 22.

21 ¶ For three things the earth is disquieted, and for four which it cannot bear.

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For a odious woman when she is married; and a handmaid that is heir to her mistress.

24 ¶ There be four things which are little upon the earth, but they are exceeding wise:

25 The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three things which go well, yea, four are comely in going:

30 A lion, which is strongest among beasts, and turneth not away for any;

31 A greyhound; an he-goat also; and a king against whom there is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

V. 18-20. The path of the eagle through the air, that of the serpent on the rock, and that of the ship through the sea, cannot be traced, nor doth any one exactly follow another in the same course. So, artful men insinuate themselves into the affections of young women, and seduce them to their ruin, by an almost an infinity of stratagems, which can never be all unravelled. Thus, also, the adulterous wife uses much ingenuity to impose on her husband, to shun detection, and to escape shame and punishment, by schemes and devices which cannot all be enumerated. Every new crime intended, or committed, gives rise to some new artifice; as the ship, in some degree, deviates every time from the course which it steered before. The object of the seducer is to prevail over his prey, and that of the adulteress to conceal her guilt; and the whole extent of their subtlety and ingenuity is employed to effect those purposes.

V. 21-23. The following events create much disturbance in the world, and should therefore be avoided, or prevented, as much as possible. When men of low extraction and base spirit obtain authority, they are apt to be imperious, tyrannical, rapacious, and cruel; they grow intoxicated by their sudden elevation, jealous of every one as if harbouring designs against them, impatient of control, fierce in their resentments, and exorbitant in their exactions; and thus nations are disquieted, embroiled in wars, burdened with excessive taxes, or shocked with bloody executions. When foolish and violent men eat and drink to excess, their impertinence, scurrility, impiety, contentiousness, or obscenity, render them a vexation and an insupportable burden to every company into which they find admission. When a woman of a contentious disposition, and prone to odious vices, is married, her folly and wickedness will be the disquietude of her husband and his family; and he will, probably, repent of his improper choice, even if he had a large dowry with her. And when a female servant succeeds to the substance of her mistress, or rather supplants her in the affections of her husband, and influences him to divorce his wife, and then to marry her. When this has been the case, or even if she succeeds a deceased mistress, as married to her husband, she will frequently disquiet the family by her insolence or rapacity, by appropriating all that she can to herself, and those belonging to her, to the injury of those to whom it more properly belongs.

V. 24-28. The instinctive wisdom of these four animals is mentioned as a lesson to the reader, who should learn to estimate men, not by their external greatness, or magnificence, but by their wisdom. The ants are wise in diligently providing against the winter; the conies (or mountain-mice as some think) in forming refuges to themselves against the weather, and from their pursuers; the locusts in their regular and unanimous movements, as if they did every thing by consent, and for the common good; and the spider in her ingenuity and assiduity in forming her webs against the walls, as if she took hold of them with hands; in renewing her work, when repeatedly destroyed, and in seeking and waiting for her prey with patient attention, wherever it is to be found, for which purpose she even enters into kings' palaces, whose greatness and delicacy cannot exclude so mean and unwelcome a guest. From all these four, some have noted that an abridgment may be made of all that is necessary for the conservation of a kingdom in good estate: where, first, care must be taken for provision of food; then for secure and commodious dwelling; then that there be concord and agreement; and, lastly, that industry and ingenious arts be encouraged. (Bp. Patrick.)

V. 29-31. There are also three, or rather four things, whose motion is majestic, and go after a goodly manner. (Bp. Patrick.) The four are remarkable for the comeliness, or propriety of their going. The lion, conscious of his



## CHAP. XXXI.

A. M. 3004.

B. C. 1000.

King Lemuel instructed by his mother to avoid whoredom and drunkenness; and to use his wealth and authority for the relief and protection of the poor and oppressed, 1-9. And concerning the character and value of the virtuous woman, 10-31.

**T**HE words of king Lemuel, "the prophecy that his mother taught him.

a xxx. 1.

b i. 8. vi. 20.  
2 Tim. 1. 5. iii. 15.c Is. xlix. 15.  
d i. Sam. i. 11. 28.  
e v. 9-11, vii. 25, 27.  
f Deut. xvii. 17.  
Neh. xiii. 26.  
g Lev. x. 9. 10.  
1 Kings xx. 12. 16-20. Esth. iii. 15. Ec. x. 17. Is. xxviii. 7, 8. Dan. v. 2-4. Hos. iv. 11, 12. vii. 3-5. Hab. ii. 5. Mark vi. 21-28.

strength and courage, marches on, and does not alter his pace, or quit his path for those that meet or pursue him. The greyhound (some think the *war-horse* was meant) is ready for his course, and performs it with great celerity and activity. The he-goat goes before the flock, as one careful about them, attentive to their safety; and the king who adverts to the dignity of his own character, and represses with vigour such as venture to rise up against him.

V. 32, 33. The mention of the king, against whom there is no rising up, seems to have suggested this concluding caution. If any one had foolishly taken too much on himself in the presence of the king, or had entertained thoughts of insurrection, or had harboured resentment or given offence, his wisest course would be to keep silence from all rash or provoking words, and even from excuses, or from charging the blame on others, and to appear sorry and humbled for what had passed. For, as in common affairs, causes produce their known effects, and the churning of the milk or cream is observed to produce butter, and the violent wringing of the nose to bring forth blood: so, it hath always been observed, that the forcing of wrath by contemptuous or virulent words or actions, occasions the most mischievous and implacable contentions.

## PRACTICAL OBSERVATIONS.

V. 1-9. In proportion as we become acquainted with God and ourselves, with his will and our own hearts and actions, we shall be sensible of our sinfulness, ignorance, and weakness. And the experienced and considerate believer, knowing more of himself than he does of others, can sometimes scarcely suppose it possible that there should be such evils in their hearts as he finds in his own; or that they should be so insensible, forgetful, or unteachable as he is. On these occasions he will readily say, "Surely I am more brutish than any man, and have not the understanding of a man." The wisdom or knowledge of fallen man is not his own; he hath not learned it of himself, but hath received it of God: and by increasing knowledge, men attain deeper convictions of the immense disproportion which there is betwixt the little which they do understand, and that boundless extent of being with which they have no acquaintance. They perceive also the indistinctness and inaccuracy of their knowledge; they are continually detecting themselves in mistakes, and even the errors of others, who were on many accounts their superiors, tend to convince them, that "here they see through a glass darkly," and "have not learned wisdom, and have not attained to the knowledge of the holy." The sublimity and immensity of such subjects, compared with man's capacities, his present confined opportunities, his short space for making observations and gaining experience, convince the humble Christian, "that such knowledge is too high for him, he cannot attain unto it." So that ignorance and want of thought are the true causes of men's dogmatical self-confidence and conceit of their own knowledge. For who hath explored, or comprehended the works of Him "that hath established all the ends of the earth?" Who can fathom the deep mysteries of the Divine nature, or find out the Almighty to perfection? Who can "know the Son, but the Father, or the Father but the Son, and he to whom the Son will reveal him?" He indeed came down from heaven, to declare to men the name and character of JEHOVAH: and now, ascended into heaven, he hath opened the way of acceptance and access to all believers. Happy then is he, who "counts all but loss for the excellency of the knowledge of Christ," and of the Father through the Son. This knowledge is communicated by his word, which is pure and infallible, in which there is no dross, no error, no deficiency, no redundancy. May we believe his testimony, embrace his invitations, plead his promises, observe his directions, and keep his commandments; and then we shall be wise unto salvation, and at length "know even as we are known:" and in the mean time, we shall trust in him, and he will be a shield unto us from all our enemies round about. But let us not want to be wise above what is written, or to add man's vain reasonings and presumptuous inventions to the truths of God, lest he reprove us, and we be found liars and deceivers. For the desire of knowledge is as capable of exorbitance, as any other inclination of our fallen nature, and is productive of the most dreadful effects; whilst men, proud of their own wisdom, prefer their own conjectures to the infallible testimony of God, and "speak perverse things to draw away disciples after them," who "will utterly perish in their own delusions." Against such perils, faith in the promises of God, and fervent prayer, form our only security.—In coming to his mercy-seat, we should always consider the near approach of death, and its eternal consequences. Then the time of prayer will be over; and we should therefore be the more earnest to obtain our requests before we die, and to be preserved from sin and temptation till we die. We should be particular, as well as urgent, in our supplications, yet all the variety of them may be reduced to two things, "things needful for the soul, and things needful for this present life." But the former should have the decided preference, and the latter should be sought in entire subserviency. If we be far removed from vanity and lies, if we be interested in the pardoning love of God, and have him as our portion; if we be preserved from delusions and overwhelming temptations; if we walk with God, and live in communion with him, and can commit our souls into his hands at death, and have an entrance into "the everlasting kingdom of our Lord and Saviour, Jesus Christ;" then we shall have all that we can ask or think, in all our varied prayers and supplications, as far as they relate to ourselves. It does not indeed behove us to be so explicit in respect of temporal things, but if we suppose one situation to be more exempt from temptation than another, we may properly pray for it. Should the Lord please to prove us with deep poverty, we ought not to murmur, and we may expect grace sufficient to resist the powerful temptations of such a condition. But if we know the deceitfulness of our own hearts, and consider what it would be to suffer hunger, cold, and the

2 What, my son? and what, 'the son of my womb? and what, 'the son of my vows?

3 Give not 'thy strength unto women, nor thy ways 'to that which destroyeth kings.

4 *It is not 'for kings, O Lemuel, it is not*

want of all things, we shall perceive that temptations to dishonesty would have a mighty force in them; and we cannot tell but we might be led from smaller to greater transgressions, till we arrived at such degrees of guilt as we now shudder to think of. We may, in this view, therefore, in humble submission, pray to be preserved from poverty, and to be fed with food convenient for us. On the other hand, when we consider how affluence tends to pride, indolence, self-indulgence, and a worldly mind; how they who are fed to the full, and surrounded by abundance, are prone to abuse the gift, and forget the giver, and refuse obedience to him; we cannot pray to be made rich, without contradicting the petition which our Lord himself hath taught us, "lead us not into temptation." We are, indeed, commonly apt to think that we should be able to behave properly, and to do much good, if we were made richer; but this only proves the pride and folly of our hearts. For it is the hardest thing in the world to act wisely in great prosperity: and the greatest triumph of grace seems to be the conversion of very rich people; and the preserving of them humble, spiritual, dead to the world, devoted to God, and good stewards of the unrighteous mammon, in the midst of all their incentives to the contrary vices. So that it will ever be found a wise prayer, though but seldom offered, "Give me not riches, lest I be full, and deny thee, and say, Who is the Lord?" The more advanced Christian will sincerely and frequently present it: every true believer can fervently pray, "Lord, let me never have more riches, than thou shalt enable me to use to thy glory." And we all ought to be, and doubtless many of us are thankful, if we enjoy that mediocrity, which we are here taught by the Holy Spirit to consider as the safest and happiest condition in life. But how contrary is this to the almost universal eagerness of men after riches! In fact, the wisdom of God and the wisdom of the world are diametrically opposite; and, alas! there is but a scanty measure of divine wisdom even amongst the majority of Christians.

V. 10-33. It is no small attainment in heavenly wisdom, habitually and diligently to attend on the duties of our own station, and never to intermeddle with other men's concerns, unless to do them good. It is base to create any one needless uneasiness: but it is peculiarly cruel wantonly to increase the sufferings of the needy, the helpless, or the oppressed; and thus, also, to tempt them to sin, and to imprecate divine vengeance on their calumniators. We need not, however, wonder that we see around us numbers living in the grossest iniquities; as there always have been a generation of such, the seed of the serpent, and the children of the wicked one. But we should mourn over them, pray for them, and protest against them. Doubtless, they who curse, and deride, and despise their parents, will bring upon themselves both temporal and eternal destruction, except they repent of this their most aggravated wickedness: nor will pharisaical or antinomian self-deceivers, who are pure in their own eyes, but are not cleansed from their filthiness; or the proud and haughty, who exalt themselves, and look down with contempt on their neighbours; or cruel extortioners and oppressors, escape the vengeance of God. Let the generation of God's children manifest a contrary spirit in every respect. Let such as have parents and superior relations, behave with submission and respect to them, continually blessing and praying for them: yea, let us all be subject one to another, in the several relations of life, and be clothed with humility. In the consciousness of our remaining defilement, let us seek daily to be more and more cleansed from our filthiness, and yet to be more abased in our own eyes, and more gentle, affable, and lowly in our deportment among men; and, instead of devouring the poor and needy, let us study to protect, relieve, and comfort them, to the extent of our ability. In order to this, we must beware of covetousness and profuseness, which, like the two daughters of the horse-leech, evermore cry, Give, give, but never have any thing to spare: and we must learn to habituate every one of our inclinations to brook denial, otherwise no emblem in nature will adequately illustrate their insatiable cravings.—Whilst we behold, with grief and wonder, the subtlety and wicked ingenuity with which the ungodly seduce, debauch, deceive, and ruin one another and themselves, let us guard against their snares; and consider the capacities of our minds as given us that we may employ all our contrivances and sagacity in devising how to do good. But let the ingenious and successful workers of iniquity, who manage to escape the detection of man, remember that they cannot elude the all-seeing eye, or escape the dreadful judgment, of God.—The miseries of the world arise in great measure from the ill-behaviour of men in those stations to which they are called. This, however, is often owing to the wickedness and folly of those concerned, who advance mean and worthless upstarts to authority, and put it in their power to be the plague of whole nations. The erroneous choice, also, and treatment of companions, and the wrong motives which influence men in marrying, or in disposing of their property, fill society and domestic life with great disquietude. But let every one mortify in himself those odious dispositions, and avoid that evil conduct, which, in many cases, almost renders life insupportable; for who would choose to be a curse to society, and to all connected with him?—Let us also look around, and avail ourselves of every hint suggested to us even by the animal tribes. We may learn foresight, industry, and perseverance, from the ant; from the conies, to provide security against approaching dangers; from the locusts, to be contented in our proper station, and to do all things in harmony and peace; and from the spider, to employ our ingenuity and patient assiduity wherever we are, not in useless trifles, but in those things which pertain to our sustenance and well-being. And the sermons of these despicable insects will condemn numbers for their improvidence and sloth, their sin and folly. The Christian may also learn from the lion to be bold in the path of duty, and not to turn aside for any man; from the greyhound, or horse, to



for kings to drink wine; nor for princes strong drink;

5 Lest they drink, and forget the law, and \*pervert the judgment of \*any of the afflicted.

6 Give \*strong drink unto him that is ready to perish, and wine unto those that be \*of heavy hearts.

7 Let him \*drink, and forget his poverty, and remember his misery no more.

8 \*Open thy mouth for the dumb, in the cause of all \*such as are appointed to destruction.

9 Open thy mouth, \*judge righteously, and plead the cause of the poor and needy.

10 ¶ Who \*can find a virtuous woman? for \*her price is far above rubies.

11 The \*heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She \*will do him good and not evil all the days of her life.

xxxii. 1, 2. Jer. v. 28. xxii. 3, 15, 16. xxiii. 5. Dan. iv. 27. Am. v. 11, 12. Zech. vii. 9. ix. 9. John vii. 24. Heb. i. 9. Rev. xxi. 11. m xli. 4. xviii. 22. xix. 14. Ruth iii. 11. Ec. vii. 28. Cant. vi. 8, 9. Eph. v. 25—33. n iii. 15. viii. 11. xx. 15. o 2 Kings iv. 9, 10, 22, 23. 1 Pet. iii. 1—7. p 1 Sam. xxv. 14, &c. 26, 27.

be ever ready and active, and cheerful in running the race set before him; from the he-goat, to be the guide, overseer, and example of his family, and to take proper care of them; and from the king, not to act inconsistently with the dignity of his character, nor to suffer any of his passions to rebel and prevail against him. But, alas! how often have we risen up against God our King! We have done foolishly in thus lifting up ourselves, and in thinking evil against him. Let us, then, lay our hands upon our mouths, and abase ourselves before him, and not farther provoke his wrath by our impudent and persevering wickedness. Having found peace with him, let us follow peace with all men; and let us always remember the connection between the means and the end. For, as in the ordinary concerns of life, some means generally produce desirable effects, whilst other terminate in pain and trouble; so, no spiritual blessings can be obtained by those who neglect the appointed means, nor are they ever sincerely used in vain: and if men will waste their time in those books, diversions, and vanities, which are the means of soothing the conscience, and hardening the heart, surely the end will be answered, and the wrath of God will be the dreadful consequence.

## NOTES.

CHAP. XXXI. V. 1. Some think that Solomon was meant under the name of Lemuel, and that Bathsheba called him by this name. But others, with greater probability, suppose Lemuel to have been some neighbouring prince, whose mother, perhaps, was a pious Israelite. Indeed, the use of Chaldean words in this chapter, and in no other part of the book, affords a cogent argument that it was written by another hand, and, probably, at a later period than the proverbs of Solomon; but whether it was added to this book by the men of Hezekiah, or after the captivity, is not certain. However, Lemuel retained the early instructions of his mother, and published them for the benefit of others; and as they were allowed to be a *prophecy*, or given by inspiration of God, they were at length inserted at the close of this book.

V. 2. Perhaps Lemuel's mother observed in his conduct some indications of a propensity to those evils against which she warned him; and this excited her grief and surprise, and caused her thus to expostulate with him; as if she had said, 'What, my son, shall I have no other recompense for my pain and sorrow, and my care of thy education, no other answer to my prayers and vows, than to see thee enslaved to ruinous lusts, and become a scourge to thy people?' Or the verse may be considered as an animated call to him to attend to her instructions, which sprang from the tenderness of maternal affection: 'What shall I say, my son, the most effectually to impress thy mind? Shall I plead with thee the anguish I have endured for thee? or my early dedication of thee to the Lord, with vows and prayers, or my tender solicitude about thy future welfare?'

V. 3. The company of licentious women tends to enfeeble both body and mind, and to unfit men for the duties of their station. If, then, Lemuel should yield to this temptation, he would be disqualified for the duties of a king. His time and thoughts, which ought to be otherwise employed, would be thus engrossed; and he would gradually be drawn aside into those ways of indolence, indulgence, and negligence, and led to make those sacrifices of the interests of his kingdom, and the affections of his people, to please some favourite concubine, which have, in unnumbered instances, proved destructive to princes, who otherwise had the prospect of reigning happily.

V. 4—7. "It is not for kings, O Lemuel, to drink wine; or for rulers to desire strong drink." Kings and magistrates should be more scrupulously temperate than other men, in proportion to the importance of their offices; for if they cloud their understanding with wine, they will be apt to forget or mistake the statutes by which they should judge, or be induced by designing men to commit injustice. This is the more aggravated, because the poor and afflicted are chiefly injured. Their cause may be deemed worthy of little notice; nay, perhaps decided against them, and even their lives sacrificed to oblige some powerful oppressor, who is the companion of the ruler in his revels. On the contrary, strong drink should be administered as a cordial to those who are ready to faint through weakness, or weariness; and to cheer the spirits of the dejected, that they may be raised above the depressing sense of their poverty and misery.—Some think, that "by him that is ready to perish," the condemned criminals are meant, to whom it was customary to give a draught of wine, or other strong drink, when led to execution.

A. M. 3004.

B. C. 1000.

\* Heb. *alter*.  
† Heb. *all the sons of affliction*.

h Ps. civ. 15.

i Tim. v. 23.

† Heb. *utter of soul*. 1 Sam. i. 10. xxx. 6.

2 Kings iv. 27.

1 Eph. v. 18.

k xxiv. 7, 11, 12.

1 Sam. xix. 4—7. xx. 32. xxii. 14, 15. Esth. iv. 13—16. Job xxix. 9—17. Ps. lxxxiii. 3, 4. Jer. xxxvi. 16—19. 24. xxxviii. 7—10. John vii. 61.

g Heb. *the sons of destruction*. Ps. lxxxix. 11.

marg. xxi. 12. xx. 8.

Lev. xix. 15.

D. ut. i. 16. xvi. 18—20. 2 Sam. viii. 15. Ps. lxxxi. 1, 2.

Is. i. 17, 23. xl. 4.

xxxii. 1, 2. Jer. v. 28. xxii. 3, 15, 16. xxiii. 5. Dan. iv. 27. Am. v. 11, 12. Zech. vii. 9. ix. 9. John vii. 24. Heb. i. 9. Rev. xxi. 11. m xli. 4. xviii. 22. xix. 14. Ruth iii. 11. Ec. vii. 28. Cant. vi. 8, 9. Eph. v. 25—33. n iii. 15. viii. 11. xx. 15. o 2 Kings iv. 9, 10, 22, 23. 1 Pet. iii. 1—7. p 1 Sam. xxv. 14, &c. 26, 27.

q Gen. xviii. 6—8. xxi. 13, 14. 18—20. xxii. 16.

10. Ex. ii. 16. Ruth ii. 2, 3, 23.

11. iii. 16—24. xxiii. 9—11.

Acts ix. 39, 40.

1 Thess. iv. 11.

2 Thess. iii. 10.

12. 1 Tim. v. 10.

14. Tit. ii. 5.

r 24. 1 Kings ix. 26—28. 2 Chr. ix. 10, 21. Ez. xxxiv. 3, &c. xxxv. 3.

Josh. iii. 1.

2 Chr. xxxvi. 15.

Ps. cxix. 147.

148. Ec. ix. 10.

Mark. i. 35.

Rom. xii. 11.

t Matt. xxiv. 45.

u Josh. xv. 18.

Cant. viii. 12.

1 Matt. xiii. 44.

¶ Heb. *taketh*.

x 1 Kings xviii. 46.

2 Kings iv. 29. Job xxxviii. 3.

Luke xii. 35. Eph. vi. 10, 14.

1 Pet. i. 13.

y Gen. xlix. 24. Is. xlv. 12.

Hos. vii. 15.

\* Heb. *tasteth*.

2 Gen. xxxi. 40.

Ps. cxviii. 2.

ii. 9. 2 Thess. iii. 7—9.

a Ex. xxxv. 25, 26.

b i. 24. Rom. x. 21.

\* Heb. *spreadeth*.

m xix. 17. xxii. 9. Job xxxi. 16—20.

Ps. xli. i. cxli. 9.

Ec. xi. 1, 2.

Mark xiv. 7.

Acts ix. 39—41.

xx. 34, 35. Eph. iv. 28. Heb. xiii. 16.

d xxv. 20.

13 She seeketh wool and flax, and \*worketh willingly with her hands.

14 She \*is like the merchants' ships, she bringeth her food from afar.

15 She \*riseth also while it is yet night, \*and giveth meat to her household, and a portion to her maidens.

16 She \*considereth a field, and \*buyeth it: with the fruit of her hands she planteth a vineyard.

17 She \*girdeth her loins with strength, and \*strengtheneth her arms.

18 She \*perceiveth that her merchandise is good: \*her candle goeth not out by night.

19 She \*layeth her hands to the spindle, and her hands hold the distaff.

20 \*She \*stretcheth out her hand to the poor; yea, \*she reacheth forth her hands to the needy.

21 She is not \*d afraid of the snow for her

xxxii. 1, 2. Jer. v. 28. xxii. 3, 15, 16. xxiii. 5. Dan. iv. 27. Am. v. 11, 12. Zech. vii. 9. ix. 9. John vii. 24. Heb. i. 9. Rev. xxi. 11. m xli. 4. xviii. 22. xix. 14. Ruth iii. 11. Ec. vii. 28. Cant. vi. 8, 9. Eph. v. 25—33. n iii. 15. viii. 11. xx. 15. o 2 Kings iv. 9, 10, 22, 23. 1 Pet. iii. 1—7. p 1 Sam. xxv. 14, &c. 26, 27.

V. 8, 9. Magistrates ought to be the counsellors and protectors of the oppressed, and of all who are unable or afraid to plead their own cause. They should quash malicious prosecutions, decide in favour of the injured party and detect and expose the oppressor; and thus deliver the poor and needy, who were appointed to destruction, and judge righteously, without respect of persons.—'If thou seest a man in danger to lose his right, because he is not able to make it out; and, through fear or ignorance, or want of elocution, cannot speak for himself; keep not silence, but undertake his defence, especially if it be the cause of strangers, who understand not the laws, and, perhaps, are in danger to suffer some great damage in their bodies, credits, or estates.' (Bp. Patrick.)

V. 10. This description of a virtuous woman forms a kind of poem, containing twenty-two verses, of which each in succession begins with a different letter of the Hebrew alphabet. It seems to have been composed by the mother of Lemuel, and might be intended to direct him in the choice of a wife; but it contains many important lessons to various descriptions of persons in every age. The interrogation implies both the scarceness of such virtuous women, and the happiness of him who hath found one for his wife; (Note, xviii. 22.) The word rendered *virtuous*, may imply both health and mental endowments, as well as the good dispositions and conduct of the person described. 'The word signifies both *strength*, (or rather *courage*), and *riches*, and *virtue*. Jethro uses it, Ex. xviii. 21, which we translate *able men*; and then follows more particularly wherein their ability should consist; "such as fear God, men of truth, hating covetousness." I take, therefore, the word to include a great fear of God, (mentioned afterwards, 30,) which is so powerful, as to endure one with courage to do well, when piety is condemned, nay, laughed at, and abused.' (Bp. Patrick.)—The same word is used when Boaz says to Ruth, "All the city of my people do know that thou art a virtuous woman;" (Ruth, iii. 11;) where the context seems to fix the meaning: for, her unblemished character, her piety and virtue, must be especially intended.—The character is drawn with reference to the usages of those days; but the general outlines are equally suitable to every age and nation. Perhaps it was no more than an ideal picture of feminine excellence; and living characters were to be estimated according to the degree in which they resembled it.

V. 11. The husband of such a wife would so entirely confide in her conjugal fidelity, and in her prudent management, that he could have no jealousy of her, but would trust all his domestic concerns to her without reserve. And every thing being conducted with economy, he would not be tempted to unjust methods of getting gain, as they often are whose affairs are deranged, and whose substance is wasted by an extravagant woman.

V. 12. 'She will endeavour to please him in every thing; and, by avoiding whatever is ungrateful (or disagreeable) to him; nay, by deserving well of him, and studying to promote the interest of him and his family; to maintain his honour and reputation; and that not only by fits and starts, and in a good humour, but all the days of her life; even after he is dead, if she survive him.' (Bp. Patrick.)

V. 13—29. Though we are led to conceive of this *virtuous woman* as of one in a superior station, and such a wife as Lemuel would be happy in finding; yet she is described as peculiarly industrious, and as taking pleasure in manual labour; rising early to superintend her household, that all might have their provisions in due time, in order to their attendance on their several employments. Her wool, flax, spindle, and distaff, are mentioned to her honour, whilst the delicacy and ornaments of the daughters of Zion are by the prophet recorded to their shame, (Is. iii. 16—26.) By her diligence and good management this virtuous woman is represented as able to provide every thing in abundance, of the best quality, and at the best market; and thus, like the merchants' ships, bringing her food from afar. The gains of her industry enable her to purchase fields, and plant vineyards; and thus also she manages her affairs with prudence and consideration. She does not shrink from labour, but, as exercise gives her strength, so she readily exerts it in any profitable employment. She takes care that all she has to dispose of be completed in the best manner; and that all which she buys be good of the kind: and though she arose early, yet, *tasting* the pleasure and profit of industry, she is not in haste to retire to rest, but spends the evening, after it is dark, in useful occupations; nay, the whole, or a great part of the night, when the case required it. Yet her diligence springs not from covetousness; but she desires to have enough and



household: for all her household *are* clothed with *scarlet*.

22 She maketh herself *coverings* of tapestry; her *clothing* is silk and purple.

23 Her *husband* is known *in* the gates, when he sitteth among the elders of the land.

24 She *maketh* fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 *Strength* and honour *are* her clothing; and she shall rejoice in time to come.

26 She *openeth* her mouth with wisdom: and *in* her tongue *is* the law of kindness.

to spare for the poor, and her charity is maintained by her industry and frugality. Her family are prepared for the inclemency of the winter, by having *double garments*, or changes of raiment; clothes in plenty, and suitable to their stations. Her own clothing is good, and becoming her rank, but of her own manufacturing; and her husband is known amongst the assembled elders, by his decent and respectable appearance, and by his cheerful aspect; and, besides all this plenty, she disposes of many very valuable articles to the merchants. Thus her health and vigour of mind are preserved, and her reputation is established; and her life is spent in so useful a manner, that she will be enabled, in time to come, to reflect upon it with comfort. Her conversation, also, is prudent and pious, cheerful and friendly. Kindness dictates, and wisdom directs, all that she says; or she speaks according to the divine law, which requires love and gentleness: and she neither wastes her own time in idleness, nor allows any of her household to do so, nor yet to want any thing that is good for them. Her children, well educated and provided for, grow up to be a credit to her; and repay her attention by their commendations of, and prayers for her; and her husband, with heartfelt satisfaction, expatiates in her praises, saying, with gladness of heart, "Many daughters of Adam and Abraham have done virtuously, but thou excellest them all."—The word *virtuously* is the same as is used above.

V. 30—31. The favour shewn to young women, on account of external embellishments, or polite accomplishments, or of their wit, gaiety, rank, or wealth; with all the flattering compliments and professions of love made to them, are deceitful, and will soon turn into neglect or disgust, if they do not possess more solid excellencies. And beauty, though so much admired and extolled, is a mere fading vanity; it adds nothing to present happiness; it often covers and augments the deformity of a worthless mind; it exposes the possessor to numberless snares, and proves a dangerous temptation to others; and it soon fades, and leaves nothing but the pride and folly which it fostered, without any foundation for esteem and durable affection; and they who marry a worthless woman *on this account*, will surely experience how *vain* it is. But a woman who fears God, and conscientiously attends to the duties of her station, will grow into the esteem and affection of her husband, and acquire merited and durable respect and commendation. Every one ought to behave to her according to the good effects of her conduct to her relations and the community: and she is worthy to be noticed with commendation in the public assemblies of the state, as one whose good works render her peculiarly an useful member of society; and should every tongue be silent, her own conduct will sufficiently manifest her worth, and establish her reputation with all competent judges. Thus is shut up this looking-glass for ladies, which they are desired to open, and dress themselves by; and if they do so, "their adorning will be found to praise, and honour, and glory, at the appearing of Jesus Christ." (*Henry*.)

#### PRACTICAL OBSERVATIONS.

V. 1—9. The affectionate instructions and counsels of prudent and pious mothers may be as useful to the minds of their children, as the tender care of them is to their bodies. And when we consider, that they, who occupy the most important stations in the community, often receive the first impressions from their mothers, which are generally very durable; we shall perceive how much the interest of mankind is connected with the due performance of the maternal duty; and of what importance it is that women be so educated, as to be qualified for such a charge.—Those children, who are early devoted unto God, in baptism, and by fervent prayers, and who have been educated accordingly, may be exhorted and persuaded *upon that ground*, in accession to their obligations, to the affection and authority of a tender parent; and it behoves them to consider what return they will make to such kind friends, and what use of their salutary admonitions. They, who have the prospect of succeeding to high authority, should be educated and cautioned with the greater care; because their conduct will have so extensive an effect upon others; and they should especially be warned against those vices to which they will certainly be most tempted. Such noble and royal youths are sure to have abundance of flatterers, who will persuade them that *their* rank authorizes them to indulge their passions, and that *they* are not to be restricted like their inferiors. It is, therefore, well for them to have affectionate and prudent monitors to inculcate other lessons. For, such princes, as have "given their strength to women," and wine; and as have inflamed their passions, vitiated their judgments, and enfeebled both body and mind by excesses, have not only forgotten the law, perverted judgment, and become tyrants and oppressors; but they have gone into those ways, which have terminated in their ruin: and history abounds with instances of this kind, which are set up as beacons to warn others to shun the rocks on which they split. On the other hand, they who have studied the welfare of their people, and have used their authority to protect the innocent and to defend the oppressed; have best secured their own interest, establishment, and reputation. But if exact temperance and impartial rectitude become kings and judges, they are equally requisite for the ministers of religion: for if

A. M. 3004.

B. C. 1000.

Or, double garments. Gen. xlv. 22. e vii. 16. f Gen. xli. 42. Marg. Esth. v. l. viii. 15. Ps. xlv. 13. l. vii. xvi. 10—13. l Pet. iii. 4. g xii. 4. h xiv. 7. Deut. xvi. 18. xxi. 13. Ruth iv. 1, 2. Job xxix. 7. i 13. 19. 1 Kings x. 28. Ez. xxvii. 16. Luke xvi. 19. k 28. Ez. xxvii. 14. xl. 10. Ps. cxxxi. 9, 16. l. i. 1. 12. 15. lxxv. 13, 14. Matt. xxv. 20, 21. m 8. 9. Jude. xlii. 25. 1 Sam. xxv. 24—31. 2 Sam. xx. 16—22. 2 Kings xxii. 15—20. Esth. iv. 4. v. 8. vii. 3—6. viii. 3—6. Luke i. 1—38. 42—56. Acts xviii. 26. Eph. iv. 29. Col. iv. 5, 6. n xii. 18. xvi. 21. xxv. 15. Gen. xxiv. 18—20. Cant. ii. 14. iv. 41. Mal. ii. 6. Acts xvi. 15. 1 Pet. iii. 1. 4. 5, 8, 9.

o xiv. 1. 1 Thes. iv. 11. 2 Thes. iii. 6—12. 1 Tim. v. 10, 13, 14. Tit. ii. 4, 5. p l. 1 Kings ii. 19. Ps. cxvi. 16. 2 Tim. i. 5. iii. 15—17. q Cant. vii. 1—9. Is. lxiii. 4, 5. Marg. Esth. v. l. xlii. 4. 5. s vi. 25. xi. 22. 2 Sam. xiv. 25. Esth. i. 11, 12. Ez. xvi. 15. Jam. i. 11. 1 Pet. i. 24. 1 Pet. iii. 4, 5. Rom. vi. 21, 22. Phil. iv. 17. y Mark xiv. 7—9. Acts ix. 34. Rom. xvi. 1—4. 6. 12. 1 Tim. v. 25. Heb. vi. 10. Rev. xiv. 13.

27 She *looketh* well to the ways of her household, and eateth not the bread of idleness.

28 Her *children* arise up, and call her blessed: *her husband also*, and he praiseth her.

29 Many daughters have *done* virtuously, but *thou* excellest them all.

30 *Favour* is deceitful, and beauty is vain: *but* a woman *that* feareth the Lord, *she* shall be praised.

31 Give her *of* the fruit of her hands; and let her own works praise her in the gates.

they forget the law of God, or pervert his truth, the consequences will be still more dreadful to themselves and others. The many awful instances there have been of promising men, who have been disgraced and ruined by women and wine, should warn every one, who bears the sacred character, to avoid all approaches to, and appearances of, these evils. Every creature of God is good; and strong drink, though wretchedly abused, has yet its use; but instead of wasting it in excess, they, who can afford it, should dispense it to the diseased and the wretched, that by the moderate use of it, they may be refreshed and relieved: "let them drink and forget their poverty, and remember their misery no more." By the same rule, commendation and consolatory topics should be used as cordials to the dejected and tempted. But when they are administered to the confident and self-sufficient, they operate as wine on those who are already intoxicated. And by parity of reason, as magistrates should plead for such as cannot plead for themselves; we should all use the gifts we possess for the benefit of others, to supply their deficiencies, and to preserve them from oppression or destruction.

V. 10—31. As we have repeatedly in this book been warned against the seductions of bad women; there is a peculiar propriety in its concluding with the character and commendations of the virtuous woman; for the confutation of such, as indiscriminately censure the sex, and speak against marriage, though it is God's own institution. In the fallen state of human nature, it is no wonder, that but few, either men or women, are in any good measure what they ought to be; and various causes concur in rendering women what they ought not to be. But it is of vast importance, that a standard should be fixed, by which all, who regard the word of God, may estimate the intrinsic value of the female character. Some there are to be found, who in a good degree answer to this description; yea, many daughters have done virtuously; every one of them is far more valuable than rubies, and happy is he to whom the Lord gives such a prize. Whilst his heart safely trusts in her, she will do him good, in every sense, as long as she liveth; and conduce to his comfort, interest, credit, and safety from snares and temptations. But when we carefully consider this standard of feminine excellency, in which conjugal fidelity, economy, industry, cheerful attention to household affairs, and to the good government of servants and education of children, with a regard to the interests of her husband, are united with charity, piety, wisdom, and the fear of God; in which avarice and extravagance are equally avoided, and the due distance is preserved betwixt penuriousness and waste, betwixt ostentation and slovenly neglect; and in which no mention is made of time spent in those vain amusements and decorations, which seem the only business of multitudes; but the whole life is employed, and the thoughts and conversation occupied about, the duties to be performed to God and man: I say, when this character is well considered, and contrasted with the admired and accomplished females around us; the mind must be impressed with surprise, and led to many interesting enquiries. Numbers in the different ranks of life may be found, any where, except in their own families, or in the house of God: they are adorned with every thing, except wisdom and grace: they affect to know many things, but would not even be thought to understand those which are the proper duties of their station. Nay, they leave even their own offspring to the care of *mercenaries*, that they may be totally disengaged, and at liberty for vanity and dissipation! But which of the two characters is most amiable, rational, or useful? Which is the best fitted for the important duties of a wife and mother? Indeed, the matter admits not of a question. At first glance we perceive how much ancient simplicity excelled modern refinement: and how far the wisdom of God's word surpasses the devices of men! We cannot but lament, that the modern education of females is such, as seems intended to form them useless triflers, fit only to be gazed upon, or made subservient to amusement and pleasure. And how can they, who spend the night in dissipation, the morning in sleep, and the evening in dressing, "rejoice in time to come," when they review a life so wretchedly wasted? When they grow old, it cannot be expected that the children, whom they neglected for the sake of the most trivial pursuits, will arise up and call them blessed: and in general the hearts of their husbands can by no means trust in them; they are a grief and trouble to them all their days; and they are frequently the only persons from whom they receive no commendation. And what the end of a life thus spent will be, if also thus ended, needs not be told: then at least it will be found, that "favour was deceitful, and beauty vain." But "a woman, that feareth the Lord" will then receive due commendation, and according to the fruit of her hands it will be given her; and her own works will praise her in the gates. Of this honour, which cometh from God, every one ought to be ambitious: and according to this standard we all ought to regulate our judgments. With this before their eyes, let pious parents educate their children, especially their daughters; and let godly men make choice of wives, and value them accordingly: and this description let all women daily study, who desire to be durably beloved and respected, and to fill up their station in the community in an useful and honourable manner.



# THE BOOK OF ECCLESIASTES.

The name of this book is taken from the Septuagint, and is a Greek word signifying a *preacher*, or one who harangues a public congregation. The Hebrew name is *Cohemoth*, which may either mean, the person who assembles the people, or he who addresses them when assembled.—The book is generally ascribed to Solomon: and it can scarcely be doubted, but that the tradition of the Jews is well grounded; namely, that Solomon wrote it, when brought to deep repentance for the atrocious crimes into which he had been seduced by his idolatrous wives and concubines.—Certain it is, either that Solomon was the writer; or that some other person wrote it, as assuming his character; for many things in it are so peculiarly appropriate to Solomon, that no other man who ever lived could truly speak them. (i. 12. 16. ii. 4—10. vii. 25—28. xii. 9.) But it would be very absurd to suppose, that any *inspired* writer would use a feigned name and character.—Grotius finds some words in this book, that are not to be met with at all, but in Daniel and Ezra, and the Chaldee interpreters; which makes it probable, he thinks, that it was written after their captivity in Babylon. But supposing Solomon to write here as a penitent, after he had frequented the company of many outlandish women, (1 Kings xi. 1, 2;) it need not seem to us strange that he had learned the use of many of their words.—Besides, in other books of Scripture there are words, for the signification of which we are fain to have resort unto other languages, and particularly the Arabic:—and yet, for all that, they might be pure Hebrew, according to the language which was then spoken.' (Bp. Patrick.)—The nature of this book, which is properly a *sermon* on a special occasion, precludes the expectation of prophecies in it: nor is there any express quotation from or reference to it, in the other Scriptures, especially in the New Testament, as far as I can recollect, or discover; yet, it is indisputable, that it formed a part of the sacred Canon in the time of our Lord; and the instruction it contains, when well understood, appears quite to coincide with the writings both of the prophets and apostles.—Detached passages, indeed, have been considered as containing unscriptural doctrine, and even such as leads to scepticism and licentiousness; and, no doubt, superficial and carnally-minded men, may "wrest them, as they do other scriptures, to their own destruction;" but they all admit of a sound and useful interpretation, when accurately investigated, and when the general scope of the book is attended to. 'The tendency of this book is excellent, when rightly understood: and Solomon speaks in it with great clearness of the revealed truths of a future state, and universal judgment.' (Grey.)—It is evidently an enquiry after the *chief good*, or what can make man happy: an enquiry which the most learned, sagacious, and ingenious pagan philosophers often made, but never could solve; but which the inspired preacher hath satisfactorily and finally settled, not merely by authority, or argument, but by the result of his own experiments. A more unexceptionable decision cannot be conceived, whether Solomon's greatness and prosperity, his wisdom and knowledge, or his advantages for making these experiments, and his assiduity in them, be considered.—He had evidently two objects in view. First, to shew where happiness could not be found: and secondly, where it might. 'Whatsoever is vain and perishing cannot make men happy. But all men's designs in this world are vain and perishing; therefore they cannot by prosecuting such designs make themselves happy.'—That which can make a man's mind quiet, still, and calm both in life and death; that alone can make him happy. Now, this the fear of the Lord can do for him, and this alone: therefore this and nothing else can make him a happy man.' (Bp. Patrick.)—The first six chapters are principally employed on the former part of the argument; in which is shewn the vanity of knowledge and wisdom, (apart from true religion,) of mirth and pleasure, of magnificence, prosperity, power, and wealth: yet, some counsels are here interspersed, tending to shew how the vanity, at least the vexation, of each may be abated; and also intimations afforded, that wisdom is far preferable to all other acquisitions, and that a cheerful use of providential blessings is much better than covetousness.—In the second part, from the end of the sixth chapter, the general object of the writer is gradually unfolded; and many important cautions and instructions are given, how to make the best of things as we find them, how to live comfortably and usefully in this evil world, and how to derive benefit from the changing events of life.—Here, indeed, the royal preacher sometimes pauses, to show the vanity of the several things, of which he has occasion to discourse: yet, this part is chiefly employed in teaching us, where and how to seek present comfort and final happiness. In respect of outward things, the sacred writer inculcates a cheerful, liberal, and charitable use of them; without expecting to derive from them any permanent or satisfactory delight. Yet he counsels us to take the transient pleasure, which agreeable circumstances can afford, as far as consists with the fear of God, or true religion; to be patient under unavoidable evils; not to aim at perilous, arduous, or impracticable changes; to fill up the station allotted us, in a peaceable, equitable, and prudent manner; to be contented, meek, and affectionate; to do good abundantly, and to persevere in so doing for the pleasure arising from it, and in expectation of a gracious recompense. These general rules are interspersed with warnings and counsels to princes and great men; and to subjects in respect of their rulers: nor can it be doubted, but that a great part of the vexation of human life is occasioned by the misconduct of men in these particulars.—But the conclusion of the whole matter is this, "Fear God and keep his commandments; for this is the whole of man:" and thus habitually prepare for death and judgment, which will surely and speedily arrive. In fact, it is evident, that Solomon shews the vanity and vexation of all these things, from which idolatrous and apostate men seek happiness, in order to recommend the substantial blessing of true religion; and that, however some parts of his doctrine militates against the traditions of men, or the impositions of Antichrist; none of them, when fairly interpreted, and compared with the context, will be found inconsistent with the doctrines and precepts of Christ and his apostles.

## CHAP. I.

The writer and subject of the book, 1, 2. The vanity of earthly things illustrated by the shortness of life; the restless motions of the sun, wind, and waters; the correspondent toil of man; and the want of satisfaction, or novelty, experienced in every thing, 3—11. The writer shews his royal authority, his pursuit of wisdom, and the vexation that he found in it, 12—18.

THE words of \*the Preacher, the son of David,  
king of Jerusalem.

A. M. 3027.

B. C. 977.

2 Vanity of vanities, saith the Preacher, 'vanity of vanities; all is vanity.'

3 What 'profit hath a man of all his labour which he taketh 'under the sun?

a ii. 11. 16. 17. 19. 21. 23. 26. iii. 19. iv. 4. 6. 8. 16. v. 10. vi. 11. xi. 8. 10. xii. 8. Ps. xxxix. 5. 6. lxi. 9. 10. cxliv. 4. Rom. viii. 20. d ii. 22. iii. 9. v. 16. Prov. xxiii. 4, 5, &c. Is. lv. 2. Hab. ii. 13. 18. Matt. xvi. 26. Mark viii. 36, 37. John vi. 27. e ii. 11. 19. iv. 3. 7. v. 18. vi. 12. vii. 11. viii. 15—17. ix. 6. 13.

## NOTES.

CHAP. I. V. 1. The word rendered preacher, has a feminine termination, though it is used both with a masculine and a feminine verb; but the connection, in several places, confines the meaning of it to the *speaker*, and not the *discourse*. In its general meaning, it signifies *one who gathereth*; that is, one

that collects the people together into a congregation, in order to instruct them.—As Solomon, in the preceding book, spake in the name of *Wisdom*, (which is feminine in the original,) it seems most obvious to consider him as speaking in the same or a similar character, if the feminine termination of the original word be at all regarded. The name of Solomon indeed is not mentioned in



4 One generation passeth away, and another generation cometh; but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to its circuits.

7 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

8 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing which hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 There is no remembrance of former things;

21-26. o iv. 8. v. 10, 11. Ps. lxxiii. 5. Prov. xxx. 15, 16. Matt. v. 6. Rev. vii. 16, 17. p. iii. 13.  
2 Pet. ii. 1. q Jer. xxxi. 22. Rev. xxi. 1, 5. r Matt. v. 12. xxiii. 30-32. Luke xvii. 26-30.  
Acts vii. 51, 52. 1 Thos. ii. 14-16. 2 Tim. iii. 8. s ii. 16. Ps. ix. 6. Is. xli. 29-32. xlii. 9.

A. M. 3027.

B. C. 977.

f vi. 12. Gen. v. 3-31. x. 10-32. xxxvi. 9. Sec. xlviii. 9. Es. i. 5. f. vi. 16. Sec. Ps. lxxxix. 47. 48. xc. 9, 10. Zech. i. 5. g Ps. cii. 24-28. g. v. 5. cix. 90. 91. Matt. xxiv. 35. 2 Pet. iii. 10. -13. h Gen. viii. 22. Ps. xli. 5, 6. lxxxix. 26-27. cix. 19-23. Jer. xxxiii. 20.

i Josh. x. 15, 14. Hab. iii. 11. \* Heb. pantieth. Ps. xlii. 1.

k Job xxxviii. 9. 17. Ps. cvii. 23. 29. Jonah i. 4. Matt. vii. 24-28. John iii. 8. Acts xxvii. 15-16.

l Job xxxviii. 10. 11. Ps. civ. 8. 9.

m Heb. return to. Job. vii. 9. m. ii. 11, 36. Matt. viii. 22, 38. Rom. vi. 1-4. v. 17.

n Job. vii. 9. m. ii. 11, 36. Matt. viii. 22, 38. Rom. vi. 1-4. v. 17.

1. 1 Kings iv. 1. u 17. vii. 25. Ps. cxi. 2. Prov. ii. 2-4. iv. 7. xlviii. 1. 15. xxiii. 26. 1 Tim. iv. 16. x. 10. iv. 4. xii. 12. Gen. iii. 19. 2. Or. to afflict them. y 17. 18. ii. 11. 17. 20. viii. 9. 16. 17. 1 Kings iv. 20-25. Ps. xxxix. 5, 6.

z ii. 14. vii. 13. Job xxxiv. 29. Is. xl. 4. Lam. iii. 57. Dan. ix. 35. Matt. vi. 27.

§ Heb. defect.

a 2 Kings v. 20. Ps. iv. 4. lxxxvii. 6. Is. x. 7-14. Jer. xxii. 14. Ez. xxxviii. 10. 11. Dan. iv. 30.

b ii. 9. 1 Kings iii. 12, 13. iv. 30. x. 7, 28, 24. 2 Chr. i. 10-12. Job. i. 14. 22. 33.

c Heb. seen much. Heb. v. 14.

d ii. 8, 12. vii. 29-35. 1 Thes. v. 21. d. ii. 10, 11. e ii. 13. vii. 16. xii. 12, 13. Job xxviii. 38. 1 Cor. iii. 18-20. Jan. iii. 13-17.

neither shall there be any remembrance of things that are to come, with those that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem:

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

the book, but no other son of David reigned in Jerusalem over Israel, (12 :) Solomon's successors were called kings of Judah, as distinguished from the kings of Israel, or of the revolted tribes; and many things in the book can suit none but Solomon.—These are the words of him who thought the name of a preacher, or public instructor of God's people, no less honourable than that of the son of king David, whom he succeeded in his throne.' (Bp. Patrick.)—Solomon is here called a preacher, or one that assemblh the people, because of his teaching the true knowledge of God, and how men ought to pass their life in this transitory world.'

V. 2. This abrupt proposal of his subject, shews how full Solomon's heart was, and how desirous to impress the reader forcibly with it. He does not say, all things are vain, but that they are vanity in the abstract; yea, vanity of vanities, one complex vanity constituted of numberless vanities: and this he repeats, to shew the certainty of it, and his assurance that the whole is unmixt vanity, and nothing else. All created good, abstracted from its connection with the love and service of God, is unsuitable and insufficient to make us happy, or to do anything effectual towards it: every enjoyment is unsatisfactory, uncertain, and transient, and there is nothing permanent or stable to be found. As God created them, all things were good, and suitable for the end that he intended; but as apostate man abuses and idolizes them, puts them out of their place, and expects that from them which is not in them, they prove empty, and vanish in disappointment and vexation.—He condemns the opinions of all men, who set felicity in any thing but God alone; seeing that in this world all things are vanity and nothing.'

V. 3. "In all labour there is profit," whilst earthly things are subordinated to heavenly: but when a man disturbs that order, no solid good accrues to him from all his care and toil. The ambitious, the covetous, the sensual, nay, the studious, labour for a bubble, a shadow, a chimera, which soon vanishes, and leaves them in darkness and despair.

V. 4-11. The earth indeed, and its productions and affairs, abide nearly the same through successive ages; but it is continually shifting its inhabitants; and what are they the better for all they possessed on earth, when swept away to make room for another generation? The swift approach of death is alone sufficient to prove the vanity of a portion in this world. But the incessant motion of the sun, who yet is but where he was yesterday, or last year, at this time; the shifting of the wind from one point to another, and then back again; and the speedy current of the rivers to join the ocean, which yet is not filled with them, but returns them in various ways to water the earth, to feed the springs, and to supply the rivers, are so many emblems of man's restless state in this world; and lessons to him to spend his span of life in doing the will of his Creator, and in serving his generation. All things here are full of toil and labour, which man cannot describe, explain, or account for; and after all his labours, he is no nearer finding rest than the sun, the wind, or the current of the river, but is hastening to the dust whence he set out, and then his soul will find no rest, if he have not sought it in and from God. Nay, the eye, though wearied and worn out with seeing, and the ear with hearing, are not satisfied; every thing satiates the senses and appetites, and palls them with sameness and tedious repetition, and yet leaves them dissatisfied and craving. Thus men go on from age to age; we find the world the same as our ancestors did, and shall leave it the same to our posterity; and all the new inventions and discoveries that men boast of, are unreal or immaterial. Many things are deemed new through ignorance, men not being aware that the same truths were known, the same errors contended for, the same objects pursued, and the same plans adopted, in former ages, as at present. The learned often know this to be the case, and probably it would be found to be so in still more things, if the records of antiquity had not been lost or mutilated. In particular, he who is but moderately acquainted with ecclesiastical history, will scarcely find one modification of religious opinion, amidst the endless variety of modern days, which may not be matched with something of the same kind in ancient times. Upon the whole, it is the same scene over and over again: so that there is scarcely any thing of which it may be said, "see this is new," but it hath been already

in old times, though there may be no remembrance of former things: and thus in like manner, many modern inventions and conclusions will hereafter be exploded and forgotten. It is, however, certain that there is nothing new discovered, which can prevent the world from being that same vain vexatious place that it was found in former ages.

V. 12-18. After this exordium, the preacher proceeds to a more particular account of himself and his subjects. Being king over Israel in Jerusalem, he desired wisdom and knowledge, in order to a proper discharge of his high and important trust; and he applied himself heartily, and with all the powers of his capacious understanding, to learn every thing that had been done under heaven, as far as it was discoverable by him. For God hath so ordered it, that even knowledge must be acquired with sore labour and travail by the sons of men; which, however, tends to exercise and employ their minds in a salutary manner, and serves to humble them, as some render the words. Or the clause may mean that Solomon searched out the nature and causes of that sore labour and travail with which God exercises the children of men. The result of this enquiry, however, was, that when he had considered all the works done under the sun, he found them not only to be vanity, but vexation of spirit: anxious cares and insipid pleasures ending in bitter disappointments. For no human power, sagacity, or industry, can rectify the crookedness of men's dispositions and behaviour; or cure worldly enjoyments of their vanity; or supply, or even number up, those things which are wanting to felicity. These subjects Solomon pondered in his own mind with serious attention, and considering that he had both riches, authority, capacity, and leisure, he was determined to examine critically the different pursuits from which men expected happiness. And in the first place he purposed to examine the difference between the enjoyments of such as sought knowledge, and studied the rules of prudence and natural wisdom, and the pleasures of those who lived at their ease, and minded nothing but sensual mirth and indulgence; which was generally deemed to be madness and folly, and yet had many advocates. But he found the very investigation of the subject to be vexatious; and he was convinced, that there was no solid satisfaction on either side. For even the pursuit of knowledge and wisdom only made distressing discoveries to him of man's wickedness and misery; so that the more he knew, the more he saw cause to lament and mourn; and at the same time, the increase of knowledge rendered the mind more susceptible of painful feelings, and aggravated the guilt of him who continued impenitent.—We must remember that the wisdom which cometh from God, and leads to him, and which is the whole of man, is excepted from the general charge of vanity. And all other wisdom and knowledge, abstracted from their connection with it, and subserviency to it, are indeed vain and vexatious.

#### PRACTICAL OBSERVATIONS.

V. 1-11. None are more capable of shewing the evil and misery of sin, than they who have been very guilty, and then become deeply penitent; and they generally are very desirous to warn their fellow-sinners, and to call them also to repentance. In like manner, none are so well qualified to preach the vanity of worldly things, as they who have had an opportunity of giving them a full trial, and then renounce them all for the comforts of true religion; and if kings, whose examples prove them to be in earnest, would discourse on this topic to their subjects, they would be the most unexceptionable of all preachers; nor would it be any degradation to their characters, nay, in the judgment of angels, who "rejoice over one sinner that repenteth," they would then appear more truly honourable, than when heading victorious armies, haranguing assembled nobles, or seated on the throne of judgment. For, to the calm reflection of a believer, who hath run the circuit of earthly good, and is brought back from his wanderings, and then from the verge of the eternal world looks round upon the crowds which throng the court, the city, the change, the theatre, what doth it all appear but vanity? Imperial sceptres, high-sounding titles, flattering panegyrics, renowned achievements, are as mere a vanity as the rest of the shadowy possessions and enjoyments of life. The whole is vanity of vanities, the vainest of vanities, and nothing more. If this world, in its present state,



## CHAP. II.

Solomon shews, from his own experiments and reflections, the vanity and vexation of mirth, pleasure, riches, and magnificence, 1-11; of wisdom and knowledge, though far preferable to folly, 12-17; of the most successful labours of man; except as the things of the world are used in a proper manner, according to the will of God, and by his special gift, 18-26.

I SAID in mine heart, <sup>b</sup>Go to now, <sup>c</sup>I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, <sup>d</sup>It is mad: and of mirth, What doeth it?

3 I <sup>e</sup>sought in mine heart to <sup>f</sup>give myself unto wine, (<sup>g</sup>yet acquainting mine heart with wisdom,) <sup>h</sup>and to lay hold on folly, <sup>i</sup>till I might see what <sup>j</sup>was that good for the sons of men, which they should do under the heaven <sup>k</sup>all the days of their life.

4 I <sup>l</sup>made me great works; <sup>m</sup>I builded me houses; <sup>n</sup>I planted me vineyards;

5 I made <sup>o</sup>me gardens and orchards, and <sup>p</sup>I planted trees in them of all <sup>q</sup>kind of fruits;

6 I made me <sup>r</sup>pools of water, <sup>s</sup>to water therewith the wood that bringeth forth trees;

7 I got me <sup>t</sup>servants and maidens, <sup>u</sup>and had <sup>v</sup>servants. <sup>w</sup>Sam. xviii. 18. Dan. iv. 30. <sup>x</sup>Deut. vii. 12, 13. <sup>y</sup>1 Kings vii. 1, 2, 8-12. <sup>z</sup>Is. i. 15-19. <sup>aa</sup>Is. xix. 20. <sup>ab</sup>Chr. vii. 1-6, 11. <sup>ac</sup>Ps. xlix. 11. <sup>ad</sup>1 Chr. xvii. 27. <sup>ae</sup>2 Chr. xvi. 10. <sup>af</sup>Cant. i. 14, vii. 12. <sup>ag</sup>Is. v. 1. <sup>ah</sup>m Cant. iv. 12-16. <sup>ai</sup>v. 1. <sup>aj</sup>Jer. xxxix. 4. <sup>ak</sup>n Gen. ii. 8, 9. <sup>al</sup>Luke xvii. 27-29. <sup>am</sup>Neh. ii. 14. <sup>an</sup>Cant. vii. 4. <sup>ao</sup>p Ps. i. 3. <sup>ap</sup>Jer. xvii. 8. <sup>aq</sup>1 Kings ix. 20-22. <sup>ar</sup>Ezra ii. 58. <sup>as</sup>Neh. vii. 57. <sup>at</sup>Gen. xvii. 12, 13. <sup>au</sup>Heb. sons of my house.

were all, it would not be worth living for; but what shall we say, when for the sake of such shadows, eternal happiness is forfeited, and eternal misery deserved! "What profit then have ungodly men of all their labour, which they take under the sun?" As far as this world is concerned, we are sensible, that all former generations have laboured only for a grave. The present race of men are treading in their steps; soon the same observations will be made over us; and if we have our good things on earth, it had been better for us that we had never been born. If indeed, like the sun, we rejoice to run our course of duty, and make haste to fill up our measure of services to our generation, according to the will of God, and then seek our rest in him; the shortness of human life, and the vanity of the world, will be no loss to us. But if we seek our happiness, and attempt to take our rest on earth, where all things are full of labour, we shall at last be but where we set out; all our toil and inquietude will be in vain, and we must then go and give an account of ourselves to God our Creator and Judge. We cannot alter this state of things, which is the effect of man's apostasy, and of the wrath of God against his sins; our wisdom therefore consists in accommodating ourselves to it, and in ceasing to expect satisfaction here, where every short-lived enjoyment either palls and nauseates through excess, or grows insipid through repetition. For no discovery has yet been made of any new source of pleasure or happiness, which is exempt from vanity and vexation; after all our boasted improvements, the world is the same discontented, disappointed place, that men complained of in former ages, and it will be the same when we are gone, or forgotten, like those former things of which there is no remembrance.

V. 12-18. It behoves all men, as well as kings and preachers, to apply their hearts, and the abilities which God hath given them, to find out that wisdom and knowledge which is connected with their duties in the community. Yet, in the present state of things, even this is a sore labour and travail; and the more we read, hear, or observe of all the works that are done under the sun, the more evil and misery we become acquainted with. We discover calamities which we cannot relieve, errors which we cannot rectify, and vices which we cannot reform, besides those crooks in our own lot which we cannot straighten, and those obliquities in our dispositions, and manifold defects in our own characters, which we feel ourselves unable fully to remove. Communing with own hearts on these subjects will serve the more deeply to convince us, that neither wealth, authority, nor wisdom, even if they exceeded those of Solomon, could alter these things. And it is *madness and folly* to expect that satisfaction from *madness and folly* which wisdom and learning fail to confer on their disciples. Yet that libertines and epicures might have no plea left them; and that no man might be enticed by them to make the perilous experiment, in order to a decision of the question, we have it here made by Solomon, and to the greatest advantage; and, as might have been expected, he found it "vexation of spirit." Whilst at the same time, he excludes the wise and learned from their boastings also; seeing, with all his unparalleled wisdom and knowledge, he assures us, "that in much wisdom is much grief, and that he that increaseth knowledge increaseth sorrow." Let us then learn to hate and fear sin, the cause of all this vanity and misery; to value Jesus Christ, by whom we may return to God and happiness; to despise and renounce this vain world; and to seek our rest in the knowledge, love, and service of God our Saviour.

## NOTES.

CHAP. II. V. 1, 2. Solomon having found learning, with all its discoveries, to be labour, sorrow, and disappointment, deliberately proceeded to make trial of mirth and pleasure, in order to find out the happiest course of life. We may now, therefore, imagine him surrounded with the most witty, gay, and dissipated of his courtiers and subjects; and endeavouring to relax his mind, and dissipate his cares, by jollity and laughter. But he soon found this also to be vanity. Upon reflection, he "said of laughter, it is mad." For a rational creature to indulge in excessive mirth was a voluntary insanity, which rendered him for the time devoid of reason, and the object of pity or contempt, which betrayed him into foolish actions, and entailed on him many painful consequences. And what at last could this noisy flashy mirth do towards making a man happy?

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a 15. i. 16, 17. iii. 17, 18. Ps. x. 6. xiv. 1. xxvii. 8. xxx. 6, 7. Luke xii. 19.  
b Gen. xi. 3, 4. 7. 2 Kings v. 5. Is. v. 5. Jam. iv. 13. v. 1. c xi. 9. Is. i. 5. Luke xvii. 19. 23. Jam. v. 5. Rev. xviii. 17, 18.  
d vii. 2-6. Prov. xiv. 13. Is. xxxii. 12, 13. Am. vi. 3-6. 1 Pet. iv. 2-4.  
e 17. 1 Sam. xxv. 36.  
f Heb. draw my flesh with wine.

g Prov. xxxi. 4, 5. Eph. v. 18. h vii. 13. Prov. xx. 1. xxiii. 29-30. Matt. vi. 24. 2 Cor. vi. 15-17. i vi. 12. xii. 13. j Heb. the number of the days of their life. k Gen. xlvii. 9. Job xiv. 14. Ps. xc. 9-12. l Gen. xl. 4. m 15-19. x. 19, 20. n Gen. xlvii. 12. v. 12. o Gen. xlvii. 12. p Ps. i. 3. Jer. xvii. 8. q 1 Kings ix. 20-22. Ezra ii. 58. Neh. vii. 57. r Gen. xvii. 12, 13. s Heb. sons of my house.

s Gen. xlii. 2. 2 Kings iii. 4. 1 Chr. xxvii. 29-31. 2 Chr. xvi. 10. xxxii. 27-29. Job i. 3. xlii. 12. t 1 Kings ix. 14. 28. x. 10, 14, 21. 22, 27. 2 Chr. ix. 12-21. u 2 Sam. xix. 35. Ezra ii. 65. v Heb. musical instrument, and instruments. 1 Chr. xxv. 1, 6. Job xxi. 11, 12. Ps. cl. 3-5. Dan. iii. 5, 7. 15. Am. vi. 5. x i. 16. 1 Kings iii. 12. x. 7, 23. 1 Chr. xxix. 25. 2 Chr. i. 1. ix. 22, 23. y vi. 9. xl. 9. Gen. iii. 6. vi. 2. Judg. xiv. 2. Job xxi. 1. Ps. exix. 37. Prov. xxiii. 5. 1 John ii. 16. z ix. 2. v. 18. x ix. 5. Ps. xxxviii. 2. a i. 14. Gen. i. 31. Ex. xxxix. 17. b 23. i. 3, 14. Hab. ii. 13. c i. 17. vii. 25. d Or, in those things which have been already done, 25.

vants born in my house; <sup>a</sup>also I had great possessions of great and small cattle, above all that were in Jerusalem before me;

8 I gathered me also <sup>b</sup>silver and gold, and the peculiar treasure of kings and of the provinces; I gat me <sup>c</sup>men-singers and women-singers, and the delights of the sons of men, <sup>d</sup>as <sup>e</sup>musical instruments, and that of all sorts.

9 So <sup>f</sup>I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And <sup>g</sup>whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for <sup>h</sup>my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then <sup>i</sup>I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, <sup>j</sup>behold, all <sup>k</sup>was vanity and vexation of spirit, and <sup>l</sup>there was no profit under the sun.

12 ¶ And <sup>m</sup>I turned myself to behold wisdom, and madness, and folly: for what <sup>n</sup>can the man do that cometh after the king? <sup>o</sup>even that which hath been already done.

For on trial it was found to be little more than the affectation or hypocrisy of pleasure: a forced appearance of joy, concealing an aching heart, and increasing its anguish and remorse when it subsided.

V. 3. The royal preacher next devised to make a critical experiment of the pleasures of wine, which have been so much celebrated by licentious poets. He therefore determined to indulge his sensual appetite, and see what it could do for him. But yet he acquainted himself with wisdom: either he devoted the former part of the day to study and business, and then indulged himself in the evening; or he conducted the experiment with wisdom, and did not disorder himself by running into great excesses; or he endeavoured to take his knowledge and wisdom along with him, (so to speak,) that he might estimate the degree of satisfaction to be found in drinking: thus attempting to lay hold on *folly* in a wise manner, and for a wise end, namely, that he might discover which of the pursuits of men was worthy of the decided preference, and ought for that reason to be adhered to all the days of man's life on earth.

V. 6. *The wood, &c.* Or, the nurseries and plantations in which all sorts of trees were raised. These, Solomon, doubtless at vast expense, contrived to water in dry seasons, from pools, which, at the same time, seem to have been replenished with fish, and to have greatly added to the magnificence of the scene.—These great works constituted his next experiment in pursuit of happiness; or in seeking after the *chief good*, about which the heathens had almost three hundred different opinions.

V. 8. *Musical, &c.* The original words thus translated, are used in no other part of Scripture; and the meaning of them is much doubted. Some derive them from the verb which signifies to *take captive*. 'The delights of the sons of men, as a woman taken captive, and women taken captive.' (*Old Testament*.) And though Solomon had no wars in the former part of his reign, yet, the number of women of different countries, which he had collected for wives and concubines, as conquerors generally selected the most beautiful captives for themselves, may, perhaps, be intended; for, certainly, that seems to have been one of his experiments, and as it was in itself the most dangerous and sinful, so it proved the most pernicious of them all.

V. 9-11. Solomon made trial of all these pleasures and pursuits, without stupifying his faculties, or rendering himself unfit for business, or serious studies. Though he dreadfully forsook the service of God, yet he did not neglect the affairs of his kingdom; nor was he bereaved of his *wisdom*, as Samson had been of his *strength*. Yet he freely indulged himself in every pleasure, and possessed himself of every object, that his eye or his heart desired; having it in his power to compass all his wishes, and being determined to give every thing a fair trial. Whilst he was pursuing his schemes, he had, indeed, a momentary pleasure in beholding them advancing to their completion; but this was all. When they were finished, the novelty was over, the sameness made them vain, his cares and disappointments rendered them vexatious, and all his improvements entirely failed of affording him satisfaction.

V. 12-17. In search of his grand object, Solomon next resorted to his design of comparing wisdom and knowledge with madness and folly, in order to discover which could do the most towards rendering man happy. He was sure that no one could repeat the experiment to better advantage than he; whether learning, wisdom, mirth, pleasure, magnificence, riches, or any other object, were proposed, none could do more than repeat what the most renowned and prosperous king of Israel had done before him. Upon this deliberate survey, he found, indeed, that knowledge and prudence in affairs were preferable to ignorance and folly, even as light excelleth darkness. For the wise man goes about his work, as one whose eyes are open, and fitted for their use, and who can distinguish the surrounding objects, and those at a distance; but the fool blunders on as if he were blind, or in the dark, and is continually doing mischief, and running into trouble. Yet one event happeneth to them all. The wise cannot find solid happiness any more than the fool. As to the troubles and anxieties of life, and pain, sickness, and death, no wisdom or learning can ward them off; so that Solomon himself, in respect of the most important temporal concerns, was upon a level with his meanest subject; his



13 Then <sup>a</sup>I saw <sup>\*</sup>that wisdom excelleth folly, as far as <sup>\*</sup>light excelleth darkness.

14 The <sup>\*</sup>wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that <sup>\*</sup>one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth <sup>\*</sup>even to me; <sup>\*</sup>and why was I then more wise? <sup>\*</sup>Then I said in my heart, that this also is vanity.

16 For <sup>\*</sup>there is no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten. And <sup>\*</sup>how dieth the wise *man*? as the fool.

17 Therefore <sup>\*</sup>I hated life; because the <sup>\*</sup>work, that is wrought under the sun is grievous unto me: <sup>\*</sup>for all is vanity and vexation of spirit.

18 ¶ Yea, <sup>\*</sup>I hated all my labour which I had <sup>\*</sup>taken under the sun: because <sup>\*</sup>I should leave it unto the man that shall be after me.

19 And <sup>\*</sup>who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself <sup>\*</sup>wise under the sun. This *is* also vanity.

<sup>a</sup> Heb. laboured. q 26. v. 13, 14. 1 Kings xi. 11-13. Ps. xvii. 14. xxxix. 6. xlix. 10. Luke xii. 20. xvi. 27, 28. Acts xx. 29, 30. 1 Cor. iii. 10. r iii. 22. 1 Kings xii. 14, &c. xiv. 13-16. xii. 9, 10. s ix. 13. Luke xvi. 8. Jam. i. 17. iii. 17.

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d vii. 11, 12. ix. 16. Prov. iv. 5-7. xvi. 16. <sup>\*</sup> Heb. that there is an excellency in wisdom more than in folly.

e xi. 7. Ps. cxix. 105, 130. Prov. iv. 18, 19. Matt. vi. 23. Luke xi. 34, 35. f vii. 1. x. 2, 3. Prov. xiv. 8. xvii. 24.

g ix. 1-3. 16. Ps. xlix. 10.

h Heb. to me, even to me. h i. 16, 18. 1 Kings iii. 12.

i 1. 1, 2, 14. k i. 1. Ps. lxxviii. 12. ciii. 16. Mal. iii. 16. l vi. 8. 2 Sam. iii. 33. Ps. xlix. 10.

m Num. xi. 15. 1 Kings xix. 4. Job iii. 20-22. vii. 15, 16. xiv. 13. Jer. xx. 14-18. Jonah iv. 23. 8. Phil. i. 23-25.

n i. 14. iii. 16. Ez. iii. 14. Hab. i. 3. o i. 22, 23. vi. 9. Ps. lxxxix. 47.

p 4-9. i. 13. iv. 3. v. 18. ix. 3. Luke xii. 20. xvi. 27, 28. Acts xx. 29, 30. 1 Cor. iii. 10. r iii. 22. 1 Kings xii. 14, &c. xiv. 25-28. 2 Chr. x.

t Gen. xliii. 14. Job xvii. 11-15. Ps. xxxix. 6, 7. 1 Cor. xv. 19. 2 Cor. ii. 8. -10. 1 Thes. iii. 3, 4.

u 17, 18. ix. 18. 2 Chr. xxxi. 20, 21. xxxiii. 2-9. xxxiv. 2. xxxv. 18. xxxvi. 5. &c. Jer. xxii. 15, 17.

s Heb. give. x. 1. 3. iii. 9. v. 10. 11. 17. vi. 7, 8. viii. 15. Prov. xvi. 26. 1 Tim. vi. 8.

y iv. 6, 8. Ps. cxvii. 2. Matt. vi. 11. 25, 34. Luke xii. 29. Phil. iv. 6. 1 Pet. v. 7.

z Gen. xlvii. 9. Job v. 7. xiv. 1. Ps. xc. 7-10. 15.

a v. 12. Esth. vi. 1. Job vii. 13. 14. Ps. vi. 6, 7. xxxii. 4. lxxvii. 2-4. Dan. vi. 18.

b i. 12. 22. v. 18. viii. 15. ix. 7-9. xi. 9, 10. Deut. xii. 16-20. Neh. viii. 10. Acts xiv. 17. 1 Tim. vi. 17.

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20 Therefore I went about <sup>\*</sup>to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man, <sup>\*</sup>whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he <sup>\*</sup>leave it *for* his portion. This also *is* vanity and a great evil.

22 For what <sup>\*</sup>hath man of all his labour, <sup>\*</sup>and of the vexation of his heart, wherein he hath laboured under the sun?

23 For <sup>\*</sup>all his days *are* sorrows, and his travail grief; yea, <sup>\*</sup>his heart taketh not rest in the night. This *is* also vanity.

24 *There is* <sup>\*</sup>nothing better for a man, *than* that he should eat and drink, and *that* he should <sup>\*</sup>make his soul enjoy good in his labour. This also I saw, <sup>\*</sup>that it *was* from the hand of God.

25 For <sup>\*</sup>who can eat, or who else can hasten *hereunto*, more than I?

26 *For God* giveth to a man, that *is* good <sup>\*</sup>in his sight, <sup>\*</sup>wisdom, and knowledge, and joy: but <sup>\*</sup>to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

<sup>a</sup> iii. 13. v. 19. vi. 2. Mal. ii. 2. Luke xii. 19. d 1-12. 1 Kings

ii. 21-31. s Heb. before him. Gen. vii. 1. Luke i. 6. e 2 Chr. xxxi. 20, 21. Prov.

iii. 13, 16. Is. iii. 10, 11. John xvi. 24. Rom. xii. 17, 18. 1 Cor. i. 30, 31. Gal. v. 22, 23. Col.

i. 9-12. iii. 16, 17. Jam. iii. 17. f Job xxvii. 16, 17. Prov. xii. 22. xxviii. 8.

wisdom and knowledge were, in this view, a mere vanity, and his labour in pursuing them seemed altogether lost. He observed, also, that when a wise man died, he was commonly forgotten or neglected, with his maxims, devices, and performances; so that, if it was asked, "How dieth the wise man?" It may be answered, "As the fool." These reflections rendered him weary of life, and of all its employments; as he found every thing "to be vanity and vexation." We suppose this to have been Solomon's experience, whilst he was seeking satisfaction in the world, and before he began to return back to God and his service.

V. 18-23. Solomon next considered what would become of his wealth, buildings, and improvements, after his decease. He had, indeed, a son to succeed him in his kingdom; but who knew whether he would prove a wise man or a fool? and he seems to have perceived that Rehoboam was not likely to inherit his wisdom, or to preserve that prosperity in which he left his kingdom. Yet, having rule over all his labour, in which he had shewed his diligence and wisdom, he would have it in his power to overturn the whole. This reflection so disquieted his mind, that he desired to bring himself to despair of deriving good from all his labours about those things, "which are *under the sun*;" seeing, that having bestowed great pains to establish the affairs of his kingdom in wisdom, knowledge, and equity, his successor, who entered upon it without any labour of his own, might destroy all by his neglect or imprudence. This Solomon saw to be a great evil in the affairs of men, which could not be rectified; by means of which, the incessant labour and care of man, by day and night, only produces proportionable sorrow and vexation.—"And yet, such is our folly, there is no end of our cares; for we see many <sup>\*</sup>man whose life is nothing but <sup>\*</sup>mere drudgery; who never is at leisure to enjoy any thing that he hath, but still engaged in one troublesome employment or other, to get more; which he follows so eagerly, as if it were his business to vex and disquiet himself.—Not content with his daily toils, he racks his mind also with cares in the night. This is so void of all reason, that nothing can be imagined more vain and foolish." (*Bp. Patrick*).—"I went about to make mine heart <sup>\*</sup>abhor all the labour, wherein I had travailed under the sun; <sup>\*</sup>that I might seek the true felicity which is in God."

V. 24-26. The result of these experiments of the preacher was this, that, instead of ceaseless cares about getting and hoarding, nothing could be found under the sun which deserved to be preferred to a cheerful and liberal use of the fruits of a man's labours. Yet, even this was the gift of God; and, without dependence on him, a man must be disappointed even here: for who could bestow more attention to it, or have more advantages for it, than he had possessed? and yet he missed of the comfort of his prosperity when he was wandering from God and his duty. But when a man is accepted of the Lord, and does that which he approves, he gives him true wisdom, knowledge, and joy; a peaceful conscience, a contented and thankful mind, a joyful hope, and solid satisfaction in the knowledge and love of him: and by teaching him to conduct his labours, and use his good things in a pious, charitable, temperate, and sober manner, he enables him to rejoice in all the works of his hands, and in the abundance of good conferred on him. But to the sinner God allots labour and sorrow, vanity and vexation, in seeking a worldly portion, which yet afterwards comes into better hands. (*Marg. Ref.*)

#### PRACTICAL OBSERVATIONS.

V. 1-17. The manifold devices of men in order to derive satisfaction from the world, and their incessant changing from one thing to another, resemble the restlessness of one in a fever, who supposes his uneasiness to arise from his situation, though, in fact, it is the effect of his disease. If we could make full trial of every thing under the sun, and should determine to prove our hearts with mirth, and bid them enjoy pleasure in all its seducing forms, we should soon be constrained to say, "Behold, this also is vanity!" The devotees of

gay and social life are themselves sensible of its emptiness. They cannot but feel that immoderate laughter is a kind of madness, and "as to mirth, what doeth it?" they know, that frequently in the midst of their tumultuous joys, their hearts are uneasy; and that their laughter is commonly succeeded by proportionable languor and dejection, and ends in disappointment; and often occasions them painful reflections in their short intervals of solitude. Nor can the pleasures of wine in the least prevent; nay, they will infallibly aggravate these evils. Not to repeat what hath been said of excess of drinking; (*Notes, &c. Prov. xxiii. 29-35*;) even they who conduct their pleasures with more prudence and moderation, and pay some regard to health, reputation, and interest, whilst they "lay hold of folly," will be miserably disappointed, if they expect to find in this indulgence, "that good for the sons of men which they should do under heaven, all the days of their life." And if men have wealth, taste, and inclination, and can make trial of more expensive pursuits, (without injuring their circumstances, as many do,) they will find them also vanity and vexation. When the lower order in society behold the rich and noble making great works, building magnificent houses, laying out gardens, parks, and plantations, forming canals and fishponds, and whatever can be devised for luxury or embellishment; when they see them surrounded with a number of servants, possessed of large estates, and abundance of gold and silver, and collecting from every province its peculiar treasure, even all that is most curious, beautiful, and valuable, of statues, pictures, furniture, jewels, and whatever the eye can lust after, with musical instruments, (those delights of the sons of men,) to soothe the ear, and charm the mind; and when they see all this confluence of earthly good in the possession of one who neither runs into ruinous excess, nor yet withholds his heart from any joy, and who, amidst all, retains a reputation for wisdom, and manages his concerns with discretion; I say, when the poor witness such scenes, they can scarcely help mistaking this glare of prosperity for solid happiness; and they will be apt to covet, envy, and complain. But could they feel exactly as the possessor does, probably their envy might be turned into compassion. Thus, when strangers take a transient survey of such scenes of magnificence, where every object excites admiration, they are apt to associate the idea of happiness with that of the possessor; when, perhaps, he is filled with vexation and disappointment, and receives not, during a course of years, half that pleasure from his magnificence that they enjoy in one hour. Indeed, whilst the plans are forming, or the idea of increasing and supereminent greatness and renown float before the mind; and whilst improvements are making, and something new every day excites the attention, there is a degree of joy in a man's labour and success, and this he has for his fading portion. But when his designs are finished, and he vainly hopes to be repaid for all his trouble, care, and expense, he "looks on all that his hands have wrought, and behold all is vanity and vexation of spirit; so that there is no profit under the sun." And if the richest, wisest, and most prosperous of kings, could find nothing but vanity and vexation in all his possessions and enjoyments, what can any man do that cometh after him, and determines to repeat the same experiment? We must not, indeed, place mad mirth, intemperance, and folly, upon a level with the liberal arts, useful learning, or economical or political wisdom. The former are evil in themselves, the others are good, except when misplaced, idolized, and abused. So that even this "wisdom excelleth folly, as far as light excelleth darkness." A man's knowledge and prudence, like the eyes in his head, preserve him from many temporal evils into which he will fall who walketh in darkness and ignorance; and they enable him to be respectable in, and useful to, the community. Yet, in the grand concerns, one event happeneth to them both; the advantages of wisdom are precarious and transient; and the most sagacious of men, who dies a stranger to Jesus Christ, will perish equally with the most ignorant, and often with peculiar aggravations; so that this is vanity, and worse than vanity. And the imaginary advantage of being honoured after



## CHAP. III.

The mutability of human affairs, as resulting from the unsearchable, wise, and everlasting purposes of God, and connected with man's duty and interest, 1—15. The abuse commonly made of power, the future account to be rendered, and the way in which men live and die like beasts, without properly considering their immortal souls, 16—21. Men should rejoice in their present duties and comforts, being unable to know things future, 22.

**T**o every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

Acts v. 20. f Deut. xxxii. 39. 1 Sam. ii. 6, 25. Hos. vi. 1, 2. Num. xxi. 6—9. Is. xxxviii. 5, &c. Jer. xxxii. 7. Luke ix. 54, 55. Acts v. 16, 17. h Is. v. 5, 6. xlv. 26. Jer. xxxi. 5, xlv. 4. Ez. xiii. 14. Dan. ix. 25—27. Zech. i. 12—17. i Neh. viii. 9—12. ix. 1, &c. Ps. xxx. 5, cxvii. 1, 2, 5, 6. Is. xxii. 12, 13. Matt. ix. 15. xi. 17. John xvi. 19, 20. 2 Cor. vii. 10. Jam. iv. 9. l Gen. xxi. 6. Luke i. 13, 14. 58. vi. 21, 25. n Ex. xx. 2. Sam. vi. 16. m Josh. iv. 3—9. x. 27. 2 Sam. xviii. 17, 18. 2 Kings iii. 25. o Gen. xxx. 30. &c. xxi. 18. Ex. xii. 35, 36. Deut. xvii. 17, 18. 2 Kings v. 26, viii. 9. p Matt. xvi. 25, 26, xix. 29. Mark viii. 35—37. x. 28—30. Luke ix. 24, 25. q x. 1. 2 Kings vii. 15. Ps. cxii. 9. Is. ii. 20. Jonah i. 5. Acts xxvii. 19, 38. Phil. iii. 7, 8. Heb. x. 34, 35.

death is as uncertain as it is vain. Perhaps even Solomon, with all his glory, would have long since been forgotten, or his history distorted by fable, if he had not been made partaker of divine wisdom, and placed as king over God's people, and honoured as a writer of the sacred Scriptures. And what is this bubble, which so many covet, and so few obtain? What good can commendations on earth do the body in the grave, or the soul in hell? And can the spirits of just men made perfect at all need them? It would, indeed, be as well if there were in no case any remembrance of the wise man, more than of the fool, except as survivors are the better for his wisdom. So that, if this were all, we might be tempted to hate our life, with all the fruitless toil and work that is done under the sun; as "it is all vanity and vexation of spirit."

V. 18—26. One main pretence of worldly men, in excuse for their eager pursuit of vanity, is, that they are providing for their children: but this can afford a reflecting man no solid satisfaction; nay, indeed, it must generally add to the vanity and vexation derived from other sources. For the uncertainty which there must be, what use they will make of their riches, and whether they will behave wisely or foolishly, when they come to have much in their power; and the fears lest it should do them harm and not good, and to multitudes by their means; may make a worldly man hate all his labour under the sun. Soon it must all pass into other hands; who perhaps will subvert all his schemes, waste all his treasures, and destroy all those works in which he fancied that he had shewn himself wise: nay, supposing he has laboured in wisdom, knowledge, and equity, to establish beneficial regulations; the man, to whom he leaves it for a portion, perhaps overturns all by his vice and folly, before he is well cold in his grave. This is also vanity, and a sore evil; enough to make a man cause his heart to despair of all his labour about worldly things. For what hath man of all his labour, and the vexation of his heart; for all his toilsome days and anxious nights; but sorrow and grief? Indeed, worldly things were never intended for any thing more and better, than to supply our bodily wants, and our expectation of more from them is the main cause of this vanity. To eat and drink to the moderate satisfaction of our appetites, is so far good; and there is nothing better for man of earthly enjoyment; these, the animals share to greater advantage, but the rational soul requires some better portion. No wonder then, that when man mistakes this for his intended good, he is restless and dissatisfied, and prone to excess; so that he cannot attain to the comfortable use of the creatures, without the special gift of God: even though he had Solomon's wisdom and wealth, and hasted to it as much as he did. In order to attain this, and every other good, we must first seek and labour for those things which are above, and not for those under, the sun; and having found acceptance with God, and being good in his sight, we shall receive from him wisdom and knowledge, productive of solid joy. Then we shall not have any cause to hate our life, or our labour, nor to sit down in despondency; but leaving our children, and all our concerns, with the Lord, we may cheerfully attend to the duties of our station, pass through life without anxious cares; avoid much of its vanity and vexation, by the exercise of faith, patience, and joyful hope; and "abound in the work of the Lord, as knowing that our labour shall not be in vain in the Lord." We shall not need to covet wealth or honour; but "having food and raiment, shall learn to be therewith content," and to use what God giveth to his glory, with thankful hearts: and at length shall leave the world in a very different manner from the fool, and the worldly-wise man. So that the vanity and vexation spoken of belongs only to men as sinners, and is confirmed to them as unbelievers; to the most prudent and prosperous of whom God giveth travail, as his portion: he toils and labours to gather and to heap up; and the real benefit of all his care and pains, and the sum total of all the enjoyment, even of this life, devolves "to him that is good before God." To all others there is "vanity and vexation;" but "to him that soweth righteousness shall be a sure reward."

## NOTES.

CHAP. III. V. 1—11. Solomon having stated, at the close of the preceding chapter, that a man should use cheerfully and piously the gifts of Providence, here proceeds to shew, that he ought not to expect too much from them, seeing

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B. C. 537.

a 17. vii. 14, viii. 5, 6. 2 Kings v. 26. 2 Chr. xxxiii. 12. Prov. xv. 23. Matt. xvi. 3. b i. 13. ii. 3, 17. c Gen. xvii. 21. xxi. 1, 2. 1 Kings xii. 2. 2 Kings iv. 18. Acts vi. 17, 20. Gal. iv. 4.

\* Heb. bear. 1 Sam. ii. 9. Ps. cxii. 9. Is. li. 1. Luke i. 13. 20. 36. John xvi. 21.

d Gen. xlvii. 29. Num. xx. 24—29. xxvii. 12—14. Deut. iii. 23—25. vi. 1. Job vii. 1. xiv. 5.

e Is. xxxviii. 1. 5. John vi. 30. Heb. ix. 27. f Ps. ii. 5. Is. v. 2—5. Jer. i. 10. xviii. 7—10. xiv. 4. Matt. xiii. 28, 29. xlv. 11.

g Num. xxi. 6—9. Is. xxxviii. 5, &c. Jer. xxxii. 7. Luke ix. 54, 55. Acts v. 16, 17. h Is. v. 5, 6. xlv. 26. Jer. xxxi. 5, xlv. 4. Ez. xiii. 14. Dan. ix. 25—27. Zech. i. 12—17. i Neh. viii. 9—12. ix. 1, &c. Ps. xxx. 5, cxvii. 1, 2, 5, 6. Is. xxii. 12, 13. Matt. ix. 15. xi. 17. John xvi. 19, 20. 2 Cor. vii. 10. Jam. iv. 9. l Gen. xxi. 6. Luke i. 13, 14. 58. vi. 21, 25. n Ex. xx. 2. Sam. vi. 16. m Josh. iv. 3—9. x. 27. 2 Sam. xviii. 17, 18. 2 Kings iii. 25. o Gen. xxx. 30. &c. xxi. 18. Ex. xii. 35, 36. Deut. xvii. 17, 18. 2 Kings v. 26, viii. 9. p Matt. xvi. 25, 26, xix. 29. Mark viii. 35—37. x. 28—30. Luke ix. 24, 25. q x. 1. 2 Kings vii. 15. Ps. cxii. 9. Is. ii. 20. Jonah i. 5. Acts xxvii. 19, 38. Phil. iii. 7, 8. Heb. x. 34, 35.

r Gen. xxxvii. 29. 34. 2 Sam. i. 11. iii. 31. 1 Kings xxi. 27. 2 Kings v. 7, vi. 30. Joel ii. 13. Acts ix. 39. s Job ii. 13. Ps. xxxix. 2. Is. xxxvi. 21. Jer. vii. 14. Lam. iii. 28. Am. v. 13. viii. 3. Mic. vi. 5.

t Gen. xlv. 18—34. 1 Sam. xix. 4. 5. xxv. 24. &c. Ez. iv. 15, 16. 14. vii. 4. Prov. xxiv. 11, 12. xxxi. 8, 9. Luke ix. 37—40. Acts ix. 20.

u Ez. xx. 12. Eph. v. 25. 28. iii. 19. Tit. ii. 4.

x 2 Chr. xix. 2. Luke xiv. 26.

y Gen. xiv. 14—17. Josh. viii. 1, &c. xi. 23. 2 Sam. x. 6, &c. 1 Kings v. 4. 2 Chr. xx. 1. &c. 30. z i. 3. ii. 11, 22. 23. v. 16. Prov. xiv. 23. Matt. xvi. 26. a i. 13, 14. ii. 26. Gen. iii. 19. 1 Thes. iii. 8. b vii. 29. Gen. i. 31. Deut. xxii. 4. Mark vii. 37. c Matt. xii. 22. Rom. i. 19. 20. 28. d vii. 17. Ps. civ. 24. Matt. xi. 27. Rom. xi. 33. e 22. ix. 7—9. Deut. xxviii. 63. Is. lix. 6. Luke xi. 41. Acts xx. 35. Phil. iv. 4—9. 1 Thes. v. 15, 16. 1 Tim. vi. 18. f ii. 24. v. 18—20. vi. 2. ix. 7. Deut. xxviii. 30, 31. 47, 48. Judg. vi. 3—6. Ps. cxviii. 2. Is. lxx. 21—23. g Ps. xxxiii. 11. cxix. 90, 91. Is. xlvii. 10. Dan. ix. 34, 35. Acts ii. 23. iv. 28. Rom. xi. 36. Eph. iii. 11. Tit. i. 2. h Ps. lxxvi. 10. Prov. xix. 21. xxi. 30. Is. x. 12—15. Dan. viii. 8. xi. 2—4. John xix. 10, 11, 28—37. Acts v. 39.

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh, in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men, to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh, from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing

they are so fluctuating and uncertain. There is a season and a time for every one of God's purposes to take place in this lower world; and for us to perform the several parts of our duty, and prepare for the future: and we cannot anticipate or retard those appointed seasons, by any of our contrivances or labours. Thus, there was a time, in the purposes of God, for our birth; and there is another for our death; known to him, but unknown to us. There are times in which nations and families are planted and take root; and then there are means to be used, duties to be performed, and comforts to be shared: but there are also times, in which God plucks up that which was planted, and no human wisdom can prevent it; and then we are called to the submission, and to the duties, of an afflicted state. In like manner he cuts off our dear friends or relatives, or heals us, or them, in his own time; he breaks down our established prosperity, or builds it up like a city recovered from its ashes; he calls us to weep and mourn, or to rejoice and dance for gladness; to raise trophies of victory, or to scatter the monuments of success under severe calamities, in his own time and manner. He also causes friends and relatives to meet in comfort, and with mutual endearments: at other times, they are either separated, or sorrow makes it seasonable for them to refrain from embracing, or circumstances call them to other duties. There are also times, when men get wealth with ease, and keep it without difficulty: at other times, no prudence can preserve them from the most ruinous losses; nay, they will be glad to cast away all their wealth, to save their lives. At some times men are called to rend their clothes in sorrow; at others, to prepare the garments worn on joyful occasions: at some seasons awful afflictions stop their mouths; at others, unexpected deliverances open them to speak the praises of God, and to express the gladness of their hearts. At one time they meet with kindness which excites their love; at another, with injuries which tempt them to resentment and hatred. So that nations experience times when they must wage war, as well as opportunities for the renewal of peace; nor can individuals at all seasons shun dispute and contention. To expect stable happiness in such an unstable world, must ensure disappointment. But to imitate the sailors, who keep the port in view all their voyage, and avail themselves of fine weather and fair winds; yet expect and prepare for storms and various hinderances and hardships, and accommodate their conduct to their circumstances, forms man's duty and wisdom in this changing world. Otherwise all his toil and labour will be vain and vexatious; and this God hath appointed to the fallen sons of men, for their discipline, correction, and humiliation. But, however this state of things may appear to us, every one of these dispensations is beautiful in its season: and when the whole plan of God shall be finished, it will appear to have been altogether wise, just, and good. Yet by reason of our situation in this world, about which our time and thoughts are so much taken up, no man can find out all the work that God maketh, from the beginning to the end: so that to us it will often appear disjointed and confused.—Solomon here illustrates: The imperfection of human wisdom, which is confined to a certain season, for all things which it would effect; which if we neglect or let slip, all our contrivance signifies nothing.—The perfection of our wisdom consists, First, in being contented in this order wherein God hath placed all things; and not disquieting ourselves about that which it is not in our power to remedy: Secondly, in taking the fittest opportunity of doing every thing, as the most certain means of tranquillity: Thirdly, in taking the comfort of what we have at present, and making a seasonable and legitimate use of it; and, lastly, in bearing the vicissitudes, which we find in all human affairs, with an equal mind.' (Bp. Patrick.)

V. 12—15. 'Wherefore long consideration and experience assure me, that, leaving these fruitless enquiries and vexatious cares about the future; the only happiness that is in our power is to make the best of our present condition;—being solicitous for nothing in this world, but to obtain good hope in God, by living piously and virtuously, and by doing good to others with what we have: and this not remissly and by fits, but seriously and constantly as long as we live.' (Bp. Patrick.)—Indeed, the chief advantage of worldly possessions consists in the pleasure which arises from doing good with them, and in using



taken from it: and 'God doeth it, that men should fear before him.

15 That <sup>1</sup>which hath been is now; and that which is to be hath already been; and God requireth that which is <sup>2</sup>past.

16 ¶ And moreover 'I saw under the sun the place of judgment, *that wickedness was there*; and the place of righteousness, *that iniquity was there*.

17 I <sup>1</sup>said in mine heart, "God shall judge the righteous and the wicked: <sup>2</sup>for *there is a time there for every purpose and for every work*.

18 I said in mine heart <sup>1</sup>concerning the estate of the sons of men, <sup>2</sup>that God might manifest them, <sup>3</sup>and that they might see that they themselves are beasts.

Rom. ii. 5-9. 1 Cor. iv. 5. 2 Cor. v. 10. 2 Thes. i. 6-10. Rev. xv. 11-15. o. 1. Jer. xxix. 10, 11. Dan. xii. 40. xii. 11-13. Acts i. 7. 1 Thes. v. 1. 2 Pet. iii. 7, 8. Rev. xi. 2, 3, 18. xvii. 12-17. xx. 2, 7-9. p. Gen. iii. 17-19. Job xiv. 1-4. xv. 16. Ps. xli. 14, 19, 20. lxxiii. 18, 19, xc. 5-12. Heb. ix. 27. 1 Pet. i. 24. q. Ps. lxxiii. 22. 2 Pet. ii. 12.

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B. C. 977.

1 Ps. lxxiv. 9. Is. lxx. 18, 19. Rev. xv. 4, 10. x. 9, 10. s. Heb. driven away. 1 iv. 1. v. 8. (Kings xxii. 9-21. Ps. lxxiii. 1. 2. lxxvii. 2-5. xlvii. 21, 22. Is. lxx. 14. Mic. ii. 2. vii. 3. Zeph. iii. 3. Matt. xxvi. 59. Acts xlviii. 3. Jam. ii. 6. n. 1. 16. ii. 1. n. xli. 14. Gen. xlviii. 25. Ps. xxviii. 9. Matt. xvi. 27. xxv. 31-46. John 8. 29. 26-35. Acts xvii. 31. o. 1. Jer. xxix. 10, 11. Dan. xii. 40. xii. 11-13. Acts i. 7. 1 Thes. v. 1. 2 Pet. iii. 7, 8. Rev. xi. 2, 3, 18. xvii. 12-17. xx. 2, 7-9. p. Gen. iii. 17-19. Job xiv. 1-4. xv. 16. Ps. xli. 14, 19, 20. lxxiii. 18, 19, xc. 5-12. Heb. ix. 27. 1 Pet. i. 24. q. Ps. lxxiii. 22. 2 Pet. ii. 12.

r. ii. 16. Ps. xlix. 12, 20. xlii. 6. s. 2 Sam. xiv. 14. Job xiv. 10-12. Ps. civ. 29. t. ii. 20-23. Ps. xxxix. 5, 6. lxxviii. 47, 48. u. 21. vi. 6. ix. 10. Gen. xxv. 8, 17. Num. xxvii. 13. Job vii. 3. xvi. 13. xxx. 24. Ps. xlix. 14. x. Gen. iii. 19. Job x. 9, 10. xxiv. 15. Ps. cix. 29. Dan. xii. 2. y. xii. 7. Luke xvi. 23, 23. John xiv. 3. Acts i. 25. 2 Cor. v. 1. 8. Phil. i. 23. #. Heb. of the sons of man that is ascending. z. 11. 12. ii. 10, 11. 24. v. 18-20. viii. 15. ix. 7-9. Deut. xii. 7. 18. xxvii. 10, 11. xxxviii. 47. Rom. xii. 11, 12. Phil. iv. 4, 5. a. vi. 12. viii. 7. ix. 12. x. 14. Job xiv. 21. Dan. xii. 9, 10, 13. Matt. vi. 31.

19 For <sup>1</sup>that which befalleth the sons of men befalleth beasts; even one thing befalleth them: <sup>2</sup>as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: <sup>3</sup>for all is vanity.

20 All <sup>1</sup>go unto one place; <sup>2</sup>all are of the dust, and all turn to dust again.

21 Who <sup>1</sup>knoweth the spirit <sup>2</sup>of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* <sup>1</sup>nothing better, than that a man should rejoice in his own works; for that *is* his portion: for <sup>2</sup>who shall bring him to see what shall be after him?

moderately and cheerfully the fruit of our labour; which is the gift of God. It would be madness to think of altering the decrees of God: his appointments cannot be frustrated or disconcerted; nothing can be added to or taken from them; but they remain for ever as he hath purposed them: and he orders all things in that manner, which is best suited to bring men to stand in awe of his power and wrath, and to reverence his glorious majesty. There is also an uniformity in the vast variety of his dispensations: the same scenes are exhibited over again to successive generations; and God, as it were, recalls those judgments and mercies which had been employed on former occasions. So that his dealings with individuals, and with collective bodies, from age to age, make the same displays of his divine perfections.—It is a very great plague to be discontented that things go otherwise than we desire: for certain it is that God hath settled them by such an eternal and immutable law, that it is not in the power of man to make the least alteration. Therefore, we must alter ourselves, and not murmur that we cannot change the course of things; but be happy, by reverent submission to the Divine government; and a due care not to offend the Divine majesty, whose will shall be done one way or other; if not by us, yet upon us. For we are subject to no other laws, than those by which God hath governed the world from the beginning.' (Bp. Patrick.)

V. 16, 17. Solomon here more directly reverts to his subject, namely, the vanity of earthly distinctions or possessions. Men are very ambitious of power and authority, and these are deemed important acquisitions: yet they who obtain them, commonly, more or less, abuse them; and instead of administering justice, are guilty of oppression and iniquity. And as God will surely call both the righteous and the wicked to an account for their works; so their exaltation frequently proves the occasion of their more aggravated condemnation: for as this is a time of the Lord's patience, speedily the time of his vengeance will arrive; seeing there is a time for every purpose and every work.—In the mean while, however, the iniquity perpetrated under the colour of law and justice exceedingly enhances the vanity of the world, by turning the principal outward remedy against misery into an engine of torture. And Solomon seems to have felt that even a wise and righteous prince could not prevent this; as he must leave so much to be done by others, and cannot secure, in general, the impartial execution of justice, however ardently he may desire it.

V. 18-21. Some think that these verses contain the objections of some infidels to Solomon's doctrine of the righteous judgment of God. But the construction requisite to make out this meaning, appears to me perplexed. Solomon seems to have expressed the wish of his heart, concerning the estate of the sons of men, especially that of powerful oppressors, that God would manifest it unto them, and cause them duly to consider it; that they might perceive, that by choosing this world as their portion, they reduce themselves to a level with the beasts, without being, like them, exempted from present vexation and a future account. For that, which befalleth the sons of men, *respecting mere animal pleasures or pains*, befalleth also beasts. Both live, and breathe, and die alike, and go to the same place, and return to the dust whence they were taken. So that, *in these things*, man hath no pre-eminence above the beast; for all is vanity. As none can fully comprehend, so, few consider properly, the difference between the rational soul of man, which after the death of the body, returns to God, and enters upon an eternal state of happiness or misery; and the *spirit*, or life, of the beast which is extinct with the body when it returns to the earth. And for want of attending to this, men forfeit their real and vast pre-eminence, and expose themselves to final and eternal misery.

V. 22. *Wherefore*, &c. In the midst of all this disappointment and vexation, the best thing that a man can do, is to "exercise himself to have a conscience void of offence towards God and man;" returning to God through Jesus Christ, relying on his mercy, and rejoicing to do his duty. This will give him a humble confidence and a joyful hope, which is his present portion, and the earnest of his future happiness. And he will not want to know, as indeed it would be vain to enquire of any one concerning, the things which are coming upon him, in the intervening years or days of his life.

#### PRACTICAL OBSERVATIONS.

In this changing world our proper comfort lies in the expectation of unchangeable happiness in heaven. How wretched then are they, who have nothing to hope, and every thing to fear, beyond the grave! In that world, to which the believer is hastening, there will be no more death or sickness, no

more plucking up or breaking down, no weeping and mourning, no losing or scattering, no hatred, envy, or war; but eternal peace, and love, and joy complete, yet still receiving continual accessions. Whilst we continue on this stormy ocean, let us cast anchor within the veil; and let us seize the favourable opportunity for every good purpose and work. As the time for our being born is past, so the time for us to die is speedily approaching: in the interval there is a season allotted to us to work out our own salvation, and to do good to our brethren. If it had not been for sin, there would not have been a time for death; if it had not been for Christ, we must have died without hope. Our sins bring upon us all our personal, domestic, and public calamities; to Christ we owe all our comforts. Let us then learn to acknowledge the hand of God in all the varying scenes of life; to submit to his justice without murmuring, to humble ourselves for sin, to seek the supports of his grace, and to hope for returning comforts: if he please to pluck up, or to break down our prosperity, and to wither our gourds; if he call us to mourning and weeping, to rending our garments and girding ourselves with sackcloth; if he mar our enjoyments, bereave us of our substance, or expose us to bitter enemies. And on the other hand, if the Lord be pleased to plant, to build up, and to heal our wounds, to give us peace, and cause us to rejoice; if he send accessions of property or of kind friends, or to render relative endearments comfortable to us: let us beware that we do not trust the transient calm; but in the day of prosperity let us prepare for adversity, in the time of love for enmity, in the time of peace for war, in the time of health for sickness, and in the time of life for death. In the mean while let us receive the present comfort with gratitude, and bear the transient affliction with patience: let us diligently attend to the duty and accommodate ourselves to the circumstances of the present time; and expect our happiness, not from this changing world, but from an unchangeable God. But if we reverse this order, it will still recur to be enquired, "What profit hath he, that worketh in that wherein he labourereth?" Nay, the more men see of the world around them, the more they will "witness the travail, which God hath given to the sons of men to be exercised in it." Yet let us not rashly censure the appointments of God; every thing, which he hath planned and executed is perfectly fitted to its time, place, and occasion, and is beautiful in its season. But in such a world as this, where our needful employments are so many; and with such hearts as ours, which are so needlessly set upon and careful about earthly things, no wonder that we are not able to find out all the works of God, and to see the reasons and the glory of them. To believe, obey, and submit is our part on earth; and not to comprehend the deep things of God. We should be daily occupied in doing good to all around us, as we have ability; and this would render our own temporal comforts doubly sweet to us; for indeed it is the only good in them. We should also avoid the extremes of avarice and extravagance, in the use of our substance; and should continually seek wisdom and grace from God, that we may properly "eat and drink, and enjoy the good of all our labour;" without disquieting ourselves about the everlasting and most perfect appointments of God. Rather let us fear before him, and reverence his wisdom, justice, and power; being assured that he deals with all his creatures in every age, by the same unerring rules. Leaving these matters therefore to the Lord, we should take the place, and do the work, assigned us. Nor need we desire eminent stations, which so often tempt men to atrocious wickedness, and expose them to severe judgments. And should we not only witness, but suffer from, iniquity being found in the place of judgment, we need not faint; for the time of deliverance for the oppressed, and for vengeance on the oppressor, will soon arrive. Rather let us pray for our poor besotted fellow-sinners around us, that the Lord would shew them their real condition, and not leave them to their wickedness, as brute beasts that have no understanding. Surely the case of those who are so desirous of living like beasts, that the height of their hopes and wishes is, that they may die like them, is most deplorable. And yet must they be disappointed in this their grovelling expectation. Indeed as to the body, there is no great difference at present; both must return to the dust. But who can describe the difference when the soul of man leaves the body, and enters upon an eternal state of unmixed joy or sorrow; whilst the beast dies, to live no more? Though we cannot fully explain this matter, yet, believing the word of God, we may know enough, to convince us, that our business on earth is to seek future happiness; and embracing the salvation of the gospel, to be zealous of, and rejoice in, all those good works which are the evidences of faith and love. If we choose this as our portion, we shall be safe for eternity; though no one can tell us what shall befall us hereafter during life, or what will come upon our family or country after we are gone.



## CHAP. IV.

The miseries arising from oppression; and the vanity resulting from envy, idleness, and avarice, 1-3. The advantages of friendship and social affections, 4-12. The vanity of royal dignity, through the folly of princes, and the fickleness of their subjects, 13-16.

SO <sup>a</sup>I returned, <sup>b</sup>and considered all the oppressions that are done under the sun: and behold <sup>c</sup>the tears of *such as were* oppressed, and <sup>d</sup>they had no comfort; and on the side of their oppressors *there was* <sup>e</sup>power; but they had no comfort.

2 Wherefore <sup>f</sup>I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, <sup>g</sup>'better is *he* than both they which hath not yet been, <sup>h</sup>'who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and <sup>i</sup>'every right work, that for this a man is envied of his neighbour. <sup>j</sup>'This is also vanity and vexation of spirit.

5 The <sup>k</sup>'fool foldeth his hands together, and <sup>l</sup>'eateth his own flesh.

6 Better is <sup>m</sup>'an handful *with* quietness, than both the hands full, *with* travail and vexation of spirit.

7 ¶ Then <sup>n</sup>'I returned, and I saw vanity under the sun.

8 There is <sup>o</sup>'one *alone*, and <sup>p</sup>*there is not a second*; yea, <sup>q</sup>'he hath neither child nor brother; yet <sup>r</sup>*is there*

iv. 4-8. xxvii. 2-11. 1 Sam. xxvii. 8, 9. 14-16. 29, 30. Prov. xxvii. 4. Matt. xxvii. 18. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

## NOTES.

CHAP. IV. V. 1-3. Solomon returned from his survey of the general condition of mankind, as in many things resembling that of the beasts that perish, to consider the case of the oppressed, who are rendered more wretched than the beasts by the cruelty of their oppressors. He had, doubtless, often had occasion to behold and redress the oppressions committed in his own kingdom, by the rich and powerful on the poor servant and labourer, on the widow and the orphan. This led him to reflect on those who were crushed by more potent tyrants, and who were destitute of any comfort or helper; as none would dare to appear for them, lest they should share their injuries from that power which was employed to commit and maintain injustice. This view of human misery made him ready to conclude that it was better to die than to live in such a wretched world; nay, that it would have been better never to have been born, to witness and experience the afflictions which arise from man's wickedness all over the earth. And so doubtless it would, if it were not for the comforts of religion, and the hope of a better world; which the preacher all along meant to except from his general charge of vanity.

V. 4-6. Turning his thoughts another way, Solomon next considered the labour and pains which men take in useful undertakings, and in rendering important services to mankind. Thus they often become renowned, eminent, and prosperous: but then this excites envy and opposition, the effects of which more than counterbalance all the temporal advantages of their right work. (Note, Prov. xxvii. 4.) Others, seeing the vexation which they meet with in an active course, foolishly expect to find more satisfaction in sloth and inactivity. Thus their strength and faculties lie dormant, and they often reduce themselves to pining distress; and yet some of them will assume an air of wisdom, and urge, that, "Better is an handful with quietness, than both hands full with travail and vexation of spirit;" which, though true of him who prefers quietness in doing his duty with a narrower income to greater abundance with contention, yet applies not to the case of the sluggard. His quietness is a mortal disease both of body and soul; his handful is wretched and wilful poverty: and any honest labour, or cumbersome plenty, is better than his quietness and starving.—Pride, ambition, emulation, envy, and hatred, reign so uncontrollably among all orders and ranks, all trades and professions; that when a man has taken a deal of honest pains in some useful work, and brought it to perfection, instead of gaining credit by it, his neighbours look awry at him; nay, he is disparaged and traduced by those who cannot, or will not, imitate (but only carp at) his ingenious labours.—"Some are so absurdly foolish, as to sit down in perfect idleness.—A wise resolution this, to do nothing because others do ill!" (Bp. Patrick.)

V. 7, 8. Solomon next considered the case of one that went into the opposite extreme. A single man, without any associate, for fear of the expenses of a family; one who not only has no children, but is without any near relation; and who yet toils and labours incessantly all his days; who is full of care about scraping together and hoarding riches; who grows griping and penurious as he becomes wealthy and old; who lives in the meanest manner, and yet grudges himself every morsel, bereaving his soul of good; and who has not sense to ask himself for whom he thus labours and starves? to whom it does not occur to inquire, 'Whose slave am I, seeing I work and fare so hard? and who is to reap the fruit of all my toil and penuriousness?' The distant relations, or strangers, which inherit such a man's wealth, never thank him for it; for they know that he would not leave it to them, if he could keep it any longer.

V. 9-12. From the folly and misery of the solitary miser, the wise man

A. M. 3004.

B. C. 1000.

a Job vi. 29. Mal. iii. 18. b vi. 16. v. 8. vii. 7. Ex. i. 13. 14. 16. 22. ii. 23, 24. v. 6-19. Deut. xxviii. 33. 48. Judg. iv. 3. x. 7. 8. Neh. v. 1-5. Job xxiv. 7-12. Ps. x. 9. 10. Prov. xxviii. 15. 16. Is. vii. 13. 23. lix. 7. 13-15. Mal. iii. 5. c Ps. xlii. 3. 9. lxxx. 5. cii. 8, 9. Mal. ii. 13. Jam. v. 4. d Job xvi. 4. xix. 21, 22. Ps. lxxix. 20. cxlii. 4. Prov. xix. 7. Lam. i. 2. 9. Matt. xxvi. 56. 2 Tim. iv. 16. e Heb. hand. Mic. ii. 1, 2. iii. 2, 3. f ii. 17. ix. 4-6. Job xlii. 17-21. g vi. 5-7. Job iii. 10-16. x. 18. 19. Jer. xx. 17, 18. Matt. xxiv. 19. Luke xxiii. 29. h i. 14. ii. 17. Ps. iv. 6-11. Jer. ix. 2, 3. i Heb. all the wickedness of your work, that this is the envy of a man from his neighbour. Gen. vi. 4. 5. Job i. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

p Is. v. 8. q Is. v. 10. Prov. xxvii. 20. Hab. ii. 5-9. 1 John



CHAP. V.

A.M. 3027.

B.C. 977.

Cautions against those things, which render men's devotions and vows vain and sinful; and against being stumbled by beholding oppression, 1-8. The vanity of riches, in the getting, keeping, or loss of them, 9-17. The proper use of them in the fear of God, the only remedy against this vanity, 18-20.

**K**EEP <sup>a</sup>thy foot when thou goest to the house of God, and be more <sup>b</sup>ready to hear, than to <sup>c</sup>give the sacrifice of fools: for they consider not that they do evil.

2 Be <sup>d</sup>not rash with thy mouth, and let not thine heart be hasty to utter <sup>e</sup>any thing before God: for God is in heaven, and thou upon earth: therefore <sup>f</sup>let thy words be few.

3 For a dream cometh through the multitude of

a Gen. xxviii. 16, 17. Ex. iii. 5. Lev. x. Josh. v. 15. Ps. lxxxix. 7. 1 Cor. xi. 22. Heb. xii. 28, 29. b Acts x. 28, 29. 11. Jam. i. 19. 1 Pet. ii. 1, 2.

c Gen. iv. 3-5. 1 Sam. xiii. 12, 13. xv. 21, 22. Ps. l. 8-18. Prov. xv. 8, xxi. 27. Is. i. 12-16. lxxi. 3. Jer. vi. 21-24. Mal. i. 10, 11. Heb. x. 26.

d Gen. xviii. 27. 30, 32. xxxviii. 3. Or, record.

g x. 12-14. Prov. x. 2. h Gen. xxviii. 20. xxxv. 1. 3. Num. xxx. 3. Deut. xxxiii. 21-23. Ps. i. 34. lxxvi. 11. cxix. 106. Is. xxx. 21. Matt. v. 33.

i Ps. cxlvii. 10, 11. Mal. i. 10. Heb. 8. 6. k Ps. lxxvi. 13, 14. cxvi. 14, 16, 17. Jonah ii. 9. l Deut. xxiii. 22. Prov. xx. 23. Acts v. 4.

m 1, 2. Jam. i. 26. n Gen. xlviii. 16. Hos. xii. 4, 5. p Hag. i. 9-11. ii. 14-17. 1 Cor. iii. 13-15. 2 John 8. q 3. Matt. xii. 36. r xvii. 18. viii. 12. xii. 13. Prov. xxiii. 17. Is. i. 10, 11.

business; and <sup>a</sup>a fool's voice is known by multitude of words.

4 When thou <sup>b</sup>vowest a vow unto God, defer not to pay it; <sup>c</sup>for he hath no pleasure in fools: <sup>d</sup>pay that which thou hast vowed.

5 <sup>e</sup>Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not <sup>f</sup>thy mouth to cause thy flesh to sin; neither say thou <sup>g</sup>before the angel, that <sup>h</sup>it was an error: wherefore should God be angry at thy voice, and <sup>i</sup>destroy the work of thine hands?

7 For <sup>j</sup>in the multitude of dreams and many words <sup>k</sup>there are also divers vanities: <sup>l</sup>but fear thou God.

PRACTICAL OBSERVATIONS.

V. 1-8. Wherever we turn our eyes, or our thoughts, we see melancholy proofs of the wickedness and misery of mankind; who, as if the evils of life and death were insufficient, seem to employ all their ingenuity and industry, in creating trouble to themselves and each other! So that every where under the sun, (except as good government allays the evil,) the earth is full of the oppressions of the powerful, and the groans and tears of the oppressed, who often are without redress or comfort: for so selfish are men, that when not directly concerned in oppression, they are more disposed to pay court to the affluent oppressor, than to compassionate or alleviate the miseries of the unhappy sufferers. In this view there is little reason to desire the continuance of life: and if this were all, we might be ready to congratulate those, who had done with its few pleasures and many pains; and even to conclude it best, never to have entered into such a wicked wretched world. And when we take into the account the future state of righteous retribution, we may well say of ungodly men, that it had been better for them, had they never been born. But we should never forget, that all these miseries are the effects of God's displeasure for the iniquities of men, and of their injurious conduct to each other: so that we have no reason to murmur, though we may well despair of happiness in such an afflicted scene.—Nay, even they, who do works eminently right and good, will reap vanity and vexation from them, in proportion as they expect a reward from men: for, the pride and malignity of the human heart will single them out as the objects of bittered envy; and calumny, ingratitude, and opposition will as certainly pursue eminent characters, as the shadow the substance. Yet none, but the fool, will fold his hands in indolence, and suffer his abilities to rust away for want of exercising them: for, the effects of sloth, inducing poverty and unpitied distress, are more vexations than any labour and disappointment. But to be diligent in every right work, from a believing regard to God's gracious acceptance and a love to his name; and then modestly to shun ostentation and competition; to be quiet and mind our own business, avoiding contention, and seeking a comfortable provision for ourselves, and to be useful to others, may somewhat alleviate these vexations. In this sense, "better is an handful with quietness, than both hands full with travail and vexation of spirit." Yet the miser's folly is more egregious, than even that of the sluggard. Men commonly devise some plausible pretext for their avarice: they have families to provide for, or poor relations that have expectations from them; or they labour and hoard now, that they may hereafter enjoy ease and plenty. But the disease gathers strength by time and habit; and is capable of such excess, as could never have been credited, if not proved by facts. Men, who have neither child nor brother, infirm through age, and tottering on the brink of the grave, still scrape and toil without measure or cessation! They continually grow more grasping and penurious; they bereave themselves, as well as others, of all enjoyment and comfort; they are the wretched yet the willing slaves of the most cruel of masters, who gives them no rest or respite, till death remove them, and they leave their idol behind them; and their heirs rejoice, and commonly dissipate their treasure! Surely this is also a vanity, yea, it is a sore travail. Let us then beware of covetousness, and guard against its first beginnings, if we would avoid these despicable and destructive extremes.

V. 9-16. We cannot escape, but we may mitigate, the vanity of life, by a prudent use of the comforts of society and endeared connections: this will solace and recompense our labours; we shall have kind friends to sympathize with us in our sorrows, to comfort us when dejected, to animate us in our difficulties, to defend us from injury, or to assist us to repair our losses: and we may render them the same reciprocal services. In all things union gives stability, and tends to success and safety; for a threefold cord cannot easily be broken. But above all, the union of Christians, and the communion thence resulting, produce manifold advantages. Whilst with united hearts, endeavours, and prayers, they are occupied in the work of faith and labour of love, they enjoy a good reward. They assist each other, when they fall into any sin, temptation, or trouble, by encouragement or friendly reproof: but "woe to him, that is alone, when he falleth; for he hath not another to help him up." They warm each other's hearts, whilst they converse together of the joys of heaven, or the love of Christ, or unite in singing his praises; but a solitary Christian will scarcely be very lively, or fervent in spirit. And no enemy can withstand the combined efforts and fervent prayers of associated Christians: nor can Satan prevail against them, except by dividing them. Let brotherly love then continue, and diffuse its divine influence through all the church of Christ: and let us endeavour to improve our opportunities of Christian fellowship, and to turn them to good account. In these things all is not vanity: though there will be imperfection and alloy, as long as we are under the sun. The poorest Christian however, may find a more solid satisfaction, in communion with God, and the hope of heaven, and in his proper work and the society of his brethren, than any ungodly prince can find upon his throne: nay, the most

ignorant and inexperienced believer is wiser and happier, than those, who are old and great, but will not take good counsel. For rank and old age do not always give wisdom, but rather increase pride and obstinacy, which are the most ruinous kinds of folly. And if he, that from a dungeon should, through his wisdom, be advanced to a throne, be preferable to him, who born in his kingdom is reduced to poverty by his folly: how honourable and happy will they be, who by faith in the Son of God, are advanced from the bondage of sin and Satan, to the glorious kingdom that cannot be moved. And how miserable and contemptible they, however rich and great, who have their good things here; and then for their sins are condemned to everlasting punishment in hell! Indeed, the most politic and successful princes find little comfort in their dignity and reputation. The inconstancy of the people, who soon forget their services; the domestic disquietudes, to which they are far more exposed than their inferiors; and the parties and rivalship, which are thus excited and fomented, commonly fill their closing scene with vexation and bitterness, as every reflecting reader of history must have often remarked. This has been the case in every age: and men must lay their account with it, however at first they may be caressed and extolled: and "surely this also is vanity, and vexation of spirit." But the willing subjects of Jesus, our King, from age to age rejoice in him alone, and they will love him more and more to all eternity. May all the living that walk under the sun hear of him, trust in him, and obey him, henceforth to the end of the world. In this alone there is no vanity and vexation.

NOTES.

CHAP. V. V. 1-3. Solomon meant by his whole argument, to shew, that every thing was vanity except true religion: but here he cautions his readers against those mistakes, which render even religious duties vain and worthless.—Religion is the only remedy indeed, the only comfort we have against all the troubles to which we are subject in this world: but such is the vanity of mankind, they spoil their very remedy, and take away all the virtue of that which should be their support, turning it into a mere ceremony, whilst their minds remain impure, and without any true sense of God.' (Bp. Patrick.)—Every one indeed ought to attend the house and ordinances of God: but it should be done with holy awe and reverence, shewn by the customary external expressions: as Moses was commanded to uncover his feet, when on holy ground. The first care of all, who would acceptably worship God, should be to hear, and learn how he should be worshipped; that they may not, in a precipitate manner, affront him with a hypocritical or superstitious service, or with sacrifices, oblations, or ceremonies, without a correspondent frame of mind. These are "the sacrifices of fools;" who, through ignorance and carelessness, do evil and are not aware of it, but suppose they recommend themselves to God, when in fact they greatly provoke him. Men should therefore avoid rashness in their professions, petitions, or vows; they should not hastily speak before God every thing which occurs to their thoughts.—They should remember his greatness and purity who dwelleth in heaven, that high and holy place, and their own indigence and sinfulness: They ought to avoid needless loquacity and vain repetitions; and express themselves in plain language and with perspicuous brevity, such as springs from the heart, and not such as is affected and studied. All kinds of copious prayers cannot be condemned, but only those that are unmeaning; such as the vain repetitions of the heathen, who expected to be heard for their much speaking; (1 Kings xviii. 26-29;) the pater-nosters, and other forms used by the Papists, and the long prayers of the Pharisees. These verbose supplications shew certain traces of a man's ignorance and folly, and that he has confused, false, and dishonourable thoughts of God and religion; even as the incoherencies of a dream often shew the multitude of cares and employments which occupy our waking hours. (Marg. Ref.)

V. 4-7. Great caution is requisite to avoid sin and vexation in religious vows. In general, a man, should pay his vows, if lawful, however inconvenient it may be, and that without delay; for the contrary is extremely foolish and displeasing to God, who is mocked and trifled with; and it is much better to avoid all vows, than thus to infringe them. If a man had vowed any thing rashly, his mouth had given occasion to his flesh, or his corrupt nature, to commit sin; and he would have to plead, either before "the great Angel of the Covenant," (whom some think to be meant;) or before the priests, the messengers of God, or those angels which witness our conduct, that his vow was an imprudence or a mistake. This would provoke the Lord to frown upon him, and prevent the success of his undertakings: and why should a man expose himself to such severe rebukes, by needlessly vowing, or by distrustfully refusing to pay his vows? Men should therefore be watchful over their tongues: for as divers vanities are found in the multitude of dreams; so assuredly will much sin and folly intermingle with the words of him, who speaks a great deal, and without due deliberation and reflection. But the proper remedy of



8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be<sup>h</sup> higher than they.

9 Moreover, the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God.

20 For he shall not remember the days of his life; because God answereth him in the joy of his heart.

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## PRACTICAL OBSERVATIONS.

V. 1—7. It is no wonder that our outward possessions and enjoyments should be so vain and vexatious; when our depraved hearts so generally render our religious worship useless to ourselves, and dishonourable to God. And if this only source of solid comfort be perverted to vanity, how great must be that vanity! yet, alas! not only mere hypocrites or ostentatious Pharisees provoke God by their vain shew of piety; but we have all cause to be humbled and ashamed on this account. How do our wandering imaginations, our want of reverence, faith, love, gratitude, and spirituality, and the incursions of pride and vanity, render our attendance on divine ordinances little better than a mere lip-labour, or the sacrifice of fools! This should teach us to prepare for the service of God, and to go with cheerful, yet with solemn steps, into his more immediate presence; to be of a teachable spirit, and studious so to learn his will, that we may not inconsiderately do evil in his sacred worship; to recollect who and where we speak; that the filial boldness, with which we come to his throne of grace, may not degenerate into an irreverent familiarity. We should also remember, that we do not confess our sins, or our obligations, or make known our requests before the Lord, for his information; but in order to bring our minds in a humble dependent frame, and to render him that honour which belongs unto him. We should therefore watch against rashness and presumption: we should think, before we speak to the Lord, that our words may correspond to our desires, and accord with his promises: we should be very watchful against ostentation in public services, as if, by copiousness and eloquence of words we meant to attract the attention or admiration of men, or thought we should prevail with God. No unmeaning repetitions, that were ever used in formal worship, can be more offensive to God, than such pompous declamations, even in the use of extempore prayer: the confusion of a dream is not more impertinent, the vain babbling of a fool is not more disgusting to judicious and pious minds, than such an affected multiplicity of words in religious worship. A few broken sentences from a humble heart, spoken in reverence, and with pious affections, whilst the speaker is ashamed of his own poor performance, are more honourable and acceptable to God, than those affected services which are often greatly admired by men, but in reality are a compound of arrogance, ignorance, and hypocrisy. Our words should then be few, except as the heart is fraught with large and manifold desires, which struggle for utterance, and which no words can fully express. We have also great cause to guard against rashness in religious vows; and, in those things which are not previously our bounden duty, we should never vow without consideration, counsel, and prayer: we should be satisfied that the thing engaged for be lawful, in our own power, no injury to others, and fit for us to perform, however circumstances may vary: otherwise we shall be tempted to delays and evasions, which will manifest our own folly, and provoke the Lord to anger; we shall fall into temptations and snares; and when we should be performing our vows, we shall be seeking excuses, before God or man, or in our own consciences, why we should violate them. But, however this may escape human observation; the Lord will not be trifled with; and manifold disappointments and losses in every undertaking may at length make us sensible, that it would have been better for us to have paid what we had vowed. Let us then remember, that we must give an account of every unprofitable word at the day of judgment; and, that when we give an unbounded license to our tongues, we might as well expect a multitude of dreams without any incoherency, as that our discourse should be without wickedness and mischief: and especially let us seek to have our hearts possessed with the fear of God, and delivered from the fear of man or desire of his applause.

V. 8—20. In this present world we must expect to behold, and perhaps to suffer the oppression of the wicked, and their violence and perversion of law and equity. But the Lord will carry his people through their troubles, and execute vengeance on their adversaries. "For He that is higher than the highest regardeth, and there be higher than they." Let us then pity and help the



## CHAP. VI.

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The vanity of riches, without power to enjoy them; and of large families and long life, 1-5. The little advantage that a wise man has above a fool, or one man above another, 7, 8. The vanity of restless desires; the frailty of man; and the emptiness and uncertainty of all his enjoyments, 9-12.

**T**HERE is <sup>a</sup>an evil which I have seen under the sun, and it is common among men:

2 A <sup>b</sup>man to whom God hath given riches, wealth, and honour, <sup>c</sup>so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, <sup>d</sup>but a stranger eateth it: this is <sup>e</sup>vanity, and it is an evil disease.

3 If <sup>f</sup>a man beget an hundred children, and live many years, <sup>g</sup>so that the days of his years be many, and his soul be not filled with good, <sup>h</sup>and also that he have no burial; I say, <sup>i</sup>that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in

darkness, and <sup>k</sup>his name shall be covered with darkness.

oppressed, as we have power; but neither envy nor fear successful oppressors: nay, we should pity and pray for them also, as long as there are any hopes of their escaping the damnation of hell. The rich and great, indeed, are apt to think themselves entitled to every thing, and independent of every one; yet they are not only equally dependent on the Lord for daily bread with the poorest beggar, but they are more dependent on the labour of the ploughman, than he is on their wealth. The goodness of Providence is more equally distributed than appears to a superficial observer. The most plentiful productions of the earth are in reality most valuable: the king needs them, and the poor share them; and these relish their mean morsel better than he does his luxuries. Thus far the profit of the field is satisfying, as the proper provision for our bodies: but no riches or abundance can supply the wants, or satisfy the desires of our souls; the attempt must be for ever vain and vexatious; nay, the increase of riches increases cumber and care more than enjoyment; except a man's mind can be filled by his eyes poring upon securities, surveying his acres, or viewing his hoarded gold. And it is evident in fact, that the poor labourer sleeps sweetly without fear or disturbance, whilst the abundance of the rich will not suffer him to sleep. For the more men covet wealth, the greater anxiety must they feel, when they consider its uncertainty. The riches that have been gathered and hoarded by the toil and penury of many years, are often swept away by some unforeseen calamity; or a covetous man, by grasping at some still larger advantage, loses all in some ruinous project; nay, whilst his riches perish by some evil travail, he often loses his life in attempting to preserve them, or breaks his heart for very vexation at his disappointment; or his children spend all, and become as poor as if he had neither laboured nor saved. And whether the rich man do, or do not survive his wealth, a coffin, a shroud, and a grave, all given him at the option of the survivors, will shortly be his whole inventory; and in other respects, as he came, so shall he go, except that he must give an account for all his conduct at the tribunal of God. What a sore evil then is this, for a rational creature to spend his life in incessant toil, care, and uneasiness; and to live in dejection and fretfulness all his life; and then to end his days in sorrow and wrath, as well as with sickness and dying pains! Having therefore food and raiment, let us be therewith content: and let us cheerfully use what God giveth us, as the fruit of our labour, for the ends for which he bestows it. If he pleases that we should be poor, let us be patient and satisfied; we may be safer and happier in that situation than if we were richer: and if God gives a man riches, let him remember to receive them from his hand, and to use them to his glory, and to rejoice in doing the duties of his station. It is a singular mercy, when God giveth a man wealth, and enableth him to use it in a becoming and useful manner, taking his portion with moderation and thankfulness; avoiding avarice and extravagance, and doing good according to his ability. This wisdom cometh from above; they who desire it must ask it of God, and they who have it will praise him for it. And if God answers a man's prayers and expectations in those better things, which are, and ought to be, the joy of his heart; whether he have much or little, he will not make great account of the shortness and vanity, or the pleasures or pains of this life; or perplex himself about the past or the future; seeing his heart and treasure are out of the reach of the changes of this lower world, in a kingdom which can never be moved.

## NOTES.

CHAP. VI. V. 1. The former part of this chapter is a continuation of the subject, with which the preceding chapter concludes; namely, the vanity of riches, without a heart or power to make a proper use of them; which was then, and is still, a very common evil under the sun. (Notes v. 13-20.)

V. 2. 'He sheweth that it is the plague of God, when a rich man hath not a liberal heart to use his riches.'—The expressions by which the rich man's prosperity is described, are very emphatical. To those two words *riches and wealth*, he here adds a third, *viz. glory*, which is more comprehensive than the other, including all those good things which may do a man credit, and raise him to a splendid condition. 'It denotes any thing that hath weight in it, and makes a man to be valued.' (Gen. xxxi. 1.) 'Yet so great is his ingratitude to God, and his uncharitableness to men, that for these and other sins, God denies him the power to enjoy these gifts of his bounty.' (Bp. Patrick.)—The passage indeed may be explained of sickness and bodily infirmities, by means of which a man is deprived of all comfort from his wealth and dignity, and his attendants and physicians reap more advantage from his estate than he does. Yet it rather

darkness, and <sup>k</sup>his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known any thing: <sup>l</sup>this hath more rest than the other.

6 Yea, <sup>m</sup>though he live a thousand years twice told, <sup>n</sup>yet hath he seen no good: <sup>o</sup>do not all go to one place?

7 All <sup>p</sup>the labour of man is for his mouth, and yet the <sup>q</sup>appetite is not filled.

8 For <sup>r</sup>what hath the wise more than the fool? what hath <sup>s</sup>the poor, that knoweth to walk before the living?

9 <sup>t</sup>Better is the sight of the eyes than the <sup>u</sup>wandering of the desire: <sup>v</sup>this is also vanity and vexation of spirit.

10 That <sup>w</sup>which hath been is named already, <sup>x</sup>and it is known that it is man: <sup>y</sup>neither may he contend with him that is mightier than he.

seems to refer to the miser's penuriousness, and to the suspicions and distastes which he imbibes respecting his children and relations; through which he attaches himself to strangers, who devour his substance, either during his life or after his death, to the injury of his children and family. This is a diseased state of the mind, and renders a man very miserable.

V. 3-5. The most flourishing family, and the longest life with increasing prosperity, cannot make that man happy, "whose soul is not filled with good." 'If he can never have enough, as we see often that the covetous man falleth into crimes that deserve death, or is murdered, or drowned, or hangeth himself, or such like, and so lacketh the honour of burial.' Nay, if a man have no heart to use his abundance, and thus lives uncomfortably; and if he be treated with disrespect at his death, and not buried decently according to his rank, either through the avarice of his heirs, or their contempt of his character; he may justly be deemed more unhappy and dishonoured than even an untimely birth, which seems indeed to come into the world in vain, and leaves it in obscurity and disgrace, and has no name to be remembered on earth: which hath not seen the sun, or enjoyed any pleasure, or known any thing; yet hath this embryo more rest than the other. It had rest in the womb, and now rests in the grave; its pain was transient, its unhappiness a mere negation of pleasure, and it lived not to contract guilt. Whereas the other had little pleasure in life, and endured much vexation, contracted much guilt, and departed with disgrace to give an account of it at God's tribunal.

V. 6. Should the joyless, vexatious life of such a man be lengthened out to above twice the age of Methuselah, it would only prolong his miseries; and he must go down at last to the dust, like the child that died in the womb.—The grave is exclusively meant, for in the eternal world there are distinct places for the righteous and the wicked; as Solomon evidently believed, or he would not have said, that "the righteous hath hope in his death."

V. 7, 8. Though the labour of man as to this present world is chiefly bestowed about the supply of his bodily wants, and the satisfaction of his animal desires; yet the very appetite for food cannot be durably satisfied, but still craves more and more with each returning day; whilst the relish of it continually grows more languid. In this respect the most learned, ingenious, or sagacious man has no advantage above the very idiot; who by one means or other gets food, and relishes it as well as the other. Nay, the poor man, who knows how to suit himself to his station, and to act prudently whilst he continues among the living, has as much comfort as the richest; and in what then is he under any real disadvantage?—"What hath the poor that knoweth to walk before the living?" Even the same as the rich; namely, a supply of food, &c., to satisfy his natural wants and appetites, which is all that the rich can have, notwithstanding their abundance.

V. 9. The sight of the eye seems to mean present enjoyment; for it is a pleasant thing for the eyes to behold the light. This is preferable to the restless desires, imaginations, and schemes, that engross men's minds, spoil their present comfort, and create them abundance of vexation.—'To be content with that which God hath given, is better than to follow the desires which never can be satisfied.—It is far better for a man to enjoy the present good, which is before his eyes, than to disquiet and rack his thoughts with an insatiable desire of what he hath not, and perhaps cannot have.' (Bp. Hall.)

V. 10. The whole of what man can obtain of wisdom, power, renown, wealth, or prosperity, has already been declared; but the word man, or Adam, implies his condition in his best estate, as taken from and returning to the dust of the earth, and condemned to spend his days and eat his bread in sorrow, and in the sweat of his brow, till that sentence be executed. And it is in vain to contend with that almighty Judge who hath passed this sentence upon him, or to endeavour to get it reversed.—'Although a man grow famous, yet it is known that he is but a man; and he cannot contend with him that is stronger than himself.' (Melancthon.)

V. 11, 12. Seeing the many things which men pursue on earth only form an increase of vanities, what is man the better for all his worldly devices and acquisitions? Who indeed can so much as tell what is good for man, all the days of his vain life, which passeth as a shadow? Or who can inform him of what will hereafter befall him, or of what will take place after his death, or become of his family?—'Those four things, in which men place their happiness, wisdom, pleasure, honour, and wealth, draw so many, and so great inconveniences after them, as sufficiently demonstrate a man is still to seek for the satisfaction of his desires, if he look no further.' (Bp. Patrick.)



11 ¶ Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

## CHAP. VII.

The benefit of a good name; of death above life; and of sorrow and rebuke above vain mirth, 1-6. Observations concerning oppression, bribery, pride, anger, and discontent, 7-10. The advantages of wisdom; of accommodating to circumstances, and of avoiding extremes and occasions of offence, 11-22. The dangers to the wisest arising from bad women, with Solomon's experience in that respect, 23-28. Man created upright, but ruined by his own devices, 29.

A GOOD name is better than precious ointment: and the day of death than the day of one's birth.

2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the cracking of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

## PRACTICAL OBSERVATIONS.

There are not only many and sore evils and miseries under the sun, but they are common among men, as every careful observer of mankind must know. For it is seen often that Providence confers on a man a confluence of earthly possessions, so that he wanteth nothing for outward enjoyment, and hath no desire after more substantial good; and yet the Lord leaves him so to his avarice, or his malignant dispositions, that he has no heart to make a comfortable use of them, and, by one means or other, they all come into the hands of strangers; and this is vanity, and a sore disease. Nay, put the case that any one have a numerous family, and a good constitution, and live in health and affluence to old age; yet, if his soul be not enriched with wisdom and grace, and so he lives unbeloved, and dies unlamented and despised, it were wiser to envy the felicity of a still-born child, than that of such a person, who hath only staid on earth to contract guilt, and experience vexation. Sooner or later, the rich and the poor, the wise and the foolish, must be laid in the grave: and it is of small consequence whether this be in infancy, or after double the years of the oldest man who ever lived; seeing the cares so much overbalance the pleasures of life, except as we live to prepare for heaven, to glorify God, and to do good. For, setting these things aside, how vain are all man's labours, how empty are all his enjoyments! A round of trifling pursuits and unsatisfying gratifications, the pleasure of which is more than counterbalanced by the uneasy cravings of the appetite, which are continually returning! And what in this view can the wise do toward acquiring happiness, above the fool? or the rich, above the poor and industrious? Nay, the poorest man, who knows how to walk before the living God, is far happier here than the most prosperous ungodly man. Yet the pleasure of present enjoyments is far better than the empty reveries of visionary good, on which many feed, as upon the wind, and start out of these waking dreams, and find themselves empty, or rather filled with vexation at their disappointment, and tortured with the gnawing of their exorbitant and roving desires. But, indeed, every endeavour of sinful mortal man to find rest and happiness in earthly things, is a vain struggle against the sentence passed upon him for his rebellion, or rather against the effects of his apostasy. And it is equally vain, and still more impious, to cavil at the justice of the sentence, and to contend with Him that is mightier than he. If the earth, with all its inventions and possessions, be only an accumulated vanity, what is man the better for all his speculations and devices? For where is he that can shew unto man any substantial good, in created things, with which he may solace his mind, whilst he passes as a shadow through this vain life? Every attempt of this kind would be as futile as the pretences of fortune-tellers to inform us of those future events, which God hath kept secret from all living, and should be treated as a presumption of the same nature. But in returning unto God, trusting in his mercy, through Jesus Christ, submitting to his will, and preparing for death by a conscientious obedience to his commands, we may find rest to our souls, and enjoy sweet earnestness of heavenly consolations; and soon shall we glide through this vexatious world, and find ourselves in that happy place, where "is fulness of joy, and pleasures at God's right hand for evermore."

## NOTES.

CHAP. VII. V. 1. Solomon now seems to proceed to prescribe the best remedies that can be found against that vanity to which we are subject, by setting down many wise precepts for our direction, support, and comfort, in a troublesome world. And if we examine the following particulars, we shall find them comprehended in this general direction, the change of our minds, thoughts, and opinions.—The doctrines that begin this chapter are quite opposite to the common opinions of the world: That a good name is to be preferred to precious ointment; and the day of one's death before one's birth-day; mourning before feasting; sadness before laughter; rebukes before commendations; the end of a thing before the beginning of it; a patient suffering spirit before a stout haughty mind; wisdom before riches, &c. These, and such like, are the maxims of true wisdom and piety, which must be learnt, in order to the settlement of our minds in peace and tranquillity, notwithstanding the vanity that is in all things. (Bp. Patrick.)—The beatitudes, with which our Lord began his sermon on the mount, are a collection of paradoxes, not wholly dissimilar from those of Solomon, but more complete and comprehensive; on the due

A. M. 3027.

B. C. 977.

z 1. 6-9. 17. 18. ii. 3-11. iii. 19. iv. 1-4. 8. 16. v. 7. Hos. xii. 1. a ii. 3. xii. 13. Ps. iv. 6. xvi. 5. xvii. 15. Lam. iii. 24-27. Mic. vi. 8.

† Heb. the number of the days of the life of his vanity. Ps. xc. 10-12.

b viii. 13. ix. 9. 1 Chr. xxix. 15. Job viii. 9. xiv. 2. Ps. xxxix. 5. lxxix. 47.

c ii. 11. cix. 23. cxliv. 4. Jam. iv. 14.

d Job. xii. 7. Job. xii. 21. 7.

CHAP. VII. a Prov. xxii. 1. (s. vi. 5. Luke x. 20. Heb. xi. 2. 39. 5. x. 1. Ps. cxviii. 2. Prov. xxvii. 9. Cant. i. 3. iv. 10. John xii. 3. c. iv. 2. Job. xii. 17. Is. vi. 1. 2. 2 Cor. v. 1. 8.

e Num. xxiii. 12. Deut. xxxii. 29. Rom. vi. 22. Phil. iii. 1. Heb. ix. 27. f Deut. xxiii. 46. Is. xlvii. 7. Hag. i. 5. Marg. Mal. ii. 2. g Ps. cxix. 67. 71. cxviii. 8. Jer. xxxi. 8. 9. 15-20. 1. 4. 5. Dan. ix. 3. &c. x. 2. 3. 19. Zech. xii. 10-14. Luke vi. 21. 25. John xvi. 20-22. 2 Cor. vii. 9-11. Jam. iv. 8-10. h Rom. v. 3. 4. 2 Cor. ix. 17. Heb. xii. 10. 11. Jam. i. 2-4.

i Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

k 1 Sam. xxv. 36. xxx. 16. 2 Sam. xiii. 28. 1 Kings xx. 16. Is. xxi. 4. Jer. li. 39. 51. Dan. vi. 1-30. Hos. vii. 5. Nah. i. 10. Mark vi. 21. &c.

l Ps. cxlii. 5. Prov. ix. 8. xiii. 16. xv. 31. 32. xvii. 10. xxvii. 6. Rev. iii. 19.

m Ps. lxxix. 12. n ii. 2. Ps. lxxviii. 9. cxviii. 12. Is. lxxv. 13-15. Am. viii. 10. Luke vi. 25. xvi. 25. 2 Pet. ii. 13-17. Jude 12. 13.

o Prov. xxxix. 9. p Deut. xxviii. 33. 34. 65. q Ex. xxiii. 8. Deut. xvi. 19. r Ps. cxviii. 5. 6. Is. x. 24. 25. 28-34. Luke xvi. 25. Jam. v. 11. 1 Pet. i. 13. s Prov. xiii. 10. xiv. 29. xv. 18. xvi. 32. xxviii. 25. Luke xxi. 19. Rom. ii. 7. 8. Heb. x. 36. Jam. v. 8. 1 Pet. ii. 20. 21. v. 5. 6. t 1 Sam. xxv. 21. 22. 2 Sam. xiii. 43. Esth. iii. 5. 6. Prov. xiv. 17. xvi. 32. Jonah iv. 9. Rph. iv. 26. 27. Jam. i. 19. u Gen. iv. 6. 8. xxxiv. 7. 8. 23. 26. 30. 31. 2 Sam. xiii. 22. 28. 32. Prov. xlii. 23-26. Mark vi. 13. 24. x. Judg. vi. 13. Jer. xiv. 17-19. z Heb. out of wisdom. Gen. vi. 11. 12. Ps. xiv. 2. 3. Is. i. 1. Rom. i. 22-32. iii. 9-19.

x Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

y Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

z Heb. out of wisdom. Gen. vi. 11. 12. Ps. xiv. 2. 3. Is. i. 1. Rom. i. 22-32. iii. 9-19.

aa Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ab Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ac Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ad Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ae Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

af Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ag Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ah Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ai Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aj Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ak Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

al Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

am Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

an Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ao Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ap Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aq Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ar Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

as Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

at Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

au Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

av Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aw Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ax Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ay Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

az Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aa Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ab Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ac Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ad Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ae Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

af Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ag Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ah Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ai Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aj Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ak Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

al Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

am Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

an Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ao Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ap Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aq Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ar Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

as Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

at Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

au Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

av Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aw Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ax Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ay Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

az Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aa Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ab Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ac Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ad Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ae Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

af Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ag Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ah Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ai Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aj Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ak Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

al Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

am Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

an Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ao Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ap Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

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as Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

at Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

au Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

av Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

aw Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ax Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.

ay Neh. ii. 2-5. Is. liii. 3. 4. Matt. viii. 14. 16. Mark v. 38. &c. Luke vii. 12. 13. John xi. 31-35.



V. 23—28. These practical matters Solomon had proved by wisdom; but he humbly owned that he had greatly failed of his determined purpose of being wise. Many things he found himself incapable of investigating or comprehending; and in his earnest search into the nature and reason of things, and to discover the wickedness of men's ignorance, carelessness, and impiety, and of their vain mirth and mad intemperance, he had found himself betrayed into much folly; especially he had been miserably deluded by unprincipled women, to the unspeakable anguish of his heart. All imaginable stratagems and artifices were employed by them to ensnare men in wickedness, and all efforts to hold them in bondage. (*Notes, &c. 1 Kings xi.*) Solomon here speaks very contritely of his own misconduct; and doubtless was delivered out of this snare of Satan. Yet he, and he alone, who habitually aimed to please God, could expect to escape this danger, into which the careless sinner would fall, probably to rise



## CHAP. VIII.

A commendation of wisdom, 1. The king must be obeyed, from prudence, and for conscience-sake, 2-5. The misery of men for want of foresight, neglect of opportunities, and the unavoidable stroke of death, 6-8. Men abuse power, and the patience of God, to the increase of wickedness and misery, 9-11. The righteous happy, and the wicked miserable: notwithstanding contrary appearances, 12-15. The unsearchableness of God's counsels and works, 16, 17.

**WHO** is <sup>as</sup> the wise man? and <sup>who</sup> knoweth the interpretation of a thing? <sup>a</sup> man's wisdom maketh his face to shine, <sup>and</sup> the <sup>boldness</sup> of his face shall be changed.

2 <sup>I</sup> counsel thee to keep the king's commandment, and that <sup>in</sup> regard of the oath of God.

3 Be <sup>not</sup> hasty to go out of his sight: <sup>stand</sup> not in an evil thing; <sup>for</sup> he doeth whatsoever pleaseth him.

4 Where <sup>the</sup> word of a king is, <sup>there</sup> is power: and who may say unto him, <sup>What</sup> doest thou?

5 Whoso <sup>keepeth</sup> the commandment shall <sup>feel</sup> no evil thing: and <sup>a</sup> wise man's heart discerneth both time and judgment.

6 ¶ Because <sup>to</sup> every purpose there is time and judgment, <sup>therefore</sup> the misery of man is great upon him.

Luke 4. 5. Rom. xiii. 1-4. 1 Job xxxiii. 12, 13. xxxiv. 18, 19. Rom. ix. 20. 1 Pet. iii. 13, 14. Hos. v. 11. Luke xx. 25. Acts iv. 19, v. 29. Rom. xiii. 6-7. 1 Cor. x. 14, 15. Luke xii. 32. Prov. xii. 24. Luke xii. 35, 37. Phil. i. 9, 10. Col. i. 9. Heb. v. 14. 1 Cor. i. 11, 17. vii. 13, 14. p xi. 9, 10. xii. 1. Is. iii. 11-14. xxii. 12-14. Luke xiii. 25. xvii. 26-30. xix. 42-44. Heb. iii. 7-11.

no more.—Again, Solomon observed, with surprise, that, when he looked over his courtiers and his subjects, one by one, as far as their conduct fell under his inspection, in order to make out the number of truly pious and honest persons among them; he could find a few men of this stamp, at least one of a thousand: but a woman among all those, (that is, among his thousand wives and concubines,) had he not found; not one who was thoroughly chaste, upright, and pious. We are not hence to infer, that Solomon thought there were fewer good women than men: but that he knew, that he had not gone the right way to find the virtuous woman, when he deviated so widely from the original law of marriage; and instead of seeking one rational companion, the sole object of his endeared affections, he had collected a vast multitude for magnificence and indulgence. The more valuable part of the sex would not willingly form one in such a group; and if any of them were previously well-disposed, the jealousies, party-interests, contests, and artifices, which take place in such situations, would tend exceedingly to corrupt them, and render them all *nearly* of the same character. Solomon therefore here speaks the language of a penitent, warning others against the sins into which he had been betrayed; and not that of a waspish satirist, lashing indiscriminately one half of the human species.

V. 29. The royal preacher sums up the whole of his observations on the state and conduct of man, in this verdict. God indeed created man upright, and very good; but Adam having apostatized from him, his posterity have sought out an immense number of inventions, in order to find happiness in the world, and without God, which have only proved so many variations of impiety and iniquity; so that very few pious persons are to be found any where on earth. A most decisive testimony concerning original sin, and the wretched state of man by nature!

## PRACTICAL OBSERVATIONS.

V. 1-10. That is most valuable which is most useful, and enables a man to do the greatest good; a character therefore for probity and discretion is far more desirable, than worldly possessions or pleasures; nay, than the renown of shining talents and splendid performances. But "a name in the book of life" is the only distinction, which will prove finally advantageous. If this be our felicity, and our experience and conduct evidence it, we may rejoice in the thoughts of death, as a removal from sorrow and fear, and an entrance upon the full enjoyment of all which we have here loved and thirsted after. Others may be weary of the sufferings of life, and be driven out of the world, with a vain hope of terminating their anguish: but the established believer alone is willing to live though in pain; and willing to die, that he may go to be with him "whom his soul loveth." He finds it profitable to frequent the house of mourning, as it keeps him serious and recollected, in the thoughts of his latter end; and he perceives and experiences, that the house of feasting tends to render the mind dissipated, and the conscience either unfeeling or uneasy. Nay, he learns to take more solid pleasure in sympathizing with and comforting the afflicted, than in scenes of festivity and vain mirth. To be frequently the spectators of affliction tends also to abate our pride and love of worldly things, and to endear the eternal salvation of the gospel. Indeed sorrow is more suited than carnal joy to our state in this sinful suffering world: the Redeemer wept; but it is not recorded that he ever laughed, though he rejoiced in spirit. A serious mind is the proper soil for wisdom; *consideration* is the beginning of repentance and conversion; and that sadness of countenance, which induces consideration, is a suitable medicine to cure the diseases of the heart. By despising these maxims, men detect their own character: for "the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." He, who runs from those scenes in which men may both do and get good, and hurries to places where every thing tends to dissipate reflection, and to keep him from thinking of death till it comes, is likely to live and die without wisdom or hope. And though such rebukes, as this of the wise man, sound harsh, and give pain, they are far better than the songs, and music, and empty laughter,

A. M. 3027.

B. C. 977.

a ii. 13, 14. 1 Cor. ii. 13-16. b Gen. xl. 8, xli. 15, 16, 38, 39. Job xxxiii. 23. Prov. i. 6. Dan. ii. 28-30. 47. iv. 18, 19, 2. Pet. i. 20. c Ex. xxiv. 29, 30. Prov. iv. 8, 9. xlvii. 24. xlvii. 5. Matt. xvii. 2. Acts vi. 15. d Deut. xxviii. 50. Acts iv. 13. 29. Eph. vi. 19. i. 20. \* Heb. strength. 2 Tim. iv. 17. e Prov. xxi. 21. Rom. xiii. 1-4. Tit. iii. 1. 1 Pet. ii. 13-17. f 1 Kings ii. 43. 1 Chr. xxix. 24. Ez. xvii. 13-20. g x. 4. Prov. xiv. 29. h 1 Kings i. 50-52. ii. 21-24. Is. xlviii. 4. Jer. xlv. 16, 17. Acts v. 8, 9. i Prov. xvi. 14, 15. xxx. 31. Dan. iv. 35, v. 19. k 1 Kings ii. 25. 29-33. Prov. xix. 12, xx. 2. Dan. iii. 15. m 2. Ex. i. 17, 20. 21. Luke xx. 25. Acts iv. 19, v. 29. Rom. xiii. 6-7. 1 Cor. x. 14, 15. Luke xii. 32. Prov. xii. 24. Luke xii. 35, 37. Phil. i. 9, 10. Col. i. 9. Heb. v. 14. 1 Cor. i. 11, 17. vii. 13, 14. p xi. 9, 10. xii. 1. Is. iii. 11-14. xxii. 12-14. Luke xiii. 25. xvii. 26-30. xix. 42-44. Heb. iii. 7-11.

q vi. 12. ix. 12. x. 14. Prov. xxiv. 22. xxxix. 1. Matt. xxv. 44, 50. xxxv. 6-13. 1 Thess. v. 1-3. r Or, how it shall be. r ii. 21. 2 Sam. xiv. 14. Job xiv. 6. xxxix. 14. Ps. xlix. 7-9. lxxxix. 48. Heb. ix. 27. s 1 Cor. xv. 43. 2 Cor. xiii. 4. s Or, casting off weapons. Deut. xx. 1-8. 2 Kings vii. 15. t Ps. ix. 17. iii. 5-7. Prov. xlv. 32. Is. xxxviii. 15, 18. u i. 14. iii. 10. iv. 7, 8. vii. 25. x. v. 8, 13. Ex. xiv. 6-9, 28. Deut. ii. 30. 2 Kings xiv. 10-12. xxv. 7. y 2 Kings ix. 34, 35. Job xxi. 13, 32, 33. Luke xvi. 22. z Ps. cxlii. 1-5. Acts vi. 13. a ii. 16. ix. 5. Ps. xxxi. 12. Prov. x. 7. b Ex. vii. 15, 32. Job xli. 1-15. Ps. x. 6. l. 21, 22. Is. v. 18, 19. xxvi. 10. lvi. 11. Jer. xlviii. 31. Matt. xxiv. 49, 50. Rom. vi. 11. 2 Pet. iii. 3-10. c Jer. xlii. 15. d 1 Kings i. 5. 2 Kings vi. 15. 1 Kings v. 5-9. xxii. 35, 36. Prov. xlii. 21. Is. lxxv. 20. Rom. ix. 22. 2 Pet. ii. 9. e vii. 18. Ps. xxxvii. 11, 18. xlii. 1. cxv. 13. Prov. i. 32, 33. Is. iii. 10, 11. lxx. 13, 14. 20-24. Matt. xxv. 34. 41-46. Luke i. 50. f iii. 14. 1 Chr. xvi. 30. Ps. xvi. 9.

7 For <sup>he</sup> knoweth not that which shall be: for who can tell him <sup>when</sup> it shall be?

8 *There* is no man that hath power over the spirit, to retain the spirit; neither *hath* he <sup>power</sup> in the day of death: and *there* is no <sup>discharge</sup> in *that* war; neither shall wickedness deliver those that are given to it.

9 All <sup>this</sup> have I seen, and applied my heart unto every work that is done under the sun: <sup>there</sup> is a time wherein one man ruleth over another to his own hurt.

10 And <sup>so</sup> I saw the wicked buried, who had come and gone from <sup>the</sup> place of the holy, and <sup>they</sup> were forgotten in the city where they had so done: <sup>this</sup> is also vanity.

11 Because <sup>sentence</sup> against an evil work is not executed speedily; therefore the heart of the sons of men is <sup>fully</sup> set in them to do evil.

12 Though <sup>a</sup> sinner do evil an hundred times, and his <sup>days</sup> be prolonged, yet <sup>surely</sup> I know that it shall be well with them that fear God, which <sup>fear</sup> before him:

with which so many waste their lives, as if they were sent into the world to play the fool, to die, and perish. For the whole is "like the crackling of thorns under the pot," a mere shadow of joy, which soon expires, and leaves the soul to darkness and despair. This also is very vanity, and yet the world is full of it! To support the expenses of dissipated and licentious pleasures, wicked men oppress those, who are far wiser and better than themselves; and not only injure them in temporal things, but tempt them to many sins, for which they will in some measure be answerable. For many have, by persecution, been driven to renounce the service of God; and even wise and pious men have, for a time, been driven into mad and foolish measures, by the vehemence of temptation to which oppressors exposed them! Considering the sharp trials which may await us, and conscious of our own frailty, we should earnestly pray that the grace of our Lord may be sufficient for us. We should avoid all occasions of sin; such as covetousness, which, among numerous other evils, leads to bribery; and a bribe corrupts the heart, and overpowers the good purposes of those who intend to do justice. Contention also runs a man into innumerable snares, and is far more easily begun than ended; yet the end of it is indeed better than the beginning. But we shall have continual need of patience; that we may wait, in the way of faith and obedience, the event of those trials which now distress us, but may hereafter comfort us, and of every good undertaking, which will surely at first have difficulties to encounter; and that we may with quietness bear the injuries of our fellow-creatures, which is far happier than to be proud in spirit and swift to wrath. For if we be hasty in spirit to be angry, we may next be tempted to harbour revenge; and experience will then surely convince us, that he is very foolish who suffers anger to rest in his heart. We should likewise watch against discontent: the wickedness of the world around us should excite our sorrow, and our endeavours for personal and public reformation; but we must be careful not to reflect on Providence, or to undervalue our mercies, as if our lot were cast in the most unhappy times. For such complaints originate from ignorance, inconsideration, pride, and impatience. All times and places hitherto have abounded in sin and in trouble: we should therefore seek our rest in God, and he will enable us to live comfortably in any times.

V. 11-22. Without true wisdom, the largest estate will little profit the owner, even for the short space that he will see the sun in the land of the living; but with it his riches may be useful to himself and others; and if the wise man have no estate on earth, he has that which is unspeakably better; he has the excellency of the knowledge of Jesus Christ, which will secure him from all evil, and bring him to endless felicity. We ought also to consider the work of God, even in those things which come on us through men's wickedness, that we may submit to his wise and righteous appointments, which cannot be altered, and could not be mended. We should expect and prepare for changes; the day of prosperity, whilst it enables us to rejoice, calls upon us to exercise gratitude, and do good; the day of adversity calls us to consideration, repentance, and prayer; and the interchanges of joy and sorrow continually instruct us, that God himself is the only unchangeable good of his people, and that all else is vanity and uncertainty. Even piety will not exempt us from calamities here: we should therefore count our cost; for in our days of vanity here below, the righteous often suffers for his righteousness, and the wicked prospers by his wickedness; if, however, we suffer according to the will of God, we are and shall be happy; but we should be careful not to provoke opposition, by unscriptural rigidity, by fiery zeal, by severe censures, or dogmatical decisions concerning those who differ from us; and we may leave it to the followers of Antichrist, to be zealous for uncommanded austerities and observances. They, who are *thus* righteous over much, and provoke opposition, do not suffer for righteousness' sake, but "destroy themselves." Let us then be zealous and diligent in the substantial parts of true religion, on which the Scriptures principally insist; and then we shall be in no danger of exceeding; and when we hear men, with profane solemnity, cautioning others against being too bold and



13 But 'it shall not be well with the wicked, neither shall he prolong his days, which are 'as a shadow; because he feareth not before God.

14 ¶ There is 'a vanity which is done upon the earth; that 'there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according

1 vi. 12. Job vii. 6, 7. xiv. 2. Ps. xxxix. 6. exiliv. 4. Jam. iv. 14. k iv. 4. 8. ix. 3. x. 5. 1 ii. 14. vii. 15. ix. 1, 2. Job ix. 22-24. xxiv. 21-25. Ps. lxxiii. 13, 14. Mal. iii. 15.

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B. C. 977.

g Job xviii. 5. xx. 5. xxi. 30. Ps. xi. 5. Is. lvi. 21. Mal. iii. 15. Matt. xiii. 49. 50. John v. 29.

h Ps. lv. 23. Is. xxx. 13. 2 Pet. ii. 3.

m ii. 24. iii. 12, 13. 22. v. 18. ix. 7. —9.

n 9. vii. 15.

to the work of the righteous: I said, that this also is vanity.

15 Then <sup>m</sup>I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When <sup>n</sup>I applied mine heart to know wisdom,

active in the service of God; let us caution them, not to bring themselves into swift destruction by their presumptuous crimes. Alas, how many die before their time, by the hand of the executioner, and by loathsome diseases, through their own over much wickedness! The path of truth and duty, however, commonly lies in the middle, at a distance from extremes: and it is good to take hold of both these cautions: but if we truly fear God, he will conduct us safely on this perilous way, and bring us forth from every snare, and the power of every enemy. The wisdom that he giveth is the strength and support of the soul, as it leads the possessors to make "his name their strong tower;" and though we are such poor polluted sinners, and "there is not a just man on earth, that doeth good, and sinneth not;" yet our God will mercifully accept and preserve those, who trust in him, and desire to do his will. If then he so bear with us, we ought to bear with each other; but they that take fire at every affront, will be always quarrelling and sinning: and the modern point of honour, tenaciously observed, would be the rule of being always mischievous and always miserable. He that hath most self-knowledge and is most watchful over his own heart, in different circumstances, will make most allowance for others; being conscious that he needs it from them. In proportion as men are careful to approve themselves to God, they will be less anxious to obtain man's approbation; and they, who are very desirous of knowing what others say of them, perhaps expecting to hear their own commendations, will generally be disappointed, and hear such things from every quarter, as are vexatious and mortifying: for few think so favourably of others as they do of themselves.

V. 23-29. Various important lessons may be learned in wisdom's school, and will be confirmed by experience; but when we resolve, and even bestow pains to be wise, we shall often find it far from us. Many things are too deep for us to fathom, and too distant for us to explore. And whilst we apply our hearts to search out wisdom, and the reason of things; our principal study, as sinners, relates to the nature, evil, foolishness, and madness of sin, with its causes, effects, and remedies. But, alas, they who should teach wisdom to others, are often themselves led to act very foolishly, and by nothing more than by bad women. Happy is he whom God preserves from this most fatal snare, and all its bitter effects. Would we be so happy; let us seek to walk before God and in his sight, trusting in his grace, and observing all his precepts; for many are left to fall into dreadful evils, to punish them for their pride, hypocrisy, or wickedness in other respects. If any such captives of Satan have been delivered by a miracle of mercy, they have more abundant cause for gratitude and watchfulness; and they should be doubly earnest to warn others of their danger.—Many a godly man can with thankfulness acknowledge, that he hath found one prudent and virtuous woman in the wife of his bosom, and aver that he desires no more: but they who have gone as far as they could in Solomon's track, have seldom found one such in all the multitude. This militates against polygamy, as well as every other species of licentiousness; and it is a general rule, that they, who declaim most severely against women, have their chief acquaintance with the most worthless of the sex. In short, the law of God is the rule of our happiness; and the world is miserable, principally because this rule is so universally disregarded and violated. It is most lamentable that so few, either men or women, can be found, who are really the upright servants of God; and that man, whom God made upright, hath found out so many inventions to render himself wicked and miserable. But let us bless God for Jesus Christ, and seek for his special grace, that we may be numbered with his chosen remnant in glory everlasting.

#### NOTES.

CHAP. VIII. V. 1. Solomon had shewn that wisdom is hard to be acquired; that the wisest are in many things mistaken; and that even wisdom is often attended with vexation; yet he here enquires, who is worthy to be compared with the wise man; the man who knows how to interpret the word of God, and to explain the nature and uses of surrounding objects; and to avail himself of his acquaintance with men and things, that he may be able properly to direct his conduct as circumstances may require? He observes, that wisdom confers a peculiar dignity and comeliness on the possessor, and gives him an ascendancy over the minds of men; yea, the boldness of his countenance is doubled, by the consciousness that he understands the subject, or the work, in which he is engaged. Some interpret the last clause to mean, that by wisdom, the severity and overbearing confidence of a man's looks are changed into mildness and modesty. 'The more we know, the more humble we ought to be; and by the cheerfulness and pleasantness of our countenance to invite others to us, and not by our frowning forbid them, or make them afraid to approach us.' (Bp. Patrick.)—'Whereas before he was proud and arrogant, he shall become (by wisdom) humble and meek.'

V. 2. It hath always been common for subjects, when required, to confirm their engagements of loyalty and submission to the king, with a solemn oath; which should be conscientiously observed. But some think that the words may relate to the limits of a man's obedience: he must obey the king as far as he can consistently with performing his vows and duties to the King of kings. 'Take heed to the mouth of the king, and to the word of the oath of God.' (Old Trans.)

V. 3-5. The royal and sacred teacher here counsels his readers, not to leave the presence of the king under the impulse of anger and passion; or hastily to withdraw from his service; or obstinately to persist in or justify any criminal practices; for a king who has absolute power, needs only give the word, and his

mandates and menaces would at once be executed; and none would be able or indeed authorized to call him to an account, or to 'say to him, what doest thou?' A quiet obedience in all things lawful would best insure exemption from punishment; and the self-knowledge and experience of a wise man would enable him to discern the proper times and opportunities of remedying abuses, obtaining redress of grievances, and carrying any useful point, by judicious, lenient, and submissive measures; which could not be done by force and violent means, against a superior power.

V. 6, 7. To accomplish any good design, times must be observed and judgment exercised. But as men, through ignorance or negligence, commonly let opportunities slip, and attempt things unseasonably and injudiciously; they involve themselves in manifold troubles, which might have been avoided; and when the eternal world is taken into the account, it may be said that this is the chief cause of the final misery of mankind. Many things relating to the future cannot be foreknown: nor can one discover them to us; and about those, in which foresight might be of use, men in general are heedless and inattentive. Thus all things seem involved in uncertainty, and no suitable preparation is made for those events which are coming upon them.

V. 8. The preceding observations are peculiarly applicable to death and its consequences. No foresight can discern the time of a man's departure; men know, however, that they must die, and yet they seldom prepare for that important season! No man hath power over the spirit, to retain the spirit, or rational soul, when God commands it to quit the body; no authority or bodily strength can stand any man in stead at that hour; no one can decline the conflict with that tremendous enemy, or find any weapon with which he may successfully resist him; and the wickedness, by which men set God at defiance, will not by any means defend them from the power of this, his messenger and executioner.—This is the more common and obvious interpretation, yet some understand the verse in another sense: 'as good advice to princes, not to abuse their power; but remember, first, that he hath no dominion over men's spirits. Next, he cannot command them long; for death will irresistibly seize on him, as well as on the meanest man. Nay, he cannot rule the chances of war; and neither his policy nor his power shall be able to defend him from the vengeance, that will be taken of the injustice, cruelty, and impiety which he exercises in his government.' (Bp. Patrick.) This is, indeed, one way of applying the text; but the preceding interpretation appears to me more exact and comprehensive.

V. 9, 10. To abate the ambition of some for power, and the envy of others at their success, the wise man here observes; that, in the course of his careful and accurate observations, he had remarked instances, in which one man had exercised absolute authority over others, not only to their hurt, but especially to his own. So that, while he was proceeding in his course of successful tyranny, he came to an untimely end, and all his pomp and magnificence ended in a premature burial, after which he was soon forgotten, or remembered with contempt and abhorrence.—'The place of the holy,' may mean the courts of justice, to which the wicked ruler came, and from which he returned with great state, and surrounded with admiring multitudes, while he professed to administer justice as the viceroy of the holy God. But some interpret the clause of the sanctuary, that holy place, where sacrifices were offered to God, and where the wicked ruler cloaked his oppression with the appearance of piety.—Some understand the latter verse to mean, that wicked rulers often died in peace, and had a splendid funeral; that their wickedness was soon forgotten, even in the place where it had been committed; and that it was indeed a vanity, that an oppressor and tyrant should fare as well as a just and clement prince.

V. 11-13. The denunciations of divine wrath against sinners not being in general executed immediately when the crime is committed, they who perhaps trembled at first when they committed perjury, robbery, murder, or other crimes, finding no harm come upon them, conclude that they shall escape with impunity, and so grow daring in their iniquity. The wickedness of men abuses the long suffering of God into an occasion of more desperate crimes, and their hearts are wholly bent to commit evil of every kind. Whereas, if God should cut off every criminal by some tremendous judgment, as soon as ever he had violated his commandments, men would be afraid to run into such excesses as they now do without fear or shame. But though the ungodly should perpetrate multiplied and aggravated crimes, and their lives should be continued in outward prosperity; yet Solomon assuredly knew that it would be well with those who feared God, and walked before him in his ordinances and commandments, from a reverential awe of his authority, justice, and heart-searching presence; but that it could not be well with the wicked, for they must needs be disquieted with their own passions, and rendered uneasy by remorse and terror; and their most durable prosperity would flee away like a shadow, and expire as a short reprieve: and then just vengeance would come upon them for their contempt of God.

V. 14, 15. In the course of human affairs, upright godly men are often involved in those troubles, which are the general effect of vice; being visited with pain, disease, or poverty, or despised, reviled, and hated; and wicked men prosper and are caressed, as if they were the peculiar favourites of God and man. This observation caused Solomon again to recommend a moderate use of worldly things with a cheerful and contented mind: this he regarded as the greatest advantage which can be made of all below the sun. Amidst all changes, such a frame of mind, if the result of right principles, might be preserved, and be the recompense and solace of all his labours in this evil world.



and to see the business that is done upon the earth ; (for also *there is that* neither day nor night seeth sleep with his eyes :)

17 Then I beheld all the work of God, *that* a man cannot find out the work that is done under the sun ; because though a man labour to seek *it* out, yet he shall not find *it* : yea, farther ; though a wise man think to know *it*, yet shall he not be able to find *it*.

## CHAP. IX.

Like things happen to good and bad men till death. 1-3. The near approach of death should induce men to use cheerfully the comforts, and perform diligently the duties of life. 4-10. In all human affairs, probabilities are often strangely crossed, and great calamities befall men unawares, 11, 12. Wisdom and usefulness procure little respect or gratitude, notwithstanding the excellency and efficacy of wisdom, 18.

FOR all this I *\*considered in my heart even to declare all this, that "the righteous, and the wise, and their works, are in the hand of God : "no man*

A. M. 3297.

B. C. 977.

o ii. 23. iv. 8. v. 12. Gen. xxxi. 40. Ps. cxvii. 2. p. iii. 11. vii. 23. 21. xi. 5. Job v. 9. xi. 7-9. Ps. lxxxii. 16. cix. 21. Prov. xiv. 3. 4. Is. xi. 28. Rom. xi. 33.

## CHAP. IX.

\* Heb. gave, or set, to my heart. i. 17. vii. 25. viii. 16. a. Deut. xxxiii. 3. 1 Sam. ii. 9. 2 Sam. xv. 25. 26. Job v. 8. Ps. x. 14. xxx. 5. xxxvii. 5. 6. Prov. xli. 3. Is. xxxv. 12. xlix. 1-4. Jer. i. 18. Ps. lxxxiii. 3. 11-13.

c ii. 14-16. Job xxi. 7, &c. d. ii. 26. vii. 18. viii. 12-14. e. Gen. xiv. 3, 8. 9. Josh. ii. 17-21. 1 Sam. xiv. 26. Ez. xvii. 18. 19. Zech. v. 3. 4. Mal. iii. 5.

f. viii. 11. Gen. vi. 5. viii. 21. Job xv. 16. Ps. ii. 5. Jer. xvii. 9. Matt. xv. 19, 20. Mark vii. 21-23. Rom. i. 29-31. Tit. iii. 3. g. i. 17. vii. 25. Luke i. 11. xv. 17. Acts xxvii. 11. 24. 2 Pet. ii. 16. h. xii. 7. Prov. xiv. 32. Acts xii. 23. i. Job xiv. 7-12. xxvii. 8. Is. xxxviii. 18. Lam. iii. 21, 22. Luke xvi. 26-29.

knoweth either love or hatred by all *that is* before them.

2 All *things come* *\*alike to all : there is one event to the righteous, and to the wicked ; to the good and to the clean, and to the unclean ; to him that sacrificeth, and to him that sacrificeth not : *as is the good, so is the sinner ; and he that sweareth, as he that**

*\*feareth an oath.*

3 This is an evil among all *things* that are done under the sun, that *there is one event* unto all : yea, *also the heart of the sons of men is full of evil, *and madness is in their heart while they live, and *after that they go to the dead.***

4 For *to him that is joined to all the living there is hope : for a living dog is better than a dead lion.*

Some, indeed, think that Solomon records this as the corrupt inference which he drew from the afflictions of the righteous, and the prosperity of the wicked, whilst he was a wanderer from God and his service. 'If this be the case,' says he, 'let us indulge ourselves; let us eat, drink, and be merry; for wisdom and righteousness have little advantage of folly and madness; and the pleasure that a man hath enjoyed, is the only thing of which he may not be robbed.'

V. 16. 17. Solomon here records the result of his perplexing researches into the affairs of men, and the purposes and works of God. Examining with great attention into the affairs of mankind, he found that many of them scarcely allowed themselves rest or sleep, day or night; and yet their anxiety seemed very unprofitable and vain! And when he inquired with similar diligence into the works of God, he found that he could not comprehend or explain them all. He was persuaded that no application or capacity would enable a man to fathom the depths of the Divine dispensations in the government of this lower world. Some think that Solomon meant himself, as an anxious inquirer into these subjects, when he mentioned him who "neither day nor night saw sleep with his eyes," because he was restless and unwearied in his fruitless investigation.

## PRACTICAL OBSERVATIONS.

V. 1-8. None of the rich, the powerful, the honourable, or the accomplished of the sons of men are equally excellent, useful, or happy, with the wise man. For who else can interpret the words of God, or deduce the proper instructions from his truths and dispensations? Wisdom confers the most permanent amiableness, and engages the most durable esteem; it softens the manners of the severe, and it gives boldness to the timid in the path of duty. May we choose and seek this wisdom, whatever we lose or come short of; and with all our getting, get 'a good understanding in the way of godliness!' The wise man will obey the king and those in authority, and he will charge others to do the same; he will be conscientious in his subjection, as a part of his obedience to God; and not trifle with oaths or solemn engagements. Common prudence, indeed, will teach a man to avoid unequal contests with those who are too powerful for him; and to shun exasperating language concerning such as give no account of their conduct. But the wise man will be submissive from higher principles: out of regard to the honour of God and the credit of his profession, he will repress all railing and indecent censures of such as administer public affairs; he will engage in no virulent opposition or hasty measures; he will continue in his place and station; he will not enter upon, much less persist in, any turbulent attempts; nor needlessly expose himself to the anger of the ruler. But if this be wisdom, and the reverse folly, what madness must it be for us weak and dependent creatures to persist in rebellion against the Almighty, who doeth what he pleaseth, who speaketh with power, and giveth no account of his matters! Here especially unreserved subjection is our only wisdom: he that keepeth his commandment, to repent, and to bring forth fruits meet for repentance, shall feel no evil thing; the wise man's heart will discern that now is the time to seek pardon and peace, and to prepare for the day of final retribution. But, alas, what numbers slip this opportunity; form an erroneous judgment of things present and future, and bring misery upon themselves both in this life and that which is to come! As they cannot foresee, and none can certainly inform them of, future events, they think themselves justified in utterly neglecting the preparation for death and judgment; and so these overtake them unawares, and sink them into irreversible misery. "Oh that men were wise, that they understood these things, that they would consider their latter end!" For death will come shortly, and perhaps suddenly; and no power, prosperity, courage, or prudence, can avail a man in that day, when God shall require his soul. The believer alone is prepared to meet the solemn summons without dismay; to him the king of terrors will appear disarmed of his sting, and his grim countenance be softened into a smile: when he placidly yields to the stroke of death, he resigns his soul into his Redeemer's hands, and confidently expects the period, when that conqueror of fallen man shall be swallowed up in victory. But with what horror will the wicked discover, that neither their daring presumption, nor their artful schemes of villany, can retard the approach of this dreadful foe! Nay, frequently their crimes accelerate, as well as add anguish to, this distressing season; and thus "the wicked is driven away in his wickedness, but the righteous hath hope in his death." If this is the end of all men, as to this present scene, and an eternity of happiness or misery is to succeed; our grand concern is to know, that "when our earthly tabernacle shall be dissolved, we have an house not made with hands, eternal in the heavens."

V. 9-17. Careful observers of mankind will find, that those abuses of power which injure others, are still more hurtful to the tyrant himself; and if, after

a vexatious and mischievous life, a man must be put off with a grave for his body and infamy on his character, all must needs be vanity. Nay, should any man live in ungodly prosperity to extreme old age, and then die in outward peace, and have his crimes concealed or varnished over by a pompous funeral, a panegyric oration, a splendid monument, and a lying inscription, all would still be vanity. Wicked men may indeed misconstrue and abuse the long-suffering of God, "because sentence against an evil work is not executed speedily;" and they may be emboldened in iniquity by impunity; but they will find that in his own season, and according to his own infinite wisdom and justice, he will certainly execute on them his most tremendous threatenings. And faith will assure us, that it will certainly be well in time, and to eternity, with the conscientious worshipper and servant of God; and that they must be miserable, who have no fear of him before their eyes. Let us then pray for an increase of faith; that we may view eternal things as near, real, and infinitely important. This alone can establish the heart in this mixed scene, in which the righteous often suffer, and the wicked prosper. But instead of saying with the epicure, "let us eat, drink, and be merry, for to-morrow we die;" or, on the other hand, murmuring against the appointments of God, and indulging vain objections; let us seek for a lively hope, a submissive will, and a contented mind; then, leaving the Lord to clear up all difficulties in his own time, we may cheerfully enjoy the comforts, and bear up under the trials of life, for the few days which we are to pass "under the sun;" whilst peace of conscience, and joy in the Holy Ghost, will abide within us, through all outward changes, and even when flesh and heart shall fail. And trusting in the mercy and truth of God in Christ, we should give him credit for his wisdom, justice, and goodness, where we cannot discern them. Thus we shall escape the perplexity and presumption which must unite with all attempts to unravel the intricacies of his providential government. For the most acute and penetrating minds, using the most unwearied diligence, must fail of comprehending all his works and ways. Secret things belong to him, and only revealed things to us. Our studies therefore, to be wise above what is written, must involve us in sin and perplexity, and can never lead to any satisfactory conclusions. But to believe and obey here, will be a preparation for that world hereafter, where "we shall know, even as also we are known."

## NOTES.

CHAP. IX. V. 1-3. Though Solomon could not find out the whole work of God; yet his enquiries led him to many useful conclusions, which he declared for the benefit of others. For he was assured, that the righteous and the wise, and their works, were under the special care of God; and that they would be favoured with that measure of success and usefulness which he saw best. Yet the events of human life were so intricately and mysteriously arranged, that no man could decide concerning himself, or another, whether he were the object of God's special love, or under his wrath, by any outward occurrences.—The Lord in his manifold wisdom sometimes afflicts, and sometimes prospers, both the righteous and the wicked, without any exact discrimination; no kind, degree, or continuance of outward affliction can be mentioned, from which a godly man is certainly exempted; or of worldly prosperity, but wicked men have enjoyed it. And yet prosperity is by no means the uniform lot of the wicked, or adversity of the righteous. But matters are so varied and blended together, that all things may be said to come alike to all; and one event to befall the most unjust, selfish, sensual, and impious; and the most upright, kind, pure, and pious, who walk in the ordinances, and reverence the holy name, of God, as well as act honestly and blamelessly among men. The difference betwixt them, as to present happiness, arises not from outward causes, but from the inward supports and consolations which the righteous enjoy, and the benefit they derive from these varied trials and mercies; and the inward remorse and terror that wicked men experience, and their growing more daring in impiety under all they meet with. For as this state of things appears grievous, and often proves a temptation to the righteous, it exceedingly forwards the destruction of the wicked. As far as the sons of men are left to themselves, their hearts are full of evil; and prosperity in sin causes their lusts to rage even to madness: thus they are led to set God himself at defiance by their impieties and daring crimes; and they proceed in this course, till death closes their career, their hope expires with their breath, and they join the company of those that before have perished in their sins.

V. 4-6. Whilst life continues, an afflicted man may expect better days, and the conversion of the vilest sinner may be hoped for. In this view life is very valuable; and the proverb is applicable, that "a living dog is better than a dead lion." The condition of the meanest or most despicable living man is preferable to that of the most noble and renowned of those who have died impenitent. For the living, being sure that they must die, may perhaps



5 For <sup>the</sup> living know that they shall die: but <sup>the</sup> dead know not any thing, neither have they any more a reward; <sup>for</sup> the memory of them is forgotten.

6 Also <sup>their</sup> love, and their hatred, and their envy, is now perished; neither <sup>have</sup> they any more a portion for ever in <sup>any</sup> thing that is done under the sun.

7 <sup>Go</sup> thy way, <sup>eat</sup> thy bread with joy, and drink thy wine with a merry heart; <sup>for</sup> God now accepteth thy works.

8 Let <sup>thy</sup> garments be always white; and <sup>let</sup> thy head lack no ointment.

9 <sup>Live</sup> joyfully <sup>with</sup> the wife whom thou lovest <sup>all</sup> the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: <sup>for</sup> that is thy portion in <sup>this</sup> life, and in thy labour which thou takest under the sun.

10 Whatsoever <sup>thy</sup> hand findeth to do, do <sup>it</sup> with thy might; <sup>for</sup> <sup>there</sup> is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I <sup>returned</sup>, and saw under the sun, <sup>that</sup> the

prepare for that solemn event: but the dead have no further knowledge of any thing here on earth; they have no further recompense of their worldly labours: they are soon forgotten; and the love, hatred, or envy, which they bare to others, and others to them, with all their pleasant or painful effects, are done with for ever, as far as this world is concerned: and, however rich and great they were, "they have no longer a portion for ever, in any thing, that is done under the sun." Of this Solomon doubtless is to be understood: his scope is to shew the vanity of earthly things, and the madness and folly of a wicked life, of which all the benefits must speedily be relinquished for ever. Nor would either the righteous be perplexed at the transient afflictions they meet with, or the wicked hardened by their fading prosperity; if they recollected how soon all this will end, and that a state of eternal retribution will succeed. (Note, viii. 11—13.)

V. 7—9. Solomon, having spoken to the case of the wicked, here returns to the wise and religious, whom he had before mentioned (1 :) and he exhorts them to a cheerful confidence in God, who will be sure to do well to those whose works are accepted of him. They should therefore seek to possess a peaceful conscience, a lively hope, and a contented mind: and in this case they might enjoy, with comfort and gratitude, the bounty of Providence, whether they be rich or poor. They needed not go as mourners all their days; but might be clothed in white garments, and use fragrant ointments, as was customary on festive occasions; for they alone had cause for gladness of heart. They were not required to refrain from a liberal use of their possessions, (so it were with temperance and charity;) either out of penuriousness, or distrust, or from a superstitious notion that religion consisted in a painful austerity. Let them use the comforts, and bear the burdens of the day, and not be solicitous about the morrow.—It would also lessen the uneasiness of life, to have a companion of its comforts, and a solace of its sorrows, in a beloved wife. Though Solomon himself had so multiplied wives; yet he here uses the singular number, and says "the wife whom thou lovest;" as one sensible of his folly in that matter; (Prov. v. 15—20.) He recommends it to a man to live with this one beloved wife with cheerfulness, making the best of present things, avoiding impatience and gloomy despondency, as dishonourable to God, and tormenting to himself. A few days of life are given to man on earth; and sin has made them vanity. But he may yet find many comforts, as his present portion, and the recompense of his labours: and it would be both foolish and ungrateful to lose the benefit of them, by fretting over his crosses, or anticipating future calamities.

V. 10. Man's wisdom in this dying world consists, in cheerfully using present comforts, and diligently attending to present duties. Whatever any one is convinced ought to be done by him, for the benefit of himself, his family, the church, or the world; according to his rank, station, talents, and opportunities; he ought to set about it without delay, and to pursue it without remissness, and to the utmost of his abilities: he ought not to yield to weariness or discouragement, because of opposition, difficulties, or hardships: and he should redeem his time for such purposes, remembering that he is hastening to the grave; and then all opportunities of this kind will be over, seeing there is no work, nor contrivance, nor knowledge, nor wisdom there. And even in the eternal world there will be no opportunity of glorifying God by doing good to man, as there is now on earth.—The original is *sheol*, the Septuagint *hades*, which may as well be understood of the invisible world as of the grave.

V. 11, 12. The wise man next observed another cause of vanity in worldly things. Men's success seldom corresponds to their probable expectations of it. The swiftest do not always win the race; for they may fall, or be impeded in their course: battles are not determined, according to the number, valour, or conduct of the contending parties: knowledge and prudence are so far from ensuring riches to the possessor, that they often fail of procuring him a

A.M. 3004.

B.C. 1000.

k vii. 2. Job xxx. 23. Heb. xii. 27. 1 Job xvi. 21. Ps. vi. 5. lxxxviii. 10, 11. Is. lxiii. 16. m ii. 16. viii. 10. Job vii. 8—10. Ps. cix. 15. Is. xxvi. 14. n Job iii. 17—18. Ps. cxlvi. 3, 4. Prov. x. 18. o ii. 18—23. vi. 12. p Gen. xii. 19. Mark vii. 29. John iv. 50. q ii. 24—26. iii. 12, 13. 22. v. 18. viii. 15. Deut. xli. 7. 12. xvi. 14, 15. 1 Kings viii. 66. 1 Chr. xvi. 1—3. xxxix. 21—23. 2 Chr. xxx. 23—27. Neh. viii. 10—12. r Gen. iv. 4, 5. Ex. xxiv. 8—11. Luke xi. 41. Acts x. 35. s 2 Sam. xix. 24. Esth. viii. 15. Rev. iii. 4, 5. vii. 9, 13, 14. xix. 8, 14. t Ruth iii. 3. 2 Sam. xiv. 2. u Prov. v. 18, 19. v. 18. Neh. ii. 12—20. 33. John iv. 34. Matt. v. 12—15. a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d ii. 14, 15. iii. 14, 17. vii. 13. 1 Sam. ii. 3—10. Job v. 11—14. xxxiv. 29. Prov. xli. 30, 31. Lam. iii. 37, 38. Dan. iv. 35. Eph. i. 11. e viii. 5, 6, 11. Luke xix. 42. 44. 2 Cor. vi. 2. 1 Pet. ii. 12. f Prov. vii. 22, 23. Hab. i. 14—17. 2 Tim. ii. 26. g Job xviii. 8—10. Ps. xl. 6. lxxiii. 18—20. Prov. vii. 15. xxix. 6. Is. xxx. 13. Luke xvii. 26—31. xxi. 34—36. 1 Thes. v. 3. 2 Pet. ii. 12. h 11. vi. 1. viii. 15. viii. 9. i 2 Sam. xv. 15—22. 2 Kings vii. 1, &c. k Gen. xl. 3. Esth. vi. 2, 3. l 18. viii. 19. Prov. xxi. 22. xxi. 5. m Prov. x. 15. Mark vi. 2, 3. John vii. 47—49. ix. 24—34. 1 Cor. i. 26—29. Jam. ii. 2—6. n Gen. xli. 33—40. 1 Sam. p Josh. vii. 5, 11, 12. xxi. 20. 1 Sam. xiv. 28, 29. 36—45. 2 Sam. xx. 1, 2. 2 Thes. ii. 8—12. 2 Tim. ii. 16—18. iii. 8, iv. 3, 4. Tit. i. 10, 11. Heb. xii. 15, 16.

race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, <sup>but</sup> time and chance happeneth to them all.

12 For <sup>man</sup> also knoweth not his time: <sup>as</sup> the fishes that are taken in an evil net, and as the birds that are caught in the snare; <sup>so</sup> <sup>are</sup> <sup>the</sup> sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This <sup>wisdom</sup> have I seen also under the sun, and it <sup>seemed</sup> great unto me:

14 <sup>There</sup> <sup>was</sup> a little city, and few men within it: and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city, <sup>yet</sup> no man remembered that same poor man.

16 Then said I, <sup>Wisdom</sup> is better than strength: nevertheless <sup>the</sup> poor man's wisdom is despised, and his words are not heard.

17 The words <sup>of</sup> wise men are heard in quiet, more than the cry of him that ruleth among fools.

18 Wisdom is <sup>better</sup> than weapons of war, but <sup>one</sup> sinner destroyeth much good.

substance: and the most skilful in any trade, science, or profession are far from sure of being most favoured or employed. But there are favourable, or unfavourable times, into which men are cast: the former often procure success to far inferior talents and exertions; under the latter, no abilities or efforts can prevent disappointment. There are also various events, which cannot be foreseen, that determine a man's success in any enterprise, and have a decisive effect upon his lot in life. These seem to come by chance; yet they are the appointment of God; but they, who do not regard him, charge them on fortune, and exclaim against this imaginary being, as blind, capricious, or partial. These things, however, are thus ordered on purpose, that ungodly men might be left wholly in uncertainty. There is a time allotted to all men, in which to seek and obtain the most important advantages: but in general they know not, or observe not, that time, but suffer it to slip past them unimproved; and then they are involved in unforeseen calamities, as fishes and fowls are in the net or snare, and the time of trouble and of death comes upon them suddenly, so that they cannot escape. This is the case, especially with those, who postpone the great concerns of their souls to some future opportunity: they are often given up to a strong delusion; and are caught in Satan's net, which he baits with some worldly object, for the sake of which they reject or abuse the gospel, and go on in sin, till they suddenly fall into everlasting destruction.

V. 13—18. Solomon illustrated his remarks from an incident that had fallen under his observation; in which great wisdom, with eminent success, had been shewn for the good of others, without any advantage to the person himself.—A mighty king came with every warlike preparation, to besiege a small city that was very feebly garrisoned, and yet he failed of success: for a certain poor man, by his sagacity, contrivance, and prudent management, delivered the city. But when the danger was over, and the poor man's assistance was no more wanted, he was totally neglected and forgotten, through the ingratitude of his citizens, and their contempt of his poverty. This event was a proof that wisdom is decidedly preferable to strength; and also that it would be a vain possession, if its recompense were from men; for when the emergency was over, the poor man's wisdom was despised, and his words were not heard. One reason of this is assigned: wise men speak with modesty and gentleness; and though their words are more attended to by a few, who derive great good from them; yet the vociferation, or plausible speeches of the ostentatious go farther with the ignorant and thoughtless multitude: such is man's folly, that the empty and conceited declaimer will frequently be most popular. Wisdom is indeed better than weapons of war; yet it is so much more easy to do harm than good, that one ungodly man, with a little subtlety, address, and fluency of speech, will often prevail against those of the most consummate wisdom, prevent the success of the best concerted plans, overturn the most prudent regulations, and speedily destroy the good that hath long been devising and accomplishing.—'The best and safest counsels cannot so much as be heard or regarded, till people's straits have made them humble, sad, and serious.' (Bp. Patrick.)—'Whatever declaimer thou seest in the church, by enticement and elegance of words, exciting applauses, moving laughter, and stirring up the people to affections of joy; know, that is a sign of folly, both in them that speak, and in them that hear him. For the words of the wise are heard in quiet and moderate silence.' (St. Jerom.)

#### PRACTICAL OBSERVATIONS.

V. 1—10. We ought not to think that our enquiries into the word or works of God are useless, because we cannot comprehend all mysteries, or explain all difficulties: for if we proceed with modesty and seriousness, we shall come to many satisfactory determinations; and shall continually be learning such things, as may be useful to others also. When we have had suitable proof of any important truth, we should not waver or hesitate on account of objections:



## CHAP. X.

The care requisite to preserve a reputation for wisdom, and the different conduct of a wise man and a fool, 1-3. Observations on the duties and errors of rulers and subjects, with various maxims for the prudent conduct of affairs, 4-20.

\* **D** EAD flies cause \*the ointment of the apothecary to send forth ■ stinking savour: *so doth* <sup>a</sup> little folly him that is in reputation for wisdom and honour.

2 A \*wise man's heart is at his right hand; <sup>a</sup>but ■ fool's heart at his left.

3 Yea, also, when he that is a fool walketh by the

A. M. 3027.

B. C. 977. \*

\* Heb. Flies of death.

a Ex xxx. 34, 35.  
b 2 Chr. xix. 2.  
Neh. vi. 13. xiii. 26.  
Matt. v. 13 -16.  
Gal. ii. 12 -14.

c ix. 10. Prov. xiv. 8. Luke xiv. 28-32.  
d 10. 14. Prov. xvii. 16. Luke xli. 18-20.

+ Heb. heart.

ex. 3. Prov. xiii. 16. xviii. 2. 6.  
1 Pet. iv. 4.  
f vii. 3.

g 1 Sam. xxv. 24.  
&c. Prov. xxv. 15.

h iv. 7. v. 13. vi. 1. ix. 3.

i iii. 16. iv. 1. 2 Heb. from before.

k Judg. ix. 14-20. 1 Kings xlii. 13, 14. Esch. xlii. 1. Ps. xli. 3.

Prov. xxviii. 12. 28.

§ Heb. heights.

way, his \*wisdom faileth him, \*and he saith to every one *that* he is a fool.

4 If the spirit of the ruler rise up against thee, \*leave not thy place; \*for yielding pacifieth great offences.

5 ¶ There is \*an evil *which* I have seen under the sun, \*as an error *which* proceedeth \*from the ruler:

6 \*Folly is set in great \*dignity, and \*the rich sit in low place.

7 I \*have seen servants upon horses, and princes walking as servants upon the earth.

1 Jan. ii. 3-5. m Prov. xix. 10. xxx. 22.

for in every thing, that relates to the incomprehensible God, we must expect difficulties which we cannot solve. In the midst of the varied and intricate dispensations in the affairs of men, it is of the greatest consequence to be established in the belief, that the wise and righteous are under the special care of the Almighty. If therefore we first seek his favour, and then regulate all our undertakings according to his revealed will, and put our concerns into his hands; we shall be sure, that our great end will be answered, whether we meet with the expected success or not. But we shall either perplex or deceive ourselves, if we attempt to judge of our acceptance by external events: for this is not the rule which the word of God hath appointed. Forgetful of this, some believers increase their load of trouble, by construing their disappointments and afflictions into evidences of his displeasure, and by concluding that they are not his children, or he would not thus deal with them; and a far greater number of unbelievers mistake outward success, for the token and proof of his love to them. But, in this sense, "all things come alike to all, and there is one event to the righteous, and to the wicked." Not that the Lord doth not give a decided preference to the good, and holy, and reverential worshipper, above the profane and unrighteous; but because the complex reasons of his conduct, in dispensing adversity or prosperity to individuals, do not lie level with our capacities. He acts by perfectly wise rules, and according to one consistent plan: but its parts are so various and complicated, that to us they must needs appear confused. We are called to walk by faith; and they, who have no faith, infer that the righteous will never have any decisive advantage above the wicked; and this occasions much of the evil that is done under the sun. Yet it would not be so, if "the hearts of the sons of men were not full of evil; and if madness were not in them:" so that they are therefore glad of a pretence for indulging their lusts, and neglecting their duty. Thus they live and die befooled and infatuated, and are not aware of their madness in rebelling against God, till the scenes, which open to their view in the eternal world, awfully convince them of it. Let us bless God, that we are yet joined to all the living, where there is hope; and let us consider this as a counterbalance to all our troubles; and as we know that we must die, and that after death is the judgment, let us deem preparation for these solemn events the great business of our lives. Thus, when we leave this world, though we shall have no knowledge of, or portion in, any thing that is done under the sun; though we should be forgotten both by those who loved, and those who hated and envied us, and all our competitions and pursuits on earth vanish as a dream; we shall possess a better and a far more enduring substance.—We should then seek acceptance with God for ourselves and our works, before we think of finding satisfaction in outward things: but when we have attained this, we may go our ways, and eat our bread with joy, and drink our wine, or even our water, with a merry heart; for the meanest morsel coming from our Father's love, and in answer to our prayers, will have a peculiar relish. The believer, who is assured of his acceptance, has of all men the best right to be cheerful: peace and joy are his duty, as well as his privilege: nor does his religion debar him from any rational or desirable earthly enjoyment. It requires not celibacy or solitude, or affected austerities; which are the inventions of Satan and Antichrist, in order to affright men from the yoke of Christ, as if it were intolerably galling. But whilst we cultivate the social affections, and endeavour to be agreeable to our friends and relatives; and take the portion assigned us to defray the charges of our pilgrimage, and so to bear our labours with resignation; let us not forget, that our life here is vanity, and a few days of vanity; that all our enjoyments and possessions are passing away; and that we must seek nobler acquisitions, as the portion of our souls in the eternal world. We should then use all these things according to the rule of God's law, and in subserviency to his glory; and whatever our outward adorning or indulgence be, we should be careful, that our spiritual garments be always white, and free from spot or blemish; and that we be continually anointed, adorned, and refreshed, by the influences of the Holy Ghost. Nor may we permit either the comforts or the trials of life to render us inattentive to our various duties. We have each a work to do. Sinners have the salvation of their souls to seek after, and the assurance of that salvation: believers have a great work to do in order to evidence their faith, adorn the gospel, glorify God, and serve their generation. Magistrates, ministers, the rich and the poor, the learned and unlearned, in their various situations, may all find some work to do; and they are called to do it with their might, and to the utmost of their abilities. The speedy approach of death should cause us to quicken our pace, and double our diligence in our proper employment; seeing "there is no work, nor device, nor knowledge, nor wisdom, in the grave whither we are going," and to which we approach every moment. Alas! how wretched are they, whose bodies are conveyed to the tomb, and their souls into an eternal state, before they have properly begun the great work of life! And if sorrow could enter heaven, methinks believers would there mourn over their lost opportunities of doing good to their fellow-sinners on earth.

V. 11-18. Whilst we guard against supineness and procrastination; we should also beware of self-dependence in our undertakings; otherwise we shall meet with disappointment and vexation: for every one may observe, in all

places under the sun, that no abilities or external advantages can ensure success. Happy then are they, whose works are in the hands of God: he will give success to them, if that be best; or he will recompense the intention when unsuccessful: he appoints that "time and chance, which happen to all men:" he enables to run the race, and then confers the prize: he gives strength and victory, wisdom and favour, opportunity, and understanding to embrace it; grace and glory, and every other good thing, to them that walk uprightly. But they, who know not his accepted time, and the day of their visitation, who do not seek him whilst he may be found, and so waste their lives in the pursuit of earthly vanities, will be inextricably entangled in the snare of Satan, and perish suddenly without remedy. Whatever opportunities we may slip, whatever advantages we miss, and whatever calamities befall us, through unforeseen and apparently casual events, or our own impolicy: if we be but careful not to neglect the salvation of our souls, a few days will set all right. But superior talents, and even great success, will be a mere vanity to him, who neglects the one thing needful. Nay, even the good works of wise and pious men often expose them to present vexations. If we would not be rendered uneasy by perpetual disappointments, we must not expect much gratitude from men, for the most disinterested and beneficial services; but learn to do good from a regard to the honour of God, and in hopes of his gracious acceptance. In this way we shall "not be weary of well-doing, assured that in due season we shall reap, if we faint not."—Wisdom and grace are indeed far more valuable than wealth, power, weapons of war, or any external accomplishments; yet they are seldom much respected in the poor and obscure. Under urgent distresses, indeed, men will sometimes regard the counsels of a poor wise man; and be willing to use his superior skill, to serve a present turn, or promote their own interest. But when such friends are no more wanted, they will rarely be remembered: nay, they may assure themselves, that their wisdom will by numbers be despised, and their words disregarded. For men are so attracted by glare and noise, that the magnificent, the froward, and the loquacious, will ever be the favourites of the ignorant unthinking multitudes with which the world abounds, and bear rule among them; and the wise must be contented to speak in quiet, and with effect, to the few, who are more desirous to profit, than to be flattered and amused. And this is not only the common case in popular assemblies; but even in those places, where men meet together to hear the word of God: but often prefer a smoother doctrine, and are more attentive to the embellishments of the preacher, than to his important message. Thus ministers are tempted to accommodate their discourses to the corrupt taste of the audience; and in this way especially "one sinner destroyeth much good," and disseminates loose doctrines, to the deception of many souls, and the great scandal of the gospel: whilst "many follow his pernicious ways, by means of whom the way of truth is evil spoken of." But whilst we lament these ruinous follies and mistakes of mankind; let us watch against ingratitude to our benefactors, especially to any poor man who hath been useful to us; let us learn to judge of men by their wisdom and piety, and not by their wealth or splendour; let us submit to the will, and depend on the power and mercy, of our God; and then none of our labours will be in vain, however now neglected. And seeing, that the great Deliverer of sinners from the wrath to come, and from the power of Satan, when he became poor for our sakes, was so despised and hated, nay, even now is treated with so much ingratitude and contempt; and seeing we ourselves are so often forgetful of our obligations, and inattentive to his wise and gracious words; we have the less reason to complain, if we meet with similar treatment in this evil world.

## NOTES.

CHAP. X. V. 1. When the perfumer has compounded any precious ointment with great skill and attention; if he do not cover it carefully, the flies, attracted by the fragrancy, will be entangled in it, and there die and putrify; and this will spoil the perfume, and render the ointment noisome. Thus, when a man has acquired, with great care and pains, a high reputation for wisdom, or any other honourable qualification; if he remit his watchfulness, and be heedless, self-indulgent, or imprudent, only in a few instances, and those by no means heinous, they will tarnish his character, and sink him into neglect. For in proportion as a person becomes conspicuous, he is the more strictly watched, great things are expected from him, and less allowance made for his infirmities: nay, envy and malevolence become more busy in reducing his character to the ordinary level; and in impeding those useful designs which his credit, if it had not been impaired, might have rendered successful. So that those mistakes which would scarcely have been counted blemishes in another man, will be deemed also inexcusable crimes in him; and numbers will be gratified by detecting and exposing them.

V. 2, 3. A wise man's understanding is employed about the duties of his station, and his heart is in his work; it is his delight, and he does it earnestly, and he therefore learns to do it skillfully, as a man who uses his right hand. But a fool employs no contrivance, because he is heartless as to every good thing; he understands any subject better than his own profession, and any one's duty better than his own. So that he goes about his work, thus to speak, in



8 He "that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 ¶ Surely "the serpent will bite without enchantment; and "a babbler is no better.

12 The "words of a wise man's mouth are "gracious; "but the lips of a fool will swallow up himself.

13 The "beginning of the words of his mouth is foolishness: and the end of his "talk is mischievous madness.

14 A "fool also "is full of words: "a man cannot  
xl. 9, 10. lxxi. 15-18. Prov. x. 13, 20, 21, 31, 32, xii. 14, 18, xv. 2, 23, xvi. 21-24, xxii. 17, 18, xxv. 11, 12, xxxi. 26. Matt. xii. 35. Luke xiv. 22. Eph. iv. 29. Col. iv. 6. 1 Kings xiv. 40-42. Ps. lxxviii. 8, xli. 9. Prov. x. 8, 10, 14, xviii. 6-8, xix. 5, xxvi. 9, Luke xix. 22. 2 Kings vi. 31. Prov. xxxix. Matt. ii. 7, 8, 16. Luke vi. 2, 11, xl. 33, 35, 54. John xii. 10. Acts i. 28-33. vi. 9-11, vii. 54-59, xix. 21-23. 1 Heb. mouda. u v. 3, 7. Prov. x. 19, xv. 2. 1 Heb. multiplieth words. Job xxxiv. 37. xxxv. 16. x. xiii. 22, vi. 12, vii. 7. Jam. iv. 13, 14.

a left-handed manner, and makes nothing of it. "A wise man always takes honest courses; but a fool turns into byways." Nay, such persons discover their ignorance and folly on every occasion: they cannot take a journey, or walk abroad, but they run into such gross and evident errors, or engage in such disputes and projects, as expose them to every body; for they have not wisdom enough to conceal their own emptiness and mischievous dispositions.

V. 4. (Note, viii. 3-5.) If the prince have taken offence at the conduct of any of his subjects or officers, the wisdom of the person concerned consists in keeping his place, and quietly attending to its duties; not being influenced either by resentment or fear, to recede, or to excite any commotions in the state. For, a submissive healing conduct wins upon and pacifies those princes, who have been greatly and even justly displeased; whereas, rashness and violence generally end in the ruin of the offending party.

V. 5-7. Solomon allowed that princes often occasioned many evils by their misconduct and neglect, which could not be vindicated, though they did not justify the disaffected. One abuse especially he had remarked, by which rulers became accessory to the crimes of others, and all the mischiefs which they perpetrated. Namely, when from any selfish motive, or from partiality, or caprice, they preferred inexperienced and imprudent men, from low stations, to the highest dignities; which they disgraced by their imperious, mercenary, and rash behaviour; whilst the nobles, whose rank, education, and knowledge of affairs entitled them to consideration, qualified them for such eminent places, and rendered them superior to the mean oppressions practised by indigent upstarts, were degraded, and placed under the command of their inferiors; which is, as if slaves rode in state, and princes were required to walk about by their sides, to do them honour. Indeed, it naturally gives umbrage, when men of inferior rank, though eminent for abilities, wisdom, and probity, are advanced above the nobles; but much more so, when the talents and dispositions of the favourites are as mean as their extraction. (Notes, Prov. xix. 10. xxx. 22.)

V. 8-10. The sacred writer appears, in these verses, to continue his discourse, and to caution subjects, when aggrieved by evils which proceed from the ruler, not to seek redress in a precipitate manner, or to yield to the suggestions of resentment and pride. This advice he enforces by apt illustrations. As, he that diggeth a pit for another, may probably fall into it himself; so he who violently seeks the ruin of an obnoxious competitor, will probably compass his own destruction. He who breaks a hedge that divides between one man's field and another's, may expect to be bitten by a serpent that lies concealed in it; and thus the man who attempts to break down the fences of law and authority on account of some personal offence, may expect a fatal end. He that should attempt to remove the stones, which served for landmarks, or that were too heavy for him, would probably be crushed by them; and so will he who attempts to subvert an established government. And if a man intends to cleave a knotty block of wood, he must first procure proper tools, and duly sharpen them, and then proceed cautiously and skillfully, otherwise he will endanger and weary himself to little purpose; thus they that would compass practicable and desirable alterations, should proceed with caution, and procure proper helpers, and use cool deliberation and steady perseverance; and not expect to carry matters by force and violence, which are not sufficient even to cleave a block of wood. In all these matters, wisdom is profitable to direct to proper means and occasions, and to prevent mischief, and a man's wearying himself in vain. "Without wisdom, whatsoever a man taketh in hand, turneth to his own hurt."

V. 11-15. The serpent was supposed capable of being charmed by certain incantations, which would prevent its biting. (Note, Ps. lxxviii. 5;) but otherwise it could not safely be meddled with; and those babblers who by flattery, plausibility, and slander, insinuate themselves into the favour of weak princes, are no better than the serpent. In themselves they may indeed be as despicable as they are poisonous; but they have it in their power to do immense mischief, and must be opposed with great caution. They may be outwitted and supplanted, but it is dangerous to attempt overpowering them, for they do not care whom they destroy, if exasperated. In general, the wise man will gain his advantage by speaking with gentleness, candour, and discretion, and in a manner suited to procure him favour. But the lips of the foolish man, as it were, dig a pit in which to swallow up himself. When he first begins to speak, he betrays his ignorance and impertinence; and if he meets with the least check, he is put off

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n Judg. ix. 5, 58  
 -57. 2 Sam.  
 xvii. 23. xviii.  
 15. Esth. vii. 10.  
 Ps. vii. 15, 16.  
 ix. 15, 16. Prov.  
 xvi. 27.  
 o Am. v. 19. ix.  
 3.  
 p Is. ix. 15-17.  
 Gen. xli. 33-39.  
 Ex. xxi. 13-19.  
 -23. 1 Kings  
 iii. 9. 2 Chr.  
 xxiii. 4-11.  
 Matt. x. 16.  
 Acts xv. 12.  
 xv. 2, &c. Rom.  
 xvi. 19. 1 Cor.  
 xiv. 20. Eph. v.  
 15-17. Col. iv.  
 6. Jam. i. 5.  
 q Ps. lxxiii. 4, 5.  
 Jer. viii. 17.  
 r Heb. the master  
 of a tongue. Ps.  
 lxx. 2. lxxv. 3.  
 Prov. xviii. 21.  
 Jam. iii. 6.  
 s Job iv. 3, 4. xvi.  
 5. Ps. xxxvii. 30.  
 t Acts xv. 12.  
 s 2 Sam. i. 16.  
 Luke xix. 22.  
 2 Kings  
 vi. 28-33.  
 Acts i. 28-33.  
 1 Heb.

v. 3, 10. Is. xlv.  
 12-17. xlvii. 13.  
 13. lv. 2. lvi. 1.  
 Hab. ii. 6, 13.  
 Matt. xii. 28-30.  
 z Ps. cvii. 4, 7.  
 Is. xxxv. 8-10.  
 Jer. i. 41.  
 a 2 Chr. xiii. 7.  
 xxxiii. 1, &c.  
 b Hab. ii. 6, 9.  
 Is. iii. 4, 5, 12.  
 b Prov. xx. 1, 2.  
 Is. v. 11, 12.  
 xxviii. 7, 8. Hos.  
 vii. 9-17.  
 c Jer. xxi. 12.  
 d 6, 7. Prov.  
 xxxiii. 2, 3. Jer.  
 xxi. 21.  
 e Prov. xxxi. 4, 5.  
 f Prov. xii. 24.  
 xiv. 1. xx. 4.  
 xxi. 25. xxiii. 21.  
 xxv. 30, 31.  
 Heb. vi. 11, 12.  
 2 Pet. i. 5-10.  
 g ii. 1, 2. vii. 2.  
 6. Gen. xliii. 34.  
 Dan. v. 1, &c.  
 1 Pet. iv. 3.  
 h Ex. p. civ.  
 Is. xlv. 11. 1 Sam. xxv. 36. 2 Sam. xiii. 28. Luke xii. 19. Eph. v. 18, 19. § Heb. maketh glad the life. i vii. 11, 12. 1 Chr. xxi. 24. xxix. 2, &c. 2 Chr. xxiv. 11-14. Ezra i. 6. vii. 15, 18. Neh. i. 8. Ps. cxli. 9. Is. xxiii. 18. Matt. xvii. 27. xix. 21. Luke viii. 3. xvi. 9. Acts ii. 45. xi. 29. Phil. iv. 15-19. 1 Tim. vi. 17-19. k Ex. xxii. 28. Is. lviii. 21. Acts xxiii. 3. || Or, conscience. vii. 21, 22. 1 vi. 1, 2. Luke xii. 2, 3.

tell what shall be; and what shall be after him, who can tell him?

15 The "labour of the foolish wearieth every one of them; "because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, "when thy king is a child, "and thy princes eat "in the morning!

17 Blessed art thou, O land, "when thy king is the son of nobles, "and thy princes eat in due season, for strength, and not for drunkenness!

18 By much "slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A "feast is made for laughter, "and wine "maketh merry: "but money answereth all things.

20 "Curse not the king, no, not in thy "thought; and curse not the rich "in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

his guard, and becomes like a madman, in rage and abuse. It is in vain, therefore, to enter into any contest with him, for he is full of words, and will speak last, though his discourse be so perplexed, that no one can tell what he intends to do, or what he will say next, or how his impertinent discourse will end. And in like manner, when he undertakes the management of affairs, he is sure to weary himself to no purpose; for he is so inconsiderate and headstrong, that if he undertook a journey to some great city, he would neither be able to find the way, nor be willing to follow another's directions! So that nothing can hinder a wise man's prevailing against such a competitor, except his own indignation give the foolish man an advantage against him to crush him by violence.

V. 16-19. A prince, who is a child in years, or in ignorance, fickleness, and caprice, is a sore judgment from God to any nation; especially when the nobles, who ought to be able and active statesmen and counsellors, begin and spend their days in sensual indulgence. But the land is specially favoured, and is likely to prosper, where the king is descended from noble progenitors, and inherits their capacity for government: or, as some explain the word, when he is a man of mature years and experience, and when his princes are temperate and apply themselves to business. For as the sluggard lets his house go to decay for want of repairs, till the roof droppeth through, and the whole moulders into ruins; so the kingdom that is governed by careless and profligate rulers, must come to ruin. For whilst they are making feasts, and indulging themselves in wine, as if they had nothing to do but to laugh and be merry; the public treasure is wasted, the national defence is neglected, heavy taxes must be imposed, the people grow discontented, the enemies are emboldened, and every thing concurs to bring heavy calamities on the state. The money which such rulers waste in their luxury, and lavish on the companions of their revels and debaucheries, would have answered all the purposes of good government, and provided for every emergency; but, being thrown away, manifold oppressions, disturbances, and miseries must needs ensue, which a few drunken feasts will very ill compensate.

V. 20. Government, and the distinctions in society, are the appointments of God, and productive of much good to mankind. Kings, magistrates, and great men, therefore, with all their defects, are entitled to respect and honour; and as none ought openly to revile and wish evil to them, so malice should not be indulged in the heart, or ill wishes allowed, even in thought, against them, or vented in the most private manner. And men should remember that secret discourses and combinations of this kind are often detected by means, almost as unlikely as if a bird of the air should convey the intelligence to the parties concerned.—Kings have their spies, where they are not suspected. Their ears are as long as their arms, and God himself often wonderfully brings treason to light.

#### PRACTICAL OBSERVATIONS.

V. 1-10. A reputation for wisdom and honour is not only more valuable than precious ointment, but more difficult to be preserved from losing its good savour, and becoming offensive. (vii. 1.)—Seeing we are never entirely secure against tarnishing our characters by one folly or other, as long as we live, this may be considered as an additional reason why the day of a wise man's death is better than that of his birth: for when he dies, his reputation is established, and a sanction given to all that he hath laboured for the good of mankind; whereas the indiscretion of an unguarded hour, or an incidental transgression, may at any time bring all his endeavours and devices into disrepute.—Every professed Christian, in proportion as he is zealous for religion, may be considered as "in reputation for wisdom and honour," and a little folly will be more offensive in him than in another. The world will watch him more narrowly, and censure him more severely: his profession condemns their principles and conduct, and excites their enmity, and therefore they will make no allowances for him. Every minister of the gospel is, in a higher sense, "in reputation for wisdom and honour," he is "a city set upon a hill, that cannot be hid:" his faithful preaching will condemn numbers, and they will watch for matter of accusation against him, that he may appear no better than they. How careful then should we be to avoid all appearance of evil! and how ready to make any sacrifice, rather than give a handle to those who seek to hinder our usefulness, by blasting our characters! In general, retirement is most eligible;



CHAP. XI.

An exhortation to be liberal and unwearied in doing good, 1-6. The prosperous should expect affliction and death, and beware of future misery : and young persons should remember judgment in their most cheerful hours, 7-10.

**C**AST <sup>a</sup>thy bread upon the <sup>a</sup>waters: <sup>b</sup>for thou shalt find it after many days.

2 Give <sup>a</sup>a portion to <sup>a</sup>seven, and also to eight ; <sup>a</sup>for thou knowest not what evil shall be upon the earth.

3 If <sup>a</sup>the clouds be full of rain, they empty <sup>a</sup>themselves upon the earth : and <sup>a</sup>if the tree fall towards the south, or towards the north, in the place where the tree falleth, there it shall be.

4 He <sup>a</sup>that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap.

Mic. v. 6. Matt. xviii. 22. Luke xvii. 4. e Dan. iv. 27. Acts xi. 28-30. Gal. vi. 1. Eph. v. 16. Heb. xiii. 3. f 1 Kings xviii. 45. Ps. lxxv. 9-13. Is. lv. 10, 11. 1 John iii. 17. g Matt. iii. 10. Luke xiii. 7. xvi. 22-26. h Prov. iii. 27, 28. xx. 4. xxii. 13.

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a Deut. xv. 2-11. Prov. xi. 24, 25. xxi. 9. Is. xxxii. 8.

\* Heb. face of the waters. Is. xxxii. 20.

b 6. Ps. cxvii. 5, 6. Prov. xi. 18. xix. 17. Matt. x. 12. xxv. 40. Luke xiv. 14.

2 Cor. ix. 6. Gal. vi. 8-10. Heb. vi. 10.

c Neh. viii. 10. Esth. ix. 19, 22. Ps. cxli. 9. Luke vi. 30-35.

1 Tim. vi. 18, 19. d Job v. 19. Prov. vi. 16.

Mic. v. 6. Matt. xviii. 22. Luke xvii. 4. e Dan. iv. 27. Acts xi. 28-30. Gal. vi. 1. Eph. v. 16. Heb. xiii. 3. f 1 Kings xviii. 45. Ps. lxxv. 9-13. Is. lv. 10, 11. 1 John iii. 17. g Matt. iii. 10. Luke xiii. 7. xvi. 22-26. h Prov. iii. 27, 28. xx. 4. xxii. 13.

1 John iii. 8. k Ps. cxxxix. 14, 15.

l vii. 24. viii. 17. Job v. 9. xxvi. 5-14. xxxvi. 24-33. xxxvii. 23.

xxxix. 4, &c. xli. xlii. Ps. xl. 5. xlii. 5. civ. 24. Is. xl. 28. Rom. xi. 33.

m ix. 10. Is. lv. 10. Hos. x. 12. Mark iv. 26-29. John iv. 36-39. 2 Cor. ix. 6. 2 Tim. iv. 2.

n ix. 1. Hag. i. 6-11. ii. 17-19. Zech. viii. 11, 12. Acts xi. 20, 21. 1 Cor. iii. 5-7. 2 Cor. ix. 10, 11.

+ Heb. be right. o Job xxxiii. 28, 30. Ps. lvi. 13. Prov. xv. 30. xxix. 13. p vii. 11. Ps. lxxxiv. 11. Matt. v. 45. q vi. 6. viii. 12. r iii. 12. Is. v. 18-20. viii. 15. s vii. 14. xli. 1-5. Deut. xxxii. 29. Job x. 22. xv. 23. xviii. 18. Jer. xlii. 15. Joel ii. 2. Matt. xxii. 13. Jude 13.

5 As <sup>a</sup>thou knowest not what <sup>a</sup>is the way of the spirit, <sup>a</sup>nor how the bones <sup>a</sup>do grow in the womb of her that is with child ; <sup>a</sup>even so thou knowest not the works of God who maketh all.

6 In the morning <sup>a</sup>sow thy seed, and in the evening withhold not thine hand : for <sup>a</sup>thou knowest not whether shall <sup>a</sup>prosper, either this or that, or whether they both <sup>a</sup>shall be alike good.

7 ¶ Truly <sup>a</sup>the light <sup>a</sup>is sweet, and <sup>a</sup>a pleasant thing it is for the eyes to behold the sun :

8 But <sup>a</sup>if <sup>a</sup>man live many years, and <sup>a</sup>rejoice in them all : <sup>a</sup>yet let him remember the days of darkness ; for they shall be many. <sup>a</sup>All that cometh is vanity.

+ Heb. be right. o Job xxxiii. 28, 30. Ps. lvi. 13. Prov. xv. 30. xxix. 13. p vii. 11. Ps. lxxxiv. 11. Matt. v. 45. q vi. 6. viii. 12. r iii. 12. Is. v. 18-20. viii. 15. s vii. 14. xli. 1-5. Deut. xxxii. 29. Job x. 22. xv. 23. xviii. 18. Jer. xlii. 15. Joel ii. 2. Matt. xxii. 13. Jude 13. t ii. 1. 11. 15. 17. 19. 21-23. 26. iv. 8. 16. v. 15, 16. vi. 11.

for few are much in the way of temptation and observation, without in some degree weakening their own influence. As men arrive at greater eminence in these respects, they are more noticed, will be more severely judged, and their mistakes will be of more extensively bad consequence. Alas, how many have we heard of, whose examples have illustrated these observations ! Men of eminent reputation for abilities, for zeal, piety, and usefulness, who have sunk into neglect, or even become a disgrace to the cause of truth, by being overcome by temptation, or perhaps unjustly suspected of some crime, for want of a proper attention to appearances ! It is in such cases vain to exclaim of the censoriousness of mankind : we all ought to know that the world is censorious, especially towards religious characters ; and for that reason to " provide for things honest, not only in the sight of God, but also before men," and by well-doing, to put to silence the ignorance of foolish men ; and to pray without ceasing, for grace to enable us " to walk with wisdom towards them that are without."—A man's wisdom is evinced by his heart being engaged, and his ingenuity exerted, in his proper work, that he may be skillful and successful in it. How necessary then is it, that ministers should give themselves wholly to their proper work ; that they may be workmen that need not be ashamed, and that their profiting may appear unto all men ! Indeed, every man who does not delight in God's commandments, will at length be proved emphatically a fool. But we meet with great numbers among every class in society who prove themselves ignorant and foolish upon every emergency : all their wisdom consists in plausible professions and artifices, which continually fail them ; and their words and works betray their real characters to all around them.—It is generally our wisdom peaceably to abide in our places in the community ; to avoid giving needless offence, especially to our superiors ; and if we have inadvertently offended, to disarm resentment by submissions ; for they who rashly engage in opposition to authority, seldom escape without some grievous calamity. In this evil world, we must expect that rulers, as well as others, will mistake and do wrong ; and we should be prepared to make proper allowances. But they should be warned of their duties, and apprised of the imprudence and bad consequences of " setting folly in great dignity, and causing the rich to sit in low places." Yet, when such grievances are experienced, without great caution, men will incur far worse consequences in attempting to redress them. In every case, resentment and pride are dangerous counsellors ; and hasty and violent measures are seldom either equitable or expedient. They, who seek the downfall of others, will themselves often fall into mischief : in attempting to break through customary rules and limits, immense dangers are incurred, and wisdom is not only profitable to direct us what ought to be done, but in what manner it may safely be attempted. Times and occasions must be waited for ; prudent contrivance will go much further than brutal force ; and they who attempt even salutary alterations, without having previously adopted suitable plans, and engaged proper instruments, will seldom succeed.

V. 11-20. They who would do good, must not despise their opposers, though they be superficial and worthless. Men may do much mischief, with so mean a capacity as could never have attained to any thing useful. A vain babbler wants neither power nor inclination to bite like a serpent. Gentle means are commonly most prevalent ; and they whose words are soft and insinuating, the language of truth, piety, and goodness, will have most influence ; whilst the vehement and endless vociferation, the furious passion, the boastings, railings, menaces, and mischievous madness, which many employ, only prove their own folly, prevent the success of their own purposes, and give their opponents the advantage against them. Such as are most full of words, seldom most abound in sense or prudence ; and they who will have the last word in dispute, have seldom truth on their side ; great talkers are frequently very defective when they proceed to action, so that they lose themselves in the plainest matters ; and, alas, how many foolish men weary themselves with vain labour about religion, and will not know the only way to Zion, the city of our God ! When the government of kingdoms devolves on those who are weak and wicked, we should remember that the Lord is displeased, and so use proper means of averting his indignation : and it becomes us to be thankful, when affairs of state are prudently and successfully managed.—Alas, how many indulge sloth, and spend their time in feasting, intemperance, and vain mirth, to the ruin of their families and of their souls ! and we need not wonder that the affairs of nations are often ruined in the same way : for though money is not worthy of being idolized, or even hoarded, yet it is too valuable to be wasted in vanity and luxury. It cannot indeed purchase pardon of sin, or spiritual grace and peace, but in respect of outward concerns, it may be said to answer all things. Besides providing what is needful and convenient for ourselves and families, it will subserve a thousand purposes of benevolence, and even of piety. It may endow alms-houses, hospitals, and schools ; it may educate and support ministers and

missionaries ; and no good work can well be accomplished without it. But very few men indeed hit the true medium in this respect, and many well-meaning persons deprive themselves of the ability of doing good to numbers, by an inconsiderate profusion ; and whilst they shun the vice of covetousness, they run headlong into the opposite extreme. But wisdom teaches us to estimate every thing according to the benefit which may be derived from it, and to apply it to its proper use ; to attend on the duties of our station, and not to intermeddle with matters that belong not to us ; to avoid doing or speaking those things in secret, which being detected, might tend to our injury and disgrace ; to curb every rising of malevolence, and to fear God, honour the king, and render unto every man his due.

NOTES.

CHAP. XI. V. 1, 2. Solomon had repeatedly recommended a cheerful use of worldly things, as a remedy against their vanity : and here he adds an exhortation to the liberal use of them in acts of beneficence. The expression, " cast thy bread upon the waters," may perhaps allude to the husbandman's casting his bread-corn, which he could ill spare, upon a marshy soil, or even on the waters that covered it, where apparently he had little prospect of a crop. Men should deduct a considerable proportion from their gains, earnings, and expenses, according to their measure of riches, to supply the wants of the needy, and even of the unworthy and ungrateful. This may seem like throwing their provisions into the waters : but it will certainly not be lost, and long afterwards they will reap the benefit of it. They are therefore exhorted to give a portion of their substance, not merely to one or two, but to seven or eight, to as many as occasion requires ; and not to object, that they have already given to this or the other person. And this they should do, under a conviction of the instability of human affairs, and as sensible that all their other possessions may soon be torn from them, but that this will be safe, and reserved for them, in all possible emergencies. ' Here again Solomon contradicts the vulgar principle, upon which covetous wretches move. They think all is lost, that is given away in charity : no such matter, saith the preacher, the fruit of it will be found hereafter, beyond what can be imagined ! Oh, saith the covetous man again, I know not what will be hereafter, therefore it is best to save whilst I may. No, saith the preacher, for that very reason give.' (Acts xi. 28-30.)—' For thou knowest not how calamitous the times may shortly be, and then the good thou hast done will stand thee in greater stead, than all the goods thou enjoyest, which perhaps may be taken from thee, and leave thee nothing to do good withal ; but make thee an object of other men's charity, which no person hath greater reason to expect, than he who, when he had wherewithal, hath been kind to others in that condition. When thou thinkest not of it, God will requite thee, either in this world, or in the next.' (Bp. Patrick.)

V. 3-6. The clouds exhale the water, and it is treasured up in them, on purpose that they may empty themselves in watering the earth, and in diffusing plenty. Thus God enables men to get wealth, that they may do good with it : nor can their riches profit them, if they do not benefit others. Speedily they will be cut down as trees : and as the tree continues where it fell, so will men abide in that state in which death leaves them ; and this will be according as they have, or have not, brought forth good fruit. Selfish men object to this duty, from their circumstances, families, or necessary expenses, and especially from the vices and ingratitude of the poor. But the husbandman, who should thus object to the plowing or sowing of his ground, or reaping his crop, because the wind was cold or rough, or the clouds threatened rain, would miss his seedtime, and lose his harvest : and so will they who have always an excuse ready when a good work is proposed. Men are ready to say, we cannot tell in what manner we shall be repaid for the trouble and expense of our charity. But can they understand how the spirit or soul is united to the body ? or how the body is fashioned in the womb ? And if a man be unable to understand these things, how can it be expected that he should know the other works of God, who maketh all ? Every good action, therefore, which springs from a proper principle, ought to be considered as sowing the seed of a future harvest ; true wisdom consists in doing this daily, and in every part of the day, without sparing trouble or expense ; and if many endeavours to be useful terminate in disappointment, this should not be a discouragement ; none can know which of all their attempts will be most successful, or be certain that it will not succeed.

V. 7, 8. Ungodly men expect the comfort of life from health and prosperity, which are pleasant to the mind as light is to the eyes, and as the sun cheers us after a gloomy season. But should a man live many years, and enjoy every pleasure of life through them all ; let him remember that this season will be soon over ; tedious days of sickness and pain may precede death ; and if these be his good things, an eternity of darkness and despair will follow. All this outward prosperity then is a mere vanity.



9 "Rejoice, O young man, <sup>a</sup>in thy youth; and let thy heart cheer thee in the days of thy youth, and <sup>b</sup>walk in the ways of thine heart, and <sup>c</sup>in the sight of thine eyes; but <sup>d</sup>know thou, that for all these things God will bring thee into judgment.

10 Therefore <sup>e</sup>remove <sup>f</sup>sorrow from thy heart, and put away evil from thy flesh: <sup>g</sup>for childhood and youth are vanity.

Acts xiv. 16. Eph. ii. 2, 3. 1 Pet. iv. 3, 4. xi. 2-4. Matt. v. 28. 1 John ii. 15, 16. Rom. ii. 5-11. xvi. 10. 1 Cor. iv. 5. 2 Cor. v. 10. 2 Pet. iii. 7. Rev. xx. 12-15. Job xlii. 26. Ps. xxv. 7. 2 Pet. iii. 11-14. d 1. 2. 14. Ps. xxxix. 5. Prov. xxii. 15.

z ii. 10. Gen. iii. 6. vi. 2. Josh. vii. 21. 2 Sam. a iii. 17. xii. 14. Ps. i. 4-6. Acta xvii. 30, 31. xxiv. 25. b xii. 1. Job xxxi. 7. Ps. lxxxii. 12. Jer. vii. 24. xxiii. 17. xlv. 16. 17. 18. Prov. viii. 17. xlii. 6. Lam. iii. 27. Dan. i. 8, 9, 17. Luke i. 15. ii. 40-52. xviii. 16. Eph. vi. 4. 2 Tim. iii. 16. b xi. 8. Job xxx. 2. Ps. xc. 10. Hos. vii. 9. c 2 Sam. xix. 35. d xi. 7, 8. Gen. xxvii. 1. xlviii. 10. 1 Sam. iii. 2. iv. 15. 18. e Ps. xlii. 7. lxxi. 20. lxxvii. 16-20.

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## CHAP. XII.

An exhortation to early piety; and a description of the infirmities of old age, and the approach and consequences of death. 1-7. A repeated declaration that all is vanity; the preacher's purpose and care in his instructions; and the solemn conclusion of his subject, in a charge to fear and obey God, as the whole of man, and thus to prepare for judgment. 8-12.

**R**EMEMBER now thy Creator in the days of thy youth, <sup>a</sup>while the evil days come not, nor the years draw nigh, <sup>b</sup>when thou shalt say, I have no pleasure in them;

2 While <sup>c</sup>the sun, or the light, or the moon, or the stars, be not darkened, <sup>d</sup>nor the clouds return after the rain:

## NOTES.

CHAP. XII. V. 1. The word rendered *Creator* in this place is plural, and may refer to the expression used at the creation of Adam and Eve, "Let us make man;" (Notes, Gen. i. 26. Job xxxv. 10.)—This exhortation is connected with the close of the preceding chapter. Instead of that vain and vicious conduct which tends to so many future evils, Solomon recommends an early attention to religion. In allusion to man's natural forgetfulness of God, he calls upon young persons to "remember their Creator." They should remember his glorious perfections, as displayed in the work of creation; their own relations and obligations to him, and dependence on him, as their Creator and Lord; the duties thence resulting, and the account that they must render; the value of his favour, and the power of His wrath, in whom they live, move, and are. They should remember their sins against their Creator, and repent and seek forgiveness of them; and their duties, and set about performing them, in dependence on his mercy and grace, and a desire to live to his glory. This should be done, as early as may be, whilst the body is vigorous and the spirits active; and before those evil days or years approach, in which no pleasure can be found, except in communion with God and in the hope of heaven. At that trying season there will be no occasion for the additional anguish of reviewing a mispent life; repentance and conversion will be attended with peculiar and mighty difficulties; and the circumstance of not having renounced sin and worldly vanities, till a man be forced to say, "I have no pleasure in them," will render his sincerity very questionable to his own conscience. The word rendered *youth* seems to mean the best and choicest season of life.

V. 2-7. This figurative description of old age and its infirmities has furnished the critics with much employment, and a fine field for the display of their ingenuity; but such matters must here be handled with great brevity. In old age, the relish for all pleasures is lost, and men grow indifferent even to those objects which once occasioned the most agreeable sensations: so that the sun, with its pleasant light, and the beautiful moon and stars, are, as it were, obscured to them; or the understanding, imagination, memory, and judgment, the lights of the mind, are so impaired that they seem darkened.—One affliction or pain succeeds another, as clouds return after heavy showers in a rainy season. The hands and arms, with which a man defends himself from assaults or accidents, as watchmen keep the house, grow feeble, and tremble when their help is requisite. The legs and thighs, which as strong men support the body, seem in old age to bend under its weight. The teeth, which used to grind the food, are most of them gone; and the few that remain become useless. The eyes by which the soul looked, as it were, out at the windows, grow dim. Men become disinclined or incapacitated to open their mouths in public debates, having lost their voice with their teeth: or they have no inclination to eat, as they cannot grind or chew their food without pain and difficulty; or they keep at home and retired, their doors being shut towards the street, because they cannot digest their food as formerly. Their rest is so easily disturbed, that they awake, and rise up, uneasy and alarmed, at the least noise, as the singing of a bird, or the crowing of the cock. The voice and the ear, those daughters of music, are no longer capable of performing their functions, or the spirits are too dull to let them attend with satisfaction. Every ascent in the way terrifies them, on account of the labour of climbing; they shun every high place, through fear of falling from it: nay, they feel themselves so feeble and clumsy, that they dread being thrown down, or run over, whenever they walk out. Their heads, covered with white hair, seem to blossom like the almond-tree: every little inconvenience, like the weight, or the chirping, of a grasshopper, is a burden to them, and renders them fretful: or they are bowed, so that their backbone projects like that of a locust, and they have no longer any desire after, or relish for, animal pleasures. Thus man draws nigh to the end of his journey, and will shortly be at his long home or his home of ages. The grave may in some sense be thus called; but the eternal state of happiness or misery, to which the soul removes at death, and to which the body will follow at the resurrection, is far more emphatically so called. When this takes place, others will, either sincerely or insincerely, mourn for him, as he formerly did for others. Then the "silver cord will be loosed:" which may mean, the inexplicable bond of union betwixt body and soul; or the spinal marrow, which continues sensation by the nerves from the brain, to every part of the body. Or the whole verse may be a description of the functions of life, taken from a well; where is a cord to the bowl or bucket, with which the water is drawn, a wheel by which the more easily to raise it, a cistern into which it may be poured, and a pitcher, or vessel, to carry it away with; but now all are broken or loosened, and become useless. Thus at death, the lungs cease to play, the heart ceases to beat, the blood to circulate; every vessel becomes useless, the whole surprising contrivance for forming and communicating the blood, which is the life, from the fountain of the heart to every extremity of the body, is now entirely deranged: the silver cord is loosed, the golden bowl is broken, the pitcher and the wheel are marred at once. Then the body returns to its dust, and the soul to God the Creator, to be fixed in a state of happiness or misery, according to the things done in this present life.

V. 9, 10. This address to young persons is peculiarly animated and affecting. Solomon supposes that they would not be convinced that all was vanity, until they had made the trial; that they would desire liberty and opportunity to pursue every pleasure, and to gratify every inclination, and regale every sense, during the vigour of youth; and that they were sanguine in their expectations of happiness. "Well," says he, follow the bent of your desires, wherever they lead you: but be assured at the same time, that for all these things God will call you into judgment." He then exhorts them seriously, to behave so in their youth, as may best remove, or prevent, sorrow and disease in future years, and the wrath of God in a future state; or to guard against both the vehement passions of the mind, and the ungovernable appetites of the body; for childhood and youth are vanity. Even in that early period sickness and death may come, youthful pleasures are vain and empty, and even in childhood and youth the heart is very prone to sin and folly.

## PRACTICAL OBSERVATIONS.

Nothing tends more to give us a sanctified and comfortable use of outward things, than liberal and well-directed beneficence. Every work and labour of love to others, for the Lord's sake, will prove advantageous to ourselves; the more abundantly we bring forth these fruits of faith and grace, the better we shall be prepared for every evil that can befall us on earth; and that, which is thus expended, will be better secured, and bear higher interest, than any other part of our property. Unbelievers indeed think it all thrown away, as bread cast upon the waters: but faith knows it to be seed sown in well-watered land, which after a time of patient waiting, will yield a plenteous increase. Unbelief therefore hoards against the evil day; faith lends it to the Lord, to be repaid when he sees it to be wanted. Unbelief, as the parent of avarice, resembles the clouds exhaling and retaining the waters; but faith working by love, resembles the clouds dispensing their stores, and emptying themselves on the parched earth. The covetous man, however, will not part with his idolized treasures till death tears him from them. Then, as he lived to himself, he is cut down like a barren tree, and cast into the fire, there to remain for ever; but the believer, who hath lived to God, and brought forth fruit as a tree of righteousness, will flourish in the paradise of God for ever. Yet selfishness will continue to make excuses and objections; and the dread of present loss, self-denial, or inconvenience, render men reluctant to every proposed method of doing good; thus they lose their seed-time and harvest, and their hoarded abundance will rise up against them for their condemnation at the last day. But let us rely on God's word, and leave him to make it good in his own time and manner. Let the rich be liberal in these profitable services, and others according to their ability. Let not ministers be slack or discouraged in their work, because they do not see their prayers answered, and their labours blessed. Let them sow the good seed plentifully, and with perseverance, and they will find it after many days: the Lord works by them, at those times, and in those ways, of which they are not aware; they cannot tell which sermon or exhortation he may please to bless, or whether they may not all be useful. Let it suffice, that God will accept and recompense every well-meant endeavour: and the whole will subserve the purposes of his glory, and the salvation of souls. And let no Christian be weary of well-doing, in every way. This will do more to render life comfortable, than carnal prosperity and pleasure.—The light of the Sun of Righteousness and his healing beams are far more pleasing to the believer's soul, than the light of the sun to his eyes: and though he may expect pain, sickness, and death, yet his Redeemer will not leave him comfortless: his sun may be clouded and eclipsed; but it shall never go down to leave him in darkness and despair. Soon will the longest life of earthly pleasure expire: and how numerous and dreary will be the days, the years, the countless, endless ages of darkness, which await those who die in their sins. Let the careless and the carnal remember this, and prepare for their closing scene. Nor can young persons begin this needful work too soon. Whilst their spirits are lively and their hearts cheerful; let them so temper their joy, as to recollect continually the account they must give of their whole conduct. And let those, (alas, how numerous are they!) who determine to give a loose to every appetite, and rush into every scene of dissipation and vicious pleasure, to which they can have access, take this along with them, 'that God registers every one of their sinful thoughts and desires, their idle words, and wicked works; and will at last produce the account of millions of crimes, which they committed with their jovial comrades, and speedily forgot.' If they would, then, avoid remorse, terror, and anguish in future years; if they would have hope and comfort on a dying bed; if they would escape temporal and eternal misery; let them learn to bridle their passions, in the fear of God, and in the view of this great season of retribution; let them remember the vanity of youthful pleasures, and the uncertainty of human life; and let them anticipate those reflections which, neglecting this advice, they may hereafter make on their own conduct, when oppressed with pain and terror, or when condemned at the tribunal of the righteous Judge.



3 In the day when 'the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders \*cease because they are few, \*and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and <sup>h</sup>all the daughters of music shall be brought low :

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the <sup>h</sup>almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : <sup>h</sup>because man goeth to his long home, <sup>h</sup>and the mourners go about the streets :

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall <sup>h</sup>the dust return to the earth as it was; and <sup>h</sup>the spirit shall return unto <sup>h</sup>God who gave it.

8 ¶ Vanity <sup>h</sup>of vanities, saith the Preacher ; all is vanity.

q i. 2. 14. 11. 17. 26. iv. 4. vi. 12. viii. 8.

A. M. 3027.

B. C. 977.

f 2 Sam. xxi. 15  
—17. Ps. lxxi.  
p. cii. 23. Zech.  
viii. 4. 10—14.

\* Or, fail because  
they grind little.

g 2. Sam. xxi. 35.  
h Gen. xlii. 34.  
xlv. 29. 31.  
Lev. xix. 32.

Job xv. 10. Ps.  
lxxd. 18. Prov.  
xvi. 31. xxi. 29.  
ix. xlv. 4.

k Jer. i. 11.  
l ix. 10. Job xvii.  
13. xxx. 25. Ps.  
xlix. 4. 10—14.

m Gen. i. 3—10.  
Jer. ix. 17—20.  
Mark v. 39, 39.

n iii. 20. Gen. iii.  
19. xviii. 27. Job  
iv. 19. 21. vii.  
21. xxi. lxxiv.

o iii. 21.  
p Gen. ii. 7. Num.  
xvi. 22. xlvii.  
16. Is. lvii. 16.

q Jer. xxxviii. 16.  
Zech. xii. 1.  
Heb. xix. 9. 23.  
Ps. lxxii. 9.

† Or, the more  
wise the preacher  
was, &c.

† 1 Kings viii. 12,  
&c. x. 9.

† 1 Kings iv. 32.  
Prov. i. l. x. 1.  
xvi. 1.

† Heb. words of  
delight. Prov.  
xv. 23. 26. xvi.  
21—24. xxv. 11.

† 1 Thm. i. 15.  
u Prov. i. 1—6.  
viii. 6—10. xxii.  
17—21. Luke i.

† 1 Kings i. 5.  
x Jer. xxiii. 29.  
Matt. iii. 7. Acts  
ii. 37. 2 Cor. x.

† 1 Kings i. 5.  
y John iii. 10.  
z Gen. xlix. 24.  
Ps. xliii. l. lxxx.

† 1 Kings i. 5.  
xxiv. 23. John  
x. 14. Heb. xiii.  
20. 1 Pet. v. 4.

† 1 Kings i. 5.  
a Luke xvi. 29—  
31. John v. 39.  
xx. 31. xli. 25.

† 1 Kings i. 5.  
b i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
c i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
d i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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f i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

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g i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
h i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
i i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
j i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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p i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
q i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
r i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
s i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
t i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
u i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
v i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
w i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
x i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
y i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
z i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
aa i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

9 And <sup>h</sup>moreover, because the Preacher was wise, <sup>h</sup>he still taught the people knowledge ; yea, <sup>h</sup>he gave good heed, and sought out, *and* set in order, many proverbs.

10 The <sup>h</sup>Preacher sought to find out <sup>h</sup>acceptable words : and *that which was* <sup>h</sup>written was upright, *even* words of truth.

11 The words of the wise are <sup>h</sup>as goads, and as nails fastened by the <sup>h</sup>masters of assemblies, *which are* <sup>h</sup>given from one shepherd.

12 And further, <sup>h</sup>by these, my son, be admonished : of making many books *there is* no end ; and much <sup>h</sup>study is <sup>h</sup>a weariness of the flesh.

13 <sup>h</sup>Let us hear the conclusion of the whole matter ; <sup>h</sup>Fear God, and keep his commandments : <sup>h</sup>for this is the whole *duty* of man.

14 For <sup>h</sup>God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

† 1 Kings i. 5.  
a Luke xvi. 29—  
31. John v. 39.  
xx. 31. xli. 25.

† 1 Kings i. 5.  
b i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
c i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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† 1 Kings i. 5.  
e i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
f i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
g i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
h i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
i i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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† 1 Kings i. 5.  
k i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
l i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
m i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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† 1 Kings i. 5.  
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† 1 Kings i. 5.  
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† 1 Kings i. 5.  
q i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
r i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
s i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
t i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
u i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
v i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
w i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
x i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
y i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

† 1 Kings i. 5.  
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† 1 Kings i. 5.  
aa i. 18. || Or, The end of the matter, even all that hath been heard is. e v. 7. viii. 12.

V. 8—10. In the view of this near approach of death, Solomon (who probably wrote this description from his own experience,) again declares, that "all is vanity, and vanity of vanities." (Note, i. 2 :) and then he proceeds to close his subject in the most solemn manner. He had been renowned and eminent in all kinds of wisdom : but the best use he could make of it, was by continuing to teach the people knowledge. With great care and labour, he had sought out, arranged, and published many proverbs, for their instruction : he had bestowed pains to find out words suited to convey his meaning, in the plainest, most convincing, and agreeable manner to their minds ; and what he had written was upright and true, and worthy of their full credence and strictest observance.

V. 11—14. The words, which prophets and wise men employed in instructing the people, were intended to be as *goads*, which cause the sluggish ox to mend his pace when drawing in the yoke ; they would therefore occasion pain, whilst they alarmed the conscience, and shewed men their guilt and danger ; but they tended to quicken them, in fleeing from the wrath to come, and in walking in the way to heaven. The masters of assemblies, the priests or prophets who taught the people, when assembled at the temple or in other places ; and who received their instructions from the one great Shepherd of Israel, intended them to be as nails, fastened in their memories, consciences, and judgments, so as not easily to be removed ; that they might there remain, for their establishment in the truths and ways of God. Solomon therefore, with the authority and affection of a father, exhorts every reader to be admonished by the instructions which he hath here given. To write a great many books, was an almost endless work, not suited to the shortness of human life ; and the study of the writer, and even of the reader, would in that case be a great weariness to the flesh. Nor was it at all necessary ; for whatever books were written, or studies pursued, they would all be vanity and vexation ; except they led to this, as the conclusion of the whole matter, that "to fear God, and keep his commandments, is the whole of man." The word *duty*, is very improperly added in the translation ; for it is the whole interest, privilege, honour, and happiness, as well as duty, of man, to fear the wrath and seek the favour of God ; to reverence his perfections, and to become his spiritual worshippers and servants, walking in all his ordinances and commandments, blameless. For after this vain life is over, another scene will succeed, and men shall be judged, and recompensed according to their conduct, secret as well as open, and whether good or evil. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1—7. All the wickedness and misery of man spring from his forgetfulness of God, to which he is prone even from his youth. Though every object around us, and our own reason and conscience, and even existence, proclaim his power and godhead ; yet is he scarcely in our thoughts, whilst left to ourselves : and men in general remain ignorant or careless about their Creator and daily benefactor ; and neither fear, love, serve, nor trust him ; as his glorious perfections and their infinite obligations to him demand of them. We need, therefore, to be called upon to remember our Creator, that we may perceive our need of a Redeemer and a sanctifier ; and may be excited to return to the Lord, by the way that he hath opened, that being reconciled to him, we may walk with Him through this evil world. We should also call upon our children and the thoughtless and inexperienced young persons around us, to attend to these neglected truths and duties ; and remind them of the advantages of beginning this needful work in the dawn of life, and of the folly and hazard of neglecting it. It is a great happiness to be prevented from contracting those bad habits and connections, which render a change in after years, like cutting off a right hand or foot ; to avoid that injustice and mischief to others, which often distress the conscience to the end of life ; to be secure from the danger of dying in sin, or of living to be hardened by its deceitfulness ; or of having the great work of life to begin, when the evil days come, in which pains and infirmities destroy the comfort of every possession ; and are a heavy load to bear, without the accumulation of so many sorrows, anxieties, and terrors, as must needs accompany a late repentance, in those few instances in which it takes place. Happy then are they, who serve God from their early

youth, and are useful through their whole lives ; who have divine consolations to refresh them, when other comforts are withdrawn or become insipid ; and who know, that "when flesh and heart shall fail, God will be the strength of their heart, and their portion for ever !" If we are not previously cut off, a few years will terminate all that vigour, activity, or comeliness, about which we are so careful, and in which we are so apt to glory. The decay of our bodies will even obstruct the operations of our mental faculties : our dear friends and relatives will, one after another, be torn from our bleeding side ; one pain and disease will succeed another ; we shall become feeble and helpless as children ; our limbs will totter under the weight of our bodies ; every sense and organ will lose its power of giving pleasure ; we shall not derive satisfaction from beautiful objects or prospects, from music, from food, or from any of the delights of the sons of men : every undertaking will then excite terror, weariness, or disquietude ; our sleep will be broken, and motion uneasy ; and the trials of our patience will probably render us a trial to the patience of those around us. Every circumstance will then remind us, that we are speedily to remove to our long home, and that when the mourners have paid their customary tribute to us, we shall be little more thought of ; whilst our bodies are mouldering in the grave, and our souls are fixed in an unchangeable state. Let us then seek the Lord and his salvation, before the vital powers fail, and "the dust return to the earth as it was, and the soul to God who gave it."

V. 8—14. What a complicated vanity is life and all its pursuits, to that man whose treasure is on earth, and who has every thing to dread in a future world ! But as it is a season to prepare for eternity, and to do good on earth, life is no vanity ; and death to him who thus employs his days has no terrors : here only can we find substantial good. To teach man this knowledge is the work of every preacher : he, who carefully attends to this, according to the Scripture, is wise, though his station be obscure and his abilities mean : and the man, who possesses superior rank and talents, cannot more honourably employ them, than in copying the example of this wise and royal preacher ; in devising proper means, and in seeking out acceptable words, even those of uprightness and truth, set forth in the most convincing and persuasive manner, in order to bring men to seek and serve God. But indeed the pure word of God, however set forth in acceptable language, must disquiet the negligent and disobedient ; for it is "quick and powerful, and sharper than a two-edged sword, and it pierces" the sinner's conscience, and fills it with terror and remorse. These are, however, faithful wounds, and intended to urge men forward in the way of salvation : and when they have produced their effect, peace and consolation will follow. All, who are employed as masters of assemblies, or teachers of congregations, derive their authority, abilities, and instructions, from the one good Shepherd, who laid down his life for the sheep. Their endeavour should be to fasten divine truths, as nails, in the minds of their hearers, that they may abide with them, and make a durable impression : and the authority of him that sent them ought to be recognized in them and their message. They should, however, keep close to their instructions ; for if the plain truths of Scripture do not produce the desired effect, nothing will. There is indeed no end of the volumes, which are written and read with immense labour and fatigue ; and instead of rendering men wiser, holier, or happier, they often increase their pride, and contempt of God's word. But whether we consider honour, riches, pleasures, learning, or abilities ; the man, who had them all in the greatest abundance, and tried them at the utmost advantage, pronounces them all to be vanity. Let us then be admonished by his words, and profit by his experience : let us learn from him the conclusion of the whole matter, that "to fear God, and keep his commandments, is the whole of man : let us then cease "being careful, and troubled about many things," and attend to this "one thing needful, and choose this good part that shall never be taken from us : let us now come to him as a merciful Saviour, who will soon appear as an omnipotent and omniscient Judge ; when "he will bring to light the hidden things of darkness, and manifest the counsels of all hearts," and judge the secrets of men ; then shall we all appear before his tribunal, and "receive according to the things done in the body, whether they be good or evil." "Let us therefore give diligence, that we may be found of him in peace, without spot, and blameless."



# THE SONG OF S O L O M O N.

There can be no reasonable doubt, but that Solomon was the writer of this book, as well as of the two which precede: 'and that it was always looked upon as a holy book, treating of some spiritual and divine matter, appears from its being placed among the rest of that kind.' (*Bp. Patrick.*)—It is indeed evident, that it was received among the canonical books of the Jews, (probably by Ezra, an inspired writer,) soon after the Babylonish captivity; and that it formed a part of that sacred volume, which, in the time of Christ, was called "the Scriptures," and "the oracles of God."—It does not, indeed, appear that it was expressly quoted by any writer of the New Testament; yet the coincidence of its general argument, and of particular sentiments, with many passages, in both the Old and New Testament, is well worthy of consideration. (*Ps. xlv. Is. liv. 5. lxi. 10. lxii. 4, 5. Hos. ii. 16—20. Matt. ix. 15. xxii. 2. xxv. 1—11. John iii. 29. 2 Cor. xi. 2. Eph. v. 23—27. Rev. xix. 7—9. xxi. 2. 9. xxii. 17.*) (Compare also i. 4. with *John vi. 44—iv. 7. with Eph. v. 27.—v. 2. with Rev. iii. 20.—vii. 1. with Is. lii. 7. Eph. vi. 15.—viii. 11. with Is. v. 1—7. Matt. xxi. 33. 43.—viii. 14 with Rev. xxii. 20.*)—This coincidence, joined with the general testimony both of the Jewish and Christian church, through a long succession of ages; (with but few exceptions, and those not peculiarly decided in respect of evangelical truth and piety,) gives the book a very high sanction, not only as genuine, but also as divinely inspired.—It may perhaps also appear to the attentive and serious reader, that the allegory itself is a kind of prophecy; and that particular passages, soberly explained, according to the known rules of interpreting allegories, are prophetic of the coming of Christ in our nature, the abolition of the Mosaic dispensation, the calling of the Gentiles, and the enlargement of the church, (*ii. 9. 17. viii. 1. 8, 9;*) and more than this cannot be expected from the nature of the composition.—We learn from the sacred historian, that Solomon wrote above a thousand songs; this, however, alone has been preserved as "the song of songs," the most excellent of songs; and though, as a poetical composition, it is allowed by the best judges to be finished in the highest style of elegance and beauty; yet the pious reader will be apt to think, that it was thus distinguished on another and superior account; namely, the excellency of the subject, and the admirable way in which it is treated.—Learned men have bestowed much pains in shewing the occasion on which Solomon wrote this sacred poem: and most of them imagine, that it was composed on his marriage with Pharaoh's daughter; but this is doubtful. (*Note, i. 2:*) nor is it certain that it was written so early in his reign; for some think that the tower of Lebanon was not built till a considerable time after that event. (*vii. 4.*) In short, this song is a divine allegory in the form of a pastoral, which represents the reciprocal love betwixt Christ and his church, under figures taken from the relation and affection which subsist betwixt a bridegroom and his espoused bride; an emblem continually employed in Scripture. It hath some reference to the state of the Jewish church, as waiting for the coming of the promised Messiah: but it likewise accords to the fellowship betwixt Christ and true believers in every age. In order properly to understand it, we must consider the Redeemer as loving and beloved of his church. The marriage-contract is already ratified, but the completion of this blessed union is reserved for the heavenly state. Here on earth the believer loves and rejoices in an unseen Saviour, and seeks his happiness from his spiritual presence; Christ manifests himself to him as he doth not unto the world; and these visits are earnest and foretastes of heavenly joy. But they are interrupted, suspended, or varied on many accounts: they are often lost by negligence or other sins, and can only be recovered by humble repentance and renewed diligence; yet the love on both sides remains unchanged, as to its principle, though varied in the expressions of it. These things are represented in a sort of dialogue; in which the church speaks of Christ, or to him; and he answers, and addresses the church: and the daughters of Jerusalem, (who seem to denote such as are enquiring after this salvation,) are frequently addressed, and reply: thus the varying experiences and correspondent duties, of the believer are delineated in a very animating and edifying manner. But the book should be read with great abstraction of mind from outward things, and with much prayer; lest the carnal passions should be kindled, instead of the spiritual affections being invigorated. And, as it is impossible for any one to enter profitably into the meaning of the inspired writer, who has no spiritual experience of the subject; so an ungodly man will seldom read it with advantage, or indeed without detriment; nor is it any objection to the excellency and usefulness of this sacred poem, to allow that it is peculiarly capable of becoming "a savour of death unto death," to "those who wrest the Scriptures to their own destruction." The spiritual meaning, that is, the instruction intended to be given by the Holy Spirit, speaking by Solomon, should then be principally enquired after; and too minute investigation of the external images, under which it is couched, or of the circumstances and arrangement of the poem, (according to the rules of modern criticism,) will, I apprehend, be found rather unfavourable to edification, than conducive to it.—No doubt, many expressions in it are very difficult to us, both as to the literal meaning, and the spiritual instruction intended by them, if such were intended: and some descriptions must not be judged by modern notions of delicacy, which, in a very vicious age, is apt to be fastidious: but the grand outlines, soberly interpreted, in the obvious meaning of the allegory, so accord to the affections and inward experience of the lively Christian, that he will hardly ever read and meditate upon them, in a spirit of humble devotion, without feeling a conviction, that no other poem of the same kind, extant in the world, could, without manifest violence, be so explained, as to describe the state of his heart, at different times, and to excite admiring, adoring, grateful love to God our Saviour, as this does.

## CHAP. I.

The title, 1. The church, (or the believer,) desires of Christ the tokens of his love, praises him, and expresses her delight in communion with him; confesses that her comeliness is very defective; complains that she had met with ill treatment, and prays to be directed by Christ to the resting-place of his people, 2—7. He instructs her to follow the footsteps of his flock, and comforts her with commendations and promises, 8—11. Mutual gratulations, and professions of love betwixt Christ and the church, 12—17.

**T**HE "song of songs, which is <sup>b</sup>Solomon's.  
2 Let <sup>c</sup>him kiss me with the kisses of his mouth:  
for <sup>d</sup>thy <sup>e</sup>love is better than wine.

xxv. 6. lv. 1, 2. Matt. xxvi. 29. Rev. vii. 14—17. \* Heb. loves. vii. 12.

## NOTES.

CHAP. I. V. 1. Solomon wrote many songs, all of which were doubtless finished in the most poetical manner: but this sacred allegory alone hath been preserved, and inserted in holy writ. It is "the Song of songs;" not only more excellent than all the rest of the songs of Solomon, but than any of those which had been composed by other writers; as it is wholly taken up with

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B. C. 1014.

a Ps. xlv. Title.  
Is. v. 1.  
b 1 Kings iv. 32.  
c v. 16. viii. 1.  
Gen. xxvii. 26.  
27. xxxix. 11. xlv.  
15. Luke xv. 20.  
Acts xxi. 7.  
1 Pet. v. 14.  
d 4. ii. 4. iv. 10.  
vii. 6. v. viii. 2.  
Ps. xxxvi. 7.  
lxiii. 3—5. 12.  
1 Pet. v. 14.

e iii. 6. iv. 10.  
v. 5. 13. Ex.  
xxx. 23—38.  
Ps. xlv. 7, 8.  
cxxxiii. 2.  
Prov. xxvii. 9.  
Re. vii. 1. Is. lxi.  
3. John xii. 8.  
2 Cor. ii. 14—16. Phil. iv. 18. f Ex. xxxiii. 18, 19. xxiv. 5—7. Ps. lxxxix. 15, 16. Is. ix. 6, 7.  
Jer. xxiii. 5, 6. Matt. i. 21—23. Phil. ii. 9, 10. g 4. vi. 8. Ps. xlv. 11. Matt. xxv. 1. 2 Cor.  
xi. 2. Rev. xiv. 4. h Jer. xxxi. 3. Hos. xi. 4. John vi. 41. xii. 32. Phil. ii. 12, 13. i Ps.  
cxix. 32. 60. Heb. xii. 1, 2. k ii. 3—5. ii. 4. Ps. xlv. 14, 15. Matt. xxv. 10. John xiv.  
2, 3. Eph. ii. 6. 1 Ps. xxviii. 4—9. cxlix. 2. Is. xxv. 8, 9. xlv. 25. lxi. 3, 10. Zeph. iii. 14—17.  
Zech. ix. 9. Luke ii. 10. Phil. iii. 3. iv. 4. 1 Pet. i. 8.

describing the glories and excellencies of the divine Saviour, and the love which subsists betwixt him and his redeemed people; which form the interior, most sublime, and heavenly part of true religion.

V. 2. In commenting on this book, I purposely omit most of that which many expositors have, with great labour and ingenuity, adduced, concerning the marriage of Solomon with Pharaoh's daughter, a marriage-feast of seven, or



rejoice in thee, we will "remember thy love more than wine: "the upright love thee.

5 I am "black, but "comely, "O ye daughters of Jerusalem, "as the tents of Kedar, as the curtains of Solomon.

\* Or, they love thee uprightly. 3. John xxi. 15-17. Eph. vi. 24. 1 Cor. iv. 10-13. 1 John iii. 1. o 8-10. ii. 10. 14. vi. 4. 10. Ps. xc. 17. exilx. 4. Is. lxi. 10. Rev. xvi. 14. Matt. xxii. 11. Luke xv. 22. Rom. xiii. 14. 2 Cor. v. 21. Eph. v. 26, 27. Rev. xix. 7, 8. p. ii. 7. iii. 5. 10. 11. v. 8. 16. viii. 4. Ps. xlv. 9. Luke xlii. 34. Gal. iv. 26. q Ps. exx. 5.

more, days' continuance, and various dramatical arrangements, adapted to these views of the subject. It does not appear to me, that a satisfactory proof has been given of any such intention in the writer.—Solomon indeed married Pharaoh's daughter soon after his accession to the throne, (Notes, 1 Kings iii. 1. 2 Chr. viii. 11.) but very little is said in the history concerning this transaction; so that the most of that which is confidently advanced about it is mere conjecture, the fruit of a lively invention. The book itself gives not the smallest intimation about Pharaoh's daughter: for the mention of the horses in Pharaoh's chariot, and the spouse's coming up out of the wilderness, (a wilderness lying between Egypt and Canaan,) will hardly be considered as arguments, by impartial reasoners. We might as well insist on it that she came from Syria, or Moab, because the bridegroom calls her to come from Lebanon and from Hermon. (iv. 8.) No doubt, many allusions are made to the customs then in use at marriages; and so there are in some places of the New Testament: but it has not yet been fully proved, that any of Solomon's marriages so much as gave occasion to this song, any more than that the marriage at Cana gave occasion to the parable of the ten virgins.—But supposing that Solomon's marriage did give the occasion; these questions would arise from the concession: Are we to consider his marriage as the primary subject, and the spiritual meaning as an accommodation? Or was the spiritual meaning eminently intended, and allusions made to the marriage, only in order to convey the spiritual instruction to greater advantage? On the former supposition, I should be apt to think that the primary meaning alone was intended; and should have little inclination to dilate in accommodating the circumstances of a mere epithalamium to spiritual purposes. On the latter, the instruction conveyed by the allegory, or parable, demands the expositor's chief attention, and the circumstances, just so far as they lead to the right interpretation, and no further. If it be a sacred poem, the meaning of the Holy Spirit is primarily to be enquired after; and nothing to be introduced, which carries away the attention from that grand subject; much less any thing which indisposes the mind and heart for it; and, as far as I have examined, the glowing language even of those who would be considered as most cautious in this kind of interpretation, is much more calculated to excite wrong ideas and carnal passions, than Solomon's own words are.—Firmly believing it to be a sacred allegory, I shall endeavour to explain it as such; and only mention the allusions to ancient customs, when they tend to illustrate the subject: and, it will appear, as we proceed, that many particulars cannot, without much violence, be properly interpreted of those external circumstances, which are supposed to have given occasion to the book.—It is also requisite here to observe, that many learned and pious expositors confine the interpretation to the church as a collective body; in a way which seems to disallow the application of it to the affections and experiences of individual believers. Yet the church is nothing else but a company of individual believers; (for hypocrites and formalists, whether in Israel or among Christians, could never sincerely join in the fervent and even rapturous expressions of holy love here used;) so that the language of the church is in fact nothing more than the language of those individuals who compose the church, according to their several stations and circumstances, duties, trials, and varied affections; and the distinction seems only to embarrass the subject.—Some think that, in this verse, the ancient church expresses her earnest longings for the coming of the promised Messiah: but the fervent desires of believers after "fellowship with the Father, and with his Son Jesus Christ," are at least equally intended. The church of established believers may therefore be considered as speaking in the allegorical character of the bride or spouse of Christ; and 'in the most passionate strain wishing for some tokens of love, which is expressed under the metaphor of a kiss.—But there is no mention at all made of the name, condition, or beauty of the person, whose love is desired; nor any account of the beginning or progress of this desire: but he (Solomon) makes her burst out on a sudden, and abruptly, into these words, "Let him kiss me with the kisses of his mouth;" that he might the more artificially describe the nature and force of divine love; which, when it possesses the mind, snatches it so from itself, that it is wholly in him that it loves. It thinks of nothing else, wishes nothing, speaks of nothing, but this alone; and imagines that every body else thinks of the same, and knows of whom it speaks." (Lam. iii. 1. John xx. 15.) (Bp. Patrick.)—"The kisses of his mouth" evidently mean those cheering assurances of reconciliation and endeared love, with which believers are from time to time favoured, especially when deeply humbled for their sins: in the midst of their fears and distresses they obtain such discoveries of the Redeemer's glory and grace, and of his power and willingness to save, as dispel their sorrows, and fill them "with peace and joy in believing," and cause them "to abound in hope by the power of the Holy Ghost." Of these sweet consolations the spouse here speaks, and longs for their renewal, increase, and continuance. And then addressing herself to him, as if present, of whom she before spake as absent, she adds, "for thy love is better than wine." The assurance, the pledges, the consolations of the love of Christ, producing reciprocal love to him, give higher and more exquisite pleasures, than can flow from the exhilaration of wine, or from any animal indulgence.

V. 3. The glorious excellencies of the Redeemer's person and character; the unction of the Holy Spirit without measure; the condescension and love of his undertaking in behalf of sinners; the suitableness and preciousness of his righteousness, atonement, and mediation, and of all the offices he sustains for our benefit, render his name more pleasant to the believer's heart, than the costliest unguent or perfume could be to his senses. The more the truths concerning Christ are examined or explained by the preaching of the gospel, or by

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B. C. 977.

m 2. Ps. xlii. 4. xlviii. 9. lxxii. 5. 6. ciii. 1. 2. exi. 4. Is. lxiii. 7. Luke xxii. 19. 1 Cor. xi. 21-26. Rev. i. 5.

r Ruth i. 19-21. s Job xxx. 30. Jer. viii. 21. Lam. iv. 8. v. 10. Mark iv. 6. 17. Acts xiv. 22. t Ps. lxxviii. 8. Jer. xii. 6. Mic. vii. 6. Matt. x. 35, 36. Luke xii. 61-3. Gal. iv. 29. u viii. 11, 12. x ii. 3. iii. 1-4. v. 8-10. 16. Ps. xviii. 1. cxvi. 1. Is. v. 1. Matt. x. 37. 1 Pet. i. 8. ii. 7.

6 "Look not upon me "because I am black, because the sun hath looked upon me: "my mother's children were angry with me; they made me "keeper of the vineyards; but mine own vineyard have I not kept.

7 ¶ Tell me, "O thou whom my soul loveth, where

reading or meditation, the higher delight in his excellencies is excited: even as the fragrance of the ointment is most perceived, when by pouring it forth the house is filled with its odour. On these accounts, all uncorrupt and upright souls (4.) love the Lord Jesus, in proportion to the degree of their purity, simplicity, and entire devotedness to the worship and service of God. (Marg. Ref.)

V. 4. The thoughts of the excellency of Christ, may be supposed here to remind the spouse of her want of conformity to him; and she longs to follow him more nearly, and be more like him, and more drawn off from all other objects. But she feels also her inability to this, without his special grace; and therefore entreats him to "draw her," especially by the quickening influences of his Spirit; and then she will "run after him," in the ways of holy obedience. Nay, she says, "we will run after thee;" intimating, perhaps, that she should then be enabled to keep up with those believers, who were now far before her in love and holiness; or that she should be enabled to induce and encourage others to run in the same blessed course. Such expressions seem not to have much meaning in any literal interpretation.—The whole verse may be understood after this manner: the first words, "Draw me," are the voice of the spouse; the next, "We will run after thee," the words of the chorus of virgins; and then she speaks again: "The King hath brought me into his chambers;" and they express their joy,—"We will be glad and rejoice in thee." (Bp. Patrick.)—Some here consider the spouse as the ancient church of Israel, praying for the Saviour's coming; and the virgins (2) as converts from among the gentiles; who would then join themselves in vast numbers to the believers of the Jews, and with great alacrity follow him as his zealous disciples.—We learn from the other part of the verse, that the person before spoken of was the King, even that King of Israel, whom Solomon in all his glory feebly represented. The spouse had experienced the comforts of his condescending love and gracious presence; and expected still more endeared and intimate communion with him; and, with all her attendants, resolved to rejoice in him, "remembering his love" (or loves, the token and expression of his love,) "more than wine." Yea, not only we, but all "they who uprightly love thee," will thus rejoice in thee. (Marg. Reading.)

V. 5, 6. The daughters of Jerusalem may here mean such persons as associate with believers, and favour the cause of the gospel, but are not yet established or experienced in the faith: though some consider them as part of the Jewish professed church; and others, as 'foreign congregations,' which is not at all probable. The spouse, however, aims to prevent them from being stumbled by what they witnessed of her circumstances. In some respects she was blackish as the weatherbeaten tents of the Arabian shepherds; but in others she was comely as the magnificent curtains in the palaces of Solomon. The original word signifies dark, as the early dawn. The believer is indeed black by nature; but he is comely, as renewed in part by grace, to the holy image of God: still, however, he is deformed with great remains of sin; but comely, as "accepted in the beloved," "and made the righteousness of God in him." He is contemptible and base in the esteem of men, but honourable and excellent in the judgment of God. He is often poor, unlearned, of mean abilities, and employed in low occupations, for which men despise him; but he is a king and a priest unto God, walks with him, and is his child, and the heir of his eternal glory.—The visible church also is deformed by a large intermixture of hypocrites; and by manifold scandals, heresies, divisions, and controversies, which prevail in almost every part of it; yet the invisible church, which consists of the remnant of true believers, forms "a holy nation, a peculiar people, zealous of good works." Some of these things may here be implied; but it is more immediately meant, that the afflictions of believers and the persecutions of the church, render them base in man's esteem, but comely in the eyes of the Lord. The spouse, therefore, advises the daughters of Jerusalem, not to look at her, either to disdain her on account of her infirmities, or external meanness and distresses, or to take any prejudice against religion on that account. If they saw her black, it was because "the sun had looked upon her;" that is, she had endured temptation and persecutions for her relation to Christ. Men, brethren to her by nature, or hypocritical professors, brethren in name, were enraged at her, because of the favour shewn her, and her attachment to her beloved; and they had compelled her to endure the greatest hardships, and do the most unsuitable drudgery; and this, among other painful effects, had proved a temptation to her, to neglect, in some measure, her own duty, and the care of her soul, and thus had tended in every way to mar her comeliness.—It would have been very strange for king Solomon to introduce his favourite queen, speaking in this manner to her attendants. It has indeed been imagined, that Pharaoh's daughter, having early embraced the true religion, was persecuted for her religion by her brothers, and driven to the south of Egypt, where, by keeping the vineyards, she acquired a tawny colour, so that she neglected her own vineyard, that is, her beauty, or her fortune: and that Solomon, hearing of her piety and sufferings, sent for her and married her. A lively invention may easily thus make history or write novels: but the Scripture is silent. The whole is highly improbable. "Solomon made affinity with Pharaoh, and took Pharaoh's daughter." (1 Kings iii. 1.) This looks more like a political transaction between Pharaoh and Solomon, than such a marriage of vehement and disinterested affection, as the supposition implies.

V. 7. The spouse next addresses herself to Christ, as one desirous of distinguishing betwixt his holy rest and consolations, and the false peace and confidence of hypocrites. She requests to be instructed in what places he was used to feed his flock, and to shelter them from the noonday sun of persecution, or



'thou feedest, where thou makest thy flock to rest at noon: 'for why should I be as one that turneth aside by the flocks of thy companions?

8 If thou know not, 'O thou fairest among women, 'go thy way forth by the footsteps of the flock, and 'feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, 'O my love, 'to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, 'thy neck with chains of gold.

11 We will 'make thee borders of gold, with studs of silver.

A. M. 2990.

B. C. 1014.

y Gen. xxxvii. 16, 2. xxiii. 1. 2. lxxx. 1. Is. xl. 11. Mic. v. 4. John x. 11. 28. 29. Rev. vii. 17. z 1 Sam. xii. 20. 21. Ps. xxviii. 1. John vi. 67. -68. 1 John ii. 19. 20. + Or, is veiled. 2 Cor. iii. 14-18. a 15. ii. 10. iv. 1. 7. 10. v. 9. vi. 4-9. vii. 1. 3. Ps. xvi. 8. xiv. 11. 13. Eph. v. 25-27. Prov. xix. 7. 8. b Rev. viii. 34. c John xxi. 15. d ii. 2. 10. 13. iv. 1. 7. v. 2. vi. 4. John xv. 14. 15. e 1 Kings x. 28. 2 Chr. i. 14-17. f Gen. xxiv. 22. 47. Is. iii. 18-21. Ez. xvi. 11-13. g iv. 9. Gen. xli. 42. Num. xxxi. 50. Prov. i. 9. 1 Pet. iii. 4. h viii. 9. Gen. i. 28. Ps. cxlix. 4. Eph. v. 25-27. Phil. iii. 21.

i vii. 5. Ps. xlv. 1. Matt. xxi. 11. xxv. 34. k iv. 6. Matt. xxii. 4. xxvi. 26. -28. Luke xiv. 30-32. Rev. iii. 20. l iv. 13-16. John xii. 8. Phil. iv. 18. Rev. viii. 4. 5. m iv. 6. 14. v. 1. 5. 13. Gen. xlii. 11. Ps. xlv. 8. John xix. 39. n ii. 7. iii. 5. viii. 3. 4. Eph. iii. 17. o 7. ii. 3. z Or, express. iv. 13. 14. p Josh. x. 62. 1 Sam. xxiii. 29. xlv. q 8. iv. 1. 7. 10. vii. 6. s Or, my companion. Mal. ii. 14. r iv. 1. v. 12. 2 Cor. xi. 2. 3. Eph. i. 17. 18. s ii. 3. v. 10-16. Ps. xlv. 2. Zech. ix. 17. Phil. iii. 8. 9. Rev. v. 11-13. t iii. 7. Ps. cx. 3. u viii. 9. 2 Chr. ii. 8. 9. Ps. cxii. 12. 1 Tim. iii. 15. 16. Heb. xi. 10. 1 Pet. i. 4. 5. || Or, galleries. vii. 5. 2 Chr. iii. 5.

12 ¶ While 'the king 'sitteth at his table, 'my spikenard sendeth forth the smell thereof.

13 A 'bundle of myrrh is my well-beloved unto me; 'he shall lie all night betwixt my breasts.

14 My 'beloved is unto me as a cluster of 'camphire in the vineyards of 'En-gedi.

15 Behold, 'thou art fair, 'my love; behold, thou art fair; 'thou hast doves' eyes.

16 Behold, 'thou art fair, my beloved, yea, pleasant: 'also our bed is green.

17 The 'beams of our house are cedar, and our rafters of fir.

temptation, that she might seek the same holy refuge; and not be tempted, or even appear inclined, to join those companies who follow corrupt teachers and hold erroneous tenets; who indeed profess to be the companions or friends of Christ, but are rather his rivals, and set up an interest in opposition to him.—'Weary of wandering uncertainly after those who pretend to thy Spirit, but mislead such as are guided by them.' (Bp. Patrick.)—'Whom thou hast called to the dignity of thy pastors, and they set forth their own dreams instead of thy doctrine.'

V. 8. It is evidently absurd to suppose this verse to be the language of the attendant virgins, or unestablished converts; who yet were able to instruct the spouse in her perplexity, and even to answer the request she had addressed to her beloved. No doubt the bridegroom is here introduced, as counselling his faithful spouse with an encouraging commendation of her spiritual beauty, as compared with the rest of Adam's fallen race. If she were at a loss, and feared lest she should mistake some company of hypocrites or heretics for his chosen children; she could not do better than to consider the examples of the most approved believers in the successive ages of the church, with the doctrines which they maintain; and to follow their steps, without regarding those who pretended to new discoveries, and taught opinions, either unknown in other ages, or condemned as heresy; and to mark such pastors, as simply kept the beaten track, the good old way; to attend on their ministry, with her children or young converts; and to instruct such as were put under her care according to their example.—The literal meaning of this, as applied to Pharaoh's daughter, is not especially stated by those who adhere to that mode of interpretation.

V. 9. Egypt was noted for beautiful and swift horses; those of Pharaoh's chariots would doubtless be the most excellent of the kind; and in their magnificent trappings would appear to the greatest advantage. This allusion therefore may mean, that in the judgment of Christ, believers are the excellent of the earth; and that the harmony which subsists among them, renders them peculiarly pleasant to him, and fitted to be the instruments of promoting his glory.—The simile, as applied to a beautiful female, though an instance or two not wholly unlike it may be found in ancient writers, seems not very apposite.—The Septuagint renders the words for a company of horses in 'the singular, my mare in Pharaoh's chariots; and some 'think that this is the meaning of the original.'

V. 10. The spiritual gifts and graces which Christ bestows upon his church and every true believer, and which render their professed faith, and their conversation among men ornamental and becoming, seem to be here described by the external ornaments then in use; and not without reference to the ornaments used in the harnesses of horses, especially in the royal chariots.

V. 11. This verse is generally supposed to be the reply of the attendant virgins, who thus engaged to prepare for the spouse the ornaments with which she was about to be decorated; but as the increase and perfection of the church's spiritual adorning is the gift and work of God, it may be doubted whether this is not to be considered in respect of the new creation, as in some respect similar to the remarkable words of the Creator, when about to form our first parents. (Note, Gen. i. 26.)

V. 12-14. The spouse here again speaks, "Whilst the King sitteth at his table," (or meets his people in those ordinances in which they feast with him,) her spikenard, or precious ointment, sendeth forth its smell: that is, the grace received from his fulness springs forth into lively exercises of faith, love, gratitude, and adoration, which are pleasant and honourable to him. Yet Christ himself, and not his gifts, are most precious to her; and she resolves to lodge him near, or in her heart, as a bundle of myrrh or other fragrant gums are laid in the bosom, all the night, or during the darkness and troubles of life. For Christ was to her far more precious and delightful than the most valued productions of the field or vineyard.—'The most precious nard cometh from the spikes of a very small contemptible shrub, which may be considered as an emblem of the sweet odour of the gospel, which with such mean and despicable persons as the apostles were in themselves, filled the whole world.' (Bp. Patrick.)—It is not certainly known what the word rendered camphire signifies, but it seems to have been some very costly perfume; and perfumes have always been immensely more in request in those Eastern regions, than they are present in this country, (Marg. Ref.)—The original word, however, signifies also an atonement; and some Jewish writers have rendered the clause, 'the man who propitiates all things,' with apparent reference to the Messiah.

V. 15. Here Christ again speaks, commending his beloved as fair; especially as having eyes like the dove, which are gentle, loving, and pure. This may imply her spiritual discernment, watchfulness, the purity and simplicity of her affection for him, and her mild and harmless conduct in the world.

V. 16, 17. Here the spouse answers, professing her admiring love and gratitude to the Saviour, and her delight in her union with him. By their bed or carpet being green, may be meant the efficacy of his ordinances, to render

believers flourishing in holiness, and to convert sinners: and the beams of cedar and rafters of fir, may mean the stability of the new covenant, and the incorruptible nature of those mansions in which believers will dwell with their beloved for ever.—The Eastern nations generally sleep on carpets, and recline at meals on couches covered with them.

### PRACTICAL OBSERVATIONS.

V. 1-6. The things which are most intimately connected with the person and love of the divine Saviour, have supereminent excellency; for, communion with him in faith and love, is as the marrow of religion. They, who have tasted that he is gracious, long for renewed pledges of his kindness; and the more they experience of his peace and joy, the more fervent will be their desires. This sweet experience of his grace, gradually weans them from other objects, and disposes them to renounce all for his sake and at his command. The pleasures, which arise from the most exquisite gratifications of every sense, convey to the mind a very faint and inadequate idea of that delight with which the believer, in some favoured moments, contemplates the Redeemer's excellencies, and his love which "passeth knowledge." This renders the preaching of the gospel, the written word, prayer, praise, meditation, and christian conversation, so agreeable to him: then the name of Christ becomes "as ointment poured forth;" and the more the subject is discussed, the more glorious and lovely he appears. These are "joys with which a stranger intermeddeth not;" but every holy creature in heaven and earth loves the incarnate Saviour, in proportion to his love of the Father, and of his righteous law and holy service; and the further we are removed from all inordinate love of created objects, the more precious will Christ be to our hearts. But the more clearly we discern his glory, the more deeply sensible shall we be of our inability to follow him in a suitable manner; and at the same time the more desirous of doing it; thus experiencing "that we cannot do the things that we would," our prayers for the effectual drawings of his grace will become more fervent and frequent; and we shall not only desire to run after him ourselves, but to animate others to do the same. Every sweet season of near communion with Christ will endear him more to our souls, and increase our joy and gladness in his favour and worship; we shall recollect with regret the comforts that we do not at present possess, and long and wait for their renewal, even more than sensualists do for the return of their unsatisfying joys. Our honourable thoughts of Christ will ever be productive of lowly thoughts of ourselves, so that nothing will appear estimable or amiable in us, except as interested in his righteousness and partakers of his holiness; and these we shall deem more preferable comeliness than all the external glory which surrounded king Solomon. It is indeed lamentable that so many things should be visibly defective in the church; as they harden some in prejudices, and are stumbling-blocks to others. "Yet it must needs be, that offences come, but woe be to them by whom they come." We should therefore endeavour so to explain these subjects, as to prevent the effects of undeniable blemishes; and caution enquirers not to look on us, to form their judgment of Christianity, but on the example, precepts, and truths of Jesus, where they may view it uncorrupted. All that supposed deformity of the church, however, which results from want of wealth, learning, or secular power, or from her afflicted and persecuted condition, is in fact her glory and beauty; nay, the Saviour himself hath no form or comeliness to the carnal mind, that it should desire him.—But it seldom happens that we are much tempted or persecuted, without in some measure deviating from our duty; and without intermeddling with disputes, or employments, not properly belonging to us; thus Satan prevails with us to keep other men's vineyards and to neglect our own. And how dreadful is it, when those that should be labourers in the Lord's vineyard, are so taken up with worldly employments, as to neglect the care of their own souls, as well as the souls of those committed to them! Indeed, even such ministers as are busy in their proper work, should be very watchful over themselves; or their own vineyard will perhaps be worse tended than those of their hearers.

V. 7-17. If the Lord Jesus be indeed our beloved, we shall be greatly afraid of being drawn aside and imposed upon; and have frequent occasions to beseech him, as the great and good Shepherd, to guide us into his fruitful pastures and pleasant resting-places; nay, we shall fear even seeming to belong to those false teachers who beguile unstable souls, and draw away disciples after them, who pretend to be the friends, but in truth are the rivals of the bridegroom. If we seek his direction in order to follow it, he will express his approbation, and preserve us from delusion; he will guide us in the path that is beaten with the footsteps of his flock in every age; and satisfy us, that we are "followers of them, who through faith and patience inherit the promises;" he will shew such as humbly ask him, who are those pastors that he employs to feed his sheep and lambs; and he will teach them to attend on their instruction, and to bring their families to partake of it also, and to assist their weaker brethren



## CHAP. II.

The glory of Christ, the excellency of the church, and the mutual actings of love between them, 1-7. The church hears the voice of her beloved, and has discoveries of his glory, &c. His gracious invitations and encouragements, and his command to guard against evils and mischievous enemies, 10-15. The church glories in her relation to him, and longs for the completion of the sacred union, 16, 17.

**I** AM "the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As "the apple-tree among the trees of the wood, so is "my beloved among the sons. \*I "sat down under his shadow with great delight, and "his fruit was sweet to my "taste.

4 He "brought me to the "banqueting house, and "his banner over me was love.

5 "Stay me with "flagons, "comfort me with apples : "for I am sick of love.

6 His "left hand is under my head, and his right hand doth embrace me.

7 I "charge you, "O ye daughters of Jerusalem, "by the roes, and by the hinds of the field, that "ye stir not up, nor awake my love, till he please.

8 ¶ The "voice of my beloved ! behold, he cometh "leaping upon "the mountains, skipping upon the hills.

9 My beloved is "like a roe or a young hart : behold, "he standeth behind our wall, he looketh forth at the windows, "shewing himself through the lattice.

10 ¶ My beloved "spake, and said unto me, "Rise up, my love, my fair one, and come away.

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A.M. 2960.

B.C. 1014.

a Ps. xxxv. 11.  
b Is. xxxv. 1, 2.  
c Is. lv. 13, Matt.  
d Ps. lxxv. 1, 2.  
e Ps. lxxv. 1, 2.  
f Ps. lxxv. 1, 2.  
g Ps. lxxv. 1, 2.  
h Ps. lxxv. 1, 2.  
i Ps. lxxv. 1, 2.  
j Ps. lxxv. 1, 2.  
k Ps. lxxv. 1, 2.  
l Ps. lxxv. 1, 2.  
m Ps. lxxv. 1, 2.  
n Ps. lxxv. 1, 2.  
o Ps. lxxv. 1, 2.  
p Ps. lxxv. 1, 2.  
q Ps. lxxv. 1, 2.  
r Ps. lxxv. 1, 2.  
s Ps. lxxv. 1, 2.  
t Ps. lxxv. 1, 2.  
u Ps. lxxv. 1, 2.  
v Ps. lxxv. 1, 2.  
w Ps. lxxv. 1, 2.  
x Ps. lxxv. 1, 2.  
y Ps. lxxv. 1, 2.  
z Ps. lxxv. 1, 2.

k Ps. lv. 6, 7.  
xiii. 1, 2. (xiii.)  
1-2, 3. (xiii.)  
8, 9. Luke xxiv.  
32. Phil. i. 22.  
12 Sam. vi. 19.  
Hos. iii. 1.  
Heb. str. me.  
ra v. 8. 2 Sam.  
xiii. 1, 2. Ps.  
cxix. 80, 81.  
viii. 3. (xiii.)  
-10. (xiii.) 4, 5.  
Jer. xxxii. 41.  
Zeph. iii. 17.  
John. iii. 29.  
Eph. v. 25-29.  
Heb. adjure.  
Matt. xxvi. 63.  
o i. 5, v. 8, 16.  
p iii. 5. Prov. v.  
19.  
q viii. 4. Eph. v.  
22-33.  
r v. 2. John iii. 29.  
v. 2, 4, 5, 27. Rev. iii. 20.  
s 2 Sam. vi. 16. Is. xxxv. 6. Jer. xlviii. 27. Luke  
vi. 22. Acts iii. 8, 10. 1 Is. xl. 3, xlviii. 22. (xiii.) 1-13, 12, 13. Luke iii. 4-6. u 17. viii. 14. x 1 Cor.  
xii. 12, 2 Cor. iii. 12-13. Eph. ii. 14, 15. Col. ii. 17. Heb. ix. 8, 9, x. 1, 19, 20. s Heb. flourishing. John v. 29, 46.  
xiii. 41. 1 Pet. i. 10-12. Rev. xix. 10. y 2 Sam. xxiii. 2. Ps. lxxxv. 3. Jer. xxxi. 3. z 13. iv. 7, 8, v. 2. Gen.  
xii. 1-13. Ps. xlv. 10, 11. Matt. iv. 19-22. ix. 9. 2 Cor. vi. 17, 18. xii. 2. Rev. xix. 7-9. xxii. 17.

5 "Stay me with "flagons, "comfort me with apples : "for I am sick of love.

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in forming their judgment in these important matters.—The more humble and diffident of ourselves we are, the better will the Lord approve of us; he delights in the graces which he confers, and applauds the good that he enables us to do; he will perfect his own good work where it is truly begun; and continually add to the spiritual adorning of those whom he is beautifying with salvation. Communion with Christ transforms us into his image; the lively exercise of spiritual affections has a fragrance of the same kind with "the savour of his good ointments poured forth." But he himself is every thing to flourishing Christians; they desire that Christ may dwell in their heart by faith and love, and prepare them for himself by renewing them fully to his own likeness. The increase of this disposition renders them more and more the objects of his delight; and he especially approves of the meekness, purity, and holy love, which they derive from the dove-like Spirit of God. Thus the sacred flame is fanned and fed; and the soul daily having fellowship with the Father and the Son, by the Spirit, grows in holiness, and enjoys a lively hope of an incorruptible, undefiled, and unfading inheritance in the blessed world above. O Lord, visit our souls more and more with this salvation!

## NOTES.

CHAP. II. V. 1, 2. It is most obvious to suppose that the bridegroom here speaks, and declares his own preciousness and condescending love. The rose is considered as the chief of flowers; and it is probable that Sharon was eminent for roses of beautiful hue and peculiar fragrance. Thus Christ, in his person, character, and mediation, combines every excellency in the highest degree; and is most delightful and refreshing to the souls of his people.—The lily, which adorns the lowly valleys, is an apt emblem of his humiliation in assuming our nature, and his lowliness of heart; and also of his dwelling and communing with the poor of this world, and the poor in spirit, in this vale of sin and sorrow; and likewise of his spotless purity. His church too is "as the lily among the thorns." "They that believe in Christ partake of his excellencies." (Bp. Patrick.) They cannot resemble him in his majesty or mediatorial excellency; but they do, in a measure, as to his lowliness and purity. Yet in this world they are like a lily surrounded, and crowded, and wounded, by worthless thorns; an emblem of the character of the wicked, their injuries to believers, and of their fitness for the fire of destruction. Christ describes his church under the emblem of a beautiful woman whom he hath espoused, and she describes him as one of the sons of men; and the rest of mankind are called "the daughters" and "the sons;" being indeed originally of the same family, but bearing a very different character, and having formed a contrary alliance.

V. 3. The spouse here speaks. The apple-tree (or citron-tree, as some suppose) is not so stately as the cedar or the fir tree, but its fruit is peculiarly valuable.—Christ appeared in exterior meanness, but that covered the most transcendent preciousness; and the fruits of his abasement and sufferings endear him to every believer, far above all the most admired characters in the world.—A traveller scorched by the noonday sun would gladly shelter himself under the branches of a spreading apple-tree, and refresh himself with its fruit. Thus the believer remembers seasons, when remorse of conscience, and fear of deserved wrath, with the temptations of Satan, and the injuries of the world, have dismayed or distressed him, and left him without any conceivable refuge, except that revealed in Christ Jesus. To this he fled with earnest desires, and under it he sat down, or sheltered himself; while the pardon and peace, that it afforded him, were delightful to his heart; and the consolations of the Spirit of adoption, as fruits from this tree of life, were sweet to his taste, in proportion to his former terror, humiliation, and affliction, and to the degree in which he was weaned from earthly objects. Some explain this of the true God, as pre-eminent above all the idols of the heathen; and of the comforts of true religion; but it is only in Christ that the true God is the refuge and comfort of sinners; and the simile is vastly more apposite, if applied to the Lord Jesus, in whom the carnal eye "sees no form or comeliness," but faith discerns every thing glorious and precious.

V. 4. The image is here varied. Christ is the author and finisher of our faith, as well as the ransom for our sins. He brings the soul to seek and enjoy those comforts, that are communicated through his ordinances, which are as a banqueting house where his saints feast with him. (Marg. Ref.) The standard being erected and the banner displayed, the soldiers resort to it, and by keeping near it perform their duty to their leader, and best consult their own safety. The love of Christ, manifested in his humiliation unto death, is the banner that he displays by his word. To this the believer resorts, and by it is directed and encouraged; and thus he obtains the benefits of salvation, is animated to resist every enemy, and finds effectual protection.



11 For, lo, "the winter is past, the rain is over and gone;

12 The "flowers appear on the earth; the "time of the singing of birds is come, and the voice of "the turtle is heard in our land:

13 The "fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. "Arise, my love, my fair one, and come away.

14 ¶ O "my dove, "that art in the "clefts of the

A. M. 2990.

B. C. 1014.

a Ec. iii. 4-11.  
Is. xli. 1, 2, xl.  
2. iv. 5-7.  
1, 2. Matt. v. 4.  
Rev. xii. 14, 15.  
b vi. 2, 11. Is.  
xxxv. 1, 2. Hos.  
xiv. 5-7.  
c Ps. xl. 1-3.  
lxxxix. 15.  
cxliiii. 7-13.  
Is. xlii. 10-12.  
iv. 12. Eph. i.  
18-20. Col. iii.  
16.  
d Rom. xv. 9-13.  
Eph. i. 13, 14.  
Luke xii. 1, 2.  
13. Is. lxxviii. 13.  
xxiv. 18. Is. vi. 5. Dan.  
ix. 7. Luke viii. 47, 48.  
i Ex. xxxiii. 22, 23. Is. ii. 21. Jer. xlii. 16. Ob. 3.

k viii. 13. Ps. 1.  
14, 15. Prov. xv.  
8. Heb. iv. 16.  
x. 22.  
1 Ps. xxii. 3, 1.  
23. Is. ii. 3.  
Rev. iv. 8-10.  
vii. 9, 10.  
m i. 5, 3. vi. 10.  
Ps. xlv. 11. ex.  
3. Eph. v. 27.  
Col. i. 22. 1 Pet.  
iii. 4. Jude 24.  
n Ps. lxxxv. 13.  
Ez. xiii. 4-16.  
2 Pet. ii. 1-3.  
Rev. ii. 2.  
o 13. vii. 12.  
Rev. xii. 3.  
q 1. i. 7. vi. 3.  
t 9. viii. 14.

rock, in the secret places of the stairs, let me see thy countenance, "let me hear thy voice; "for sweet is thy voice, and "thy countenance is comely.

15 Take us "the foxes, the little foxes, that spoil the vines: for our vines have "tender grapes.

16 ¶ My "beloved is mine, and I am his: "he feedeth among the lilies.

17 Until "the day break, and "the shadows flee away, turn, my "beloved; and be thou like a roe or a young hart upon the mountains of "Bethel.

p vi. 3. vii. 13. Ps. xlviii. 14. Jer. xxxi. 33. 1 Cor. iii. 21-23. Gal. ii. 20.  
q 1. i. 7. vi. 3. r iv. 6. Luke i. 78. Rom. xiii. 12. 2 Pet. i. 19. s Heb. viii. 5. x. 1.

vision of guilt and danger, and preceded his peace and joy in believing. "The flowers" may denote the opening blossoms of holy affections and desires; "the time of the singing of birds" may mean his first grateful songs of praise; "the voice of the turtle," then first heard in the land, may signify the first comforts of the witnessing, sealing Spirit of God; "the green figs, and tender grapes" or buds, which are pleasant to the smell, represent the first immature fruits of righteousness, which promise a future valuable increase: and all these encouraging tokens and evidences of Divine favour, are employed as motives to the soul, to follow Christ more entirely. The passage may also be accommodated to the believer's renewed comforts, after a season of temptation and discouragement; to the renewed peace of the church, after sore persecutions; and to the completion of his happiness in heaven.

V. 14. Christ is still the speaker. The spouse, conscious of her unworthiness, and ashamed of her former sins and the imperfection of her present services, had hidden herself in the clefts of the rock, or in some retired place, as declining his gracious invitation. "Thou that art ashamed of thy sins, come and shew thyself unto me." In this is represented a mixture of humility and unbelief common in the experience of true believers. But Christ speaks to her, as his dove, gentle, harmless, loving, and faithful, and intreats her to come forth: for he took great delight in her, as a true penitent; he deemed her countenance comely, and was well pleased to behold it, and her voice sweet, and delighted to hear it, when employed in confession, prayer, and grateful praise.—Some, however, understand the verse, of the church (or believers,) fleeing from persecution, into the most retired places, (as the dove flies into the recesses of the rock from the birds of prey,) yet there encouraged to present her worship, as assured of the tender affection and gracious acceptance of her beloved, though despised and hated by the world. The faithful and loving dove is an apt emblem of the true church, as espoused to Christ; and by her conformity to him, through the sanctification of the Spirit, she is well-pleasing in his sight.

V. 15. The new convert had before been represented as a vine with tender grapes, (13); and the foxes, it seems, used to injure the vines and destroy the grapes by trampling on them, as well as the wild boars by devouring them. "I require all those, that act by authority from me...to use their early diligence to discover and confute the sophistry of deceivers, who craftily insinuate their false doctrines into weak and incautious souls, and thereby seduce those who are newly converted, and but infirm in the faith." (Bp. Patrick.)—False prophets are, by Ezekiel, compared to foxes; and in many particulars, false teachers and heretics resemble this artful creature. Yet the inroads they make on the church, and the destruction they occasion, seem too evident and formidable, to be described by young foxes; and those, who consider the verse, as exclusively a command of Christ to his servants to oppose heretics, appear reduced to some difficulty to exclude the idea of persecution. Perhaps, in general, it is a caution against every thing, however plausible, which tends to hinder the prosperity of the church and the fruitfulness of believers, and against heresy in particular. Whatever wastes time, squanders money, or engrosses a large share of attention, and tends to the neglect of the means of grace, is of this kind: and when the pursuit, or study, (such as music, painting, and many other things of the same nature,) is not directly criminal in itself; it spoils the vine, and mars its tender grapes, with the unsuspected subtlety of the fox. The first rising of sinful thoughts and desires, and the beginnings of those trifling pursuits, are like the little foxes, which if not taken will spoil the vines. Trifling visits, which waste much time, incur great expense, put the mind out of frame for devotion; and intrude on the hours that should be employed in meditation, self-examination, searching the Scripture, and secret prayer, are peculiarly injurious in this respect; and no good can arise from such unnecessary intercourse with worldly people or with superficial professors, whose company is still more prejudicial. Specious deviations from the truth, which make a little allowance for the pride, avarice, vanity, or indolence of our hearts, and admit of some measure of conformity to the world; and the discourse of those, who are ever asking, what harm is there in this, or in that? or, what need of this or that measure of diligence? are little foxes, which spoil the vines; and which must be taken, and removed out of the way, by private Christians and public teachers, who desire to be, or to see their people, fruitful branches of the living Vine. Even lawful and needful pursuits and recreations, when attended with excess or inexpediency, "choke the word, and it becometh unfruitful;" "for our vines have tender grapes."—This caution, (whether of the bridegroom, or the attendants,) must be allowed to come in very abruptly, if our attention be fixed on the external arrangement of a dramatical dialogue.

V. 16, 17. The spouse here again speaks, as one assured that Christ and all his blessings, are become her's by faith; of which her love to him, and her unreserved surrender of herself to be his, devoted to his service, in body and soul, formed the sure evidence; and she rejoices, in experiencing that he takes pleasure in visiting and communing with his people, who resemble him in lowliness and purity, and in feeding them in the green pastures of his ordinances; and she begs, that he will continue to favour her with those visits,

"till the day break, and the shadows flee away." This may refer to the shadows of the Jewish dispensation, which were dispelled by the breaking of the gospel-day, and the rising of the Sun of Righteousness; or to the darkness and shadows of our state on earth, which will shortly be changed for heavenly light and substantial felicity. The word *Bethel* signifies *division*; and may intimate the removal of every thing, which now divides our souls from him, and from the beatific vision.

#### PRACTICAL OBSERVATIONS.

V. 1-7. The most distinct and apparently opposite excellencies centre in our divine Redeemer; and he appears as glorious in his deepest abasement and sufferings for us, and in his condescending communion with us, as in his essential majesty and holiness. His people also are excellent, in proportion as they are conformed to him; and the small degree, in which the meanest believer on earth resembles Christ, renders him more honourable and amiable, than the most accomplished unbeliever; even as the lily is preferable to the prickly thorn. We should, however, remember among whom we dwell, expect to be injured by them, and endeavour to suffer with meekness.—The believer, as his judgment matures, will admire the whole of the Redeemer's character: but he is commonly first attracted by perceiving the suitableness and preciousness of the fruits of his mediation. None of those eminent persons, whose characters and exploits are celebrated by historians, orators, and poets, can pretend to heal a wounded conscience or a broken heart; or to deliver a trembling sinner from the wrath of God and the power of Satan. They may be stately, as the cedars of Lebanon; but the lowly Jesus, whose merits and grace bring relief in the hour of deep distress, is unspeakably more lovely in the eyes, and precious to the heart, of the true Christian. Every time that he finds deliverance from guilt, fear, temptation, and distress, by faith in his name; and every experience of the sweetness of peace and joy in believing, and of the hope and comfort, which the Spirit of adoption communicates, increases his love to the Author of his eternal salvation.—Let us then come, and sit down under his shadow, and abide there; we shall find great delight in so doing, and his fruit will be sweet to our taste: for none despise these joys, but they that never experienced them, and who have no desire after them, through their eager pursuit of the vanities of the world. The Lord Jesus hath purchased the feast, and his ordinances are appointed, that we may in them partake of it; and the same love, which allures, and protects us in communing with him, animates us to venture and suffer for his sake; and with that banner before our eyes, or over our heads, we shall valiantly encounter and surely overcome all our enemies. In proportion as we relish heavenly consolations, our longings after them will increase; and earth would become intolerable to us, were we not stayed with those cordials and first-fruits of glory, until our course be finished. These we should earnestly seek for ourselves and for each other, that we may not faint through the troubles of our way. Even when our consolations do not abound, we have cause to acknowledge, that we have many gracious supports and unmerited mercies from the Lord's presence with us. Nor should we expect uninterrupted comfort on earth; for the Lord will, when he pleases, leave us to feel how miserable and helpless we should be without him: but it becomes us to be careful not to bring this trial on ourselves by sins and negligences, or to occasion it to others: for, as a small noise will drive away the timorous hart; so, a little misconduct will grieve the Spirit of God, and interrupt our spiritual consolations. We may therefore rather wonder that we have so many precious pledges of divine love, than that we so often mourn and are disconsolate, when we reflect on our own want of watchfulness and circumspection.

V. 8-17. If the Christian so longs for the Lord's manifested presence and love, and receives every intimation of it with such exultation; and if ancient believers so rejoiced in the prospect of his appearance on earth in our nature: how should we anticipate the complete salvation, which will come to our souls at the hour of death, and to our bodies also at the glorious resurrection! For these purposes our Redeemer will come quickly, and we shall soon be with him, and "see him as he is, and be like him," and share his glory. In the mean time, our mortal flesh, as a wall, intercepts our view of him: but his eye is upon us; and every glimpse, we have of him by faith, is intended to render us willing "to be absent from the body, that we may be present with the Lord." If we have experienced the blessed change which takes place in conversion; if we have obeyed the call of Christ, to arise and follow him, and to leave the world and sin behind, that we may enjoy his love; if we have thus found peace of conscience, and joy in the Holy Ghost; and if the blossoms and fruits, (though but tender and green,) of true holiness appear in our lives: we need not fear to follow him, through any trials and temptations; nor have we any cause to dread his last call by death, to arise, and come away to the full fruition of his love. Even the unripe fruits of holiness are pleasant unto him, whose grace hath produced them; and when we are humble and ashamed of our services, he will approve and commend them. But we should not allow unbelief to tarnish our self-abasement: our Lord accounts that countenance



## CHAP. III.

A. M. 2990.

B. C. 1014.

The spouse relates the pains she took to recover the company of her beloved: her success, and care not to lose his gracious presence, 1-5. Her companions admire her zeal and heavenly affections, 6. All the company unite in admiring the glory of the beloved, 7-11.

**BY** "night on my bed I sought him whom my soul loveth: 'I sought him, but I found him not.

2 I "will rise now, and go about the city in "the streets, and in the broad ways I will seek him whom my soul loveth: 'I sought him, but I found him not.

3 The "watchmen that go about the city found me: to whom I said, "Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, 'but I found him whom my soul loveth: 'I held him, and would not let him go, until 'I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I "charge you, O ye daughters of Jerusalem, by the roes, and by the hynds of the field, that ye stir not up, nor awake my love, till he please.

iii. 25. Matt. vii. 7. k vii. 5. Gen. xxxii. 26. Prov. iv. 13. Hos. xii. 3, 4. John xx. 16, 17. i Is. xlix. 14-18. lvi. 1-3. Rom. x. 10. Gal. iv. 26. m ii. 7. viii. 4.

a Ps. iv. 4. vi. 6.

xxii. 2. lxiii. 6.

—8. lxxvii. 2-4.

Is. xxvi. 9.

b i. 7. v. 8. John

xvi. 17. i Pet.

i. 8.

c v. 6. Ps. exxx.

i. 2. Is. lv. 6.

Luke xii. 24.

d v. 5. Is. lxxv.

Jonah i. 6. Matt.

xxvi. 40, 41.

Rom. xiii. 11.

e i Cor. xv. 34.

Eph. v. 14.

f Prov. i. 20, 21.

viii. 3. 4. 34.

Luke xiv. 21-

23.

g Ps. xxii. 1, 2.

lxii. 7-9. xliii.

8. 11. 12. lvi.

10. lxii. 6. Ez.

iii. 17. xxxiii.

2-9. Heb. xiii.

17.

h John xx. 15.

i Prov. viii. 17.

Is. lv. 6, 7. Jer.

xxix. 13. Lam.

Matt. xxviii. 9.

viii. 4.

n viii. 5. Jer. ii.

2. xxxi. 2. Rev.

xii. 6. 14.

o Ex. xiii. 21, 22.

Joel ii. 29-31.

Acts ii. 18-21.

Col. iii. 1, 2.

p i. 3. 13. iv. 12

—14. v. 5, 13.

2 Cor. ii. 14.

16. Phil. iv. 18.

q 9. Marg. i. 16.

r i Sam. viii. 11.

xiv. 52. xxviii.

2. i Kings ix.

12. xiv. 27, 28.

Heb. i. 14.

s Ps. xlv. 3. cxlii.

5-9. Eph. vi.

10-18.

t Neh. iv. 21, 22.

1. Thes. v. 6-8.

\* Or, a bed.

2 Sam. xxiii. 5.

Rev. xiv. 6.

u Ps. lxxviii. 3.

1 Tim. iii. 15, 16.

Rev. iii. 12.

x Rom. v. 8. Eph.

vi. 18, 19. Rev.

i. 5.

v y vii. 11. Heb.

xiii. 13.

z i. 5. ii. 7. Ps. ix.

ix. 14. xlviii. 11.

a Is. ix. 6. Matt.

xxii. 42. Phil. ii.

9-11. Heb. ii. 9.

Rev.

xix. 12. b viii. 5. Col.

i. 18. Rev. v. 9, 10.

c Is. lxii. 5. Jer. ii.

2. Hos. ii. 19, 20.

Rev. xix. 7.

d Is. liii. 11. Jer.

xxxii. 41. Zeph.

iii. 17. Luke xv.

6, 7, 23, 24, 32.

John xv. 11.

6 ¶ Who is "this that cometh out of the wilderness 'like pillars of smoke, 'perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold 'his bed, which is Solomon's; 'threescore valiant men are about it, of the valiant of Israel.

8 They "all hold swords, being expert in war: every man hath his sword upon his thigh, 'because of fear in the night.

9 King Solomon made himself "a chariot of the wood of Lebanon.

10 He made "the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple; 'the midst thereof being paved with love for the daughters of Jerusalem.

11 ¶Go forth, O "ye daughters of Zion, and "behold king Solomon with the crown wherewith 'his mother crowned him 'in the day of his espousals, 'and in the day of the gladness of his heart.

comely which is furrowed with tears of godly sorrow, and those prayers sweet which are the language of a broken heart; and the contrite and penitent are always welcome guests at his table and supplicants at his throne of grace, and should not decline his gracious invitations. Whilst we live here, our desire should be to bring forth plentifully the fruits of righteousness; and careful observers will perceive that the little despised foxes do more harm to the branches of the living vine, than the dreaded wood-boars. Plausible errors, trivial omissions, compliances, and indulgences, are more general hinderances to our progress and usefulness, than gross transgressions, or distressing temptations; and Satan and his emissaries do us more harm, as subtle unsuspected deceivers, than as furious persecutors. We should then watch against the first occasions and feeble beginnings of evil, and suppress the first risings of sinful inclinations; destroying the little foxes, before they become capable of important mischief. This circumspect conduct conduces greatly to our full assurance of hope; and when it becomes evident, that we love Christ and are his willing people, we shall be sure that he is our loving Saviour. He will also delight in us, as the lilies that he hath planted; and we shall be solaced with his gracious visits, and wait in humble patient hope, till these earthly shadows flee away, and he come swiftly over every separating mountain, to take us home unto himself.

## NOTES.

CHAP. III. V. 1-5. The circumstances of this narration, (and of one in some respects similar in the fifth chapter,) are so improbable, if applied in the literal meaning, to the newly-espoused queen of king Solomon, that to evade the difficulty, and to maintain the consistency of a dramatic poem, on occasion of Solomon's marriage, it has been considered merely as a *dream* of the spouse. But the narrative gives no intimation of this, so that the supposition only cuts the knot, which it was not found easy to loose.—Some interpreters suppose that the spouse seeking her beloved "by night, on her bed," denotes a season of darkness and drowsiness, of dim apprehensions, languid affections, and heartless services. Others accommodate it to a season of affliction. 'The church, by night, that is, in troubles, seeketh to Christ, but is not immediately heard.' But perhaps solitude and retired meditation are principally intended; as David "remembered God on his bed, and meditated on him in the night-watches," which showed the fervency of his love.—Yet, the circumstance of the spouse not finding her beloved, till she sought him in another manner, gives some ground to the opinion, that a degree of slackness and self-indulgence was intended. Being, however, uneasy at her ill-success, she was excited to more decided endeavours to recover the comforts of communion with him. "The streets, and broad ways of the city," seem rather to imply earnestness in all the means of grace, in which the Lord is to be sought, than to mark the distinction between public, social, and private duties. Thus she is represented as seeking her beloved in every part of the city. But still she did not succeed for a time, for she was further to be humbled, proved, and quickened.—She therefore next applied to the *watchmen* that went about the city, who in this place denote the prophets and faithful ministers who could give proper directions to distressed souls, and earnest enquirers after the Saviour. But upon opening her case to them, and enquiring whether they had seen, and could direct her to her beloved, she did not receive any immediate satisfaction. This may intimate, that we must not rest in any means, but by faith apply immediately to Christ, if we would succeed with him. At length, however, perhaps through their direction and counsel, she found her beloved, "and then she held him, and would not let him go," being afraid of losing the comfort of his presence, "until she had brought him into her mother's house," &c. The church at large may be called the mother of believers; the public ordinances are the chambers in which they are conceived and born of God; and the spouse bringing her beloved into this house and these chambers, may signify the believer's open profession of his faith, and joining himself to the Lord and his people; with a declaration, expressed or implied, of his intention to walk with them in love or holy obedience. This was done of old by those who were born Jews, and circumcised in infancy, in a constant attention to all their sacrifices and sacred solemnities: and the Lord's supper especially answers this purpose to Christians.—The spouse being now happy in communion with Christ, renews the charge before given to the daughters of Jerusalem, or Christ renews it respecting the church, for expositors are not agreed on this point. (Note, ii. 7.)

V. 6. These seem to be the words of the daughters of Jerusalem, expressing their admiration at the zeal and fervent love of the spouse. They enquire "who this is, that cometh out of the wilderness?" perhaps alluding to the wilderness through which Israel passed, and from which they went up to possess the promised land. But a *wilderness* is a known emblem of this vain world: the believer comes out of it, when he renounces its friendship, and is delivered from the love of it; and when he leaves its sinful pleasures and pursuits, and refuses compliance with its customs and fashions, that he may seek happiness in communion with God, through Jesus Christ. "Pillars of smoke" ascended towards heaven, whilst the sacrifices were consumed on the altar of burnt-offering; and sweet gums and spices of the merchant were burnt upon the golden altar of incense. This may represent the lively affections, and fervent prayers and praises, and other spiritual sacrifices, of believers, ascending to heaven before God, through the atonement and intercession of Christ.—The last clause may be rendered, "*more precious than all the powders of the merchant.*"

V. 7, 8. The spouse seems to call on her companions, not to admire her feeble graces and imperfect services, but to behold her beloved. As the bed and bedchamber of Solomon was guarded by a number of well-armed soldiers, lest he should be disturbed or assaulted in the night; so a guard of angels continually protects the church from the assaults and terrors of her enemies, in the darkest hours, whilst she maintains communion with her beloved; yea, the Lord himself is her keeper by day and night. 'Behold the love, which the great King hath to her, having prepared all things for her reception into society with himself; of whose royal person and happiness, Solomon himself, in all his glory, is but a figure.—Valiant persons encompass him night and day, but not comparable to the power and multitude of that heavenly host which secure the church in her enjoyments, and take care of her safety.' (Bp. Patrick.)—This supposes the verse to be a continuation of the admiring language used by the daughters of Jerusalem, concerning the zeal and happiness of the spouse.

V. 9, 10. Here again Solomon is the type of Christ, the king of Israel, and our Prince of peace. The *chariot* of cedar, or open carriage, which Solomon had made for himself, may mean the gospel of Christ, or the everlasting covenant which he hath mediated in our behalf, in which his glory and our felicity are united; the *silver pillars* may denote the precious promises and engagements, which are the support and ornament of this covenant, and the security of all believers; the *bottom of gold, and the covering of purple*, may mean the rich blessings and royal privileges conferred on every true believer; and the *midst thereof, paved with love*, shews that all these blessings spring from the love of God in Christ Jesus to fallen sinners, "according to the eternal purpose which he hath purposed in himself," and centre in it.—The clause rendered, "for the daughters of Jerusalem," may mean "by or from the daughters of Jerusalem." Solomon's carriage was adorned by their needlework, and the figures, whatever they were, wrought by them, no unapt emblem of Christians "adorned the doctrine of God their Saviour in all things."

V. 11. This verse contains the most express allusion to the marriage of Solomon, of any in the whole book; but whether to Naamah the Ammonitess, his first wife, as far as we know, or to Pharaoh's daughter, or to some other of his wives, is not said. It seems that it was customary, in ancient times, for the bridegroom, on bride, or both, to wear a nuptial crown; and it may be supposed that Solomon's, on such a joyful occasion, would be very magnificent, and it was put on his head by Bathsheba.—'O ye daughters of Zion, look upon king Solomon, as he sits solemnly crowned in the day of his greatest royalty and triumph, and compare his highest pomp with the divine magnificence of my Saviour, in that day when his blessed marriage shall be fully perfected above, to the eternal rejoicing of himself and his church, and see whether there be any proportion between them.' (Bp. Hall.)—When the sinner finds "peace and joy in believing," and makes an open profession of his faith and love, especially when large multitudes thus join themselves to the Lord, (as was the case on the day of Pentecost,) the happy season may be called the day of the heavenly bridegroom's espousals, and the day of the gladness of his heart; for espousals are not a secret transaction, but the recognition, before proper witnesses, or publicly, of the mutual consent of the two contracting parties to be united in marriage. The church is the mother of Christ, as to his human nature, that is, he was born within the church; and she crowns him, when through her ordinances believers are thus espoused to him. Then his power and grace are



## CHAP. IV.

Christ commends the comeliness of the spouse by various allusions, invites her to accompany him, and shows the warmth of his affection, 1-14. The spouse desires supplies of divine influences, to invigorate her holy affections, 15, 16.

**B**EHOLD, 'thou art fair, my love; behold, thou art fair; 'thou hast doves' eyes within thy locks: 'thy hair is as a flock of goats that appear from mount Gilead.

2 Thy 'teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and 'none is barren among them.

3 Thy 'lips are like a thread of 'scarlet, and thy

80. xlv. 2. cxi. 13. Prov. x. 13. 20. 21. xvi. 21-24. Matt. xii. 35. Luke iv. 22. 2 Cor. v. 18-21. Eph. iv. 29. Col. iii. 16, 17. iv. 6. h Lev. xiv. 4. 6. 49-55. Num. iv. 8. xix. 6. Josh. ii. 18. Heb. ix. 19.

A.M. 2990.

B.C. 1014.

a 9. 10. i. 15. ii. 10. 14. Ps. xlv. 11. 2 Cor. iii. 18. b v. 12. Matt. xi. 29. Phil. ii. 3-9. c v. 11. vi. 5. 7. vii. 5. d Or. eat of, &c. e Num. xxxii. 1. 40. f Ex. vi. 6. Jer. xv. 16. John xv. 7. Col. i. 4-6. 1 Thes. ii. 3. 2 Pet. i. 5-8. g Ex. xxiii. 26. Deut. vii. 13. h i. 16. vi. 13. vii. 9. Ps. xxxviii. 2. 2 Cor. v. 18-21. 2 Pet. i. 18. 6. Josh. ii. 18.

i vi. 7. Gen. xxxii. 10. Ezra ix. 6. Eccl. xvi. 63. k i. 10. vii. 4. 2 Sam. xxi. 1. 51. Eph. iv. 15. 16. Col. iii. 19. 1 Pet. i. 5. 1 Neh. iii. 19. m 2 Chr. ix. 15. 16. xii. 9. 11. n i. 13. vii. 3. 7. viii. 1. 10. Prov. v. 19. 16. lxxvi. 10-12. 1 Pet. ii. 2. o ii. 16. vi. 3. p ii. 17. Mal. iv. 2. Luke i. 19. 2 Pet. i. 19. 1 John ii. 8. Rev. xxii. 16. + Heb. breathe. q Ex. xx. 24. xxx. 8. 29-26. xxxvii. 29. Deut. xii. 5. 6. Ps. lxxvi. 5. Is. ii. 2. Mal. i. 11. Luke i. 9. 10. Rev. v. 8. r i. v. 16. Num. xxiv. 5. Ps. xlv. 11. 13. Eph. v. 25-27. Col. i. 22. 2 Pet. iii. 14. Jude 24. Rev. xxi. 2.

speech is comely: 'thy temples are like a piece of a pomegranate within thy locks.

4 Thy 'neck is like the tower of David, builded for 'an armoury, whereon there "hang a thousand bucklers, all shields of mighty men.

5 Thy "two breasts are like two young roes that are twins, which 'feed among the lilies.

6 Until the 'day 'break, and the shadows flee away, I will get me 'to the mountain of myrrh, and to the hill of frankincense.

7 Thou art 'all fair, my love; there is no spot in thee.

displayed; he sees of the travail of his soul, and the purchase of his blood; and these are the trophies and monuments of his glorious victories over the world, sin, Satan, and death. Angels in heaven rejoice over one penitent sinner; saints on earth rejoice and celebrate the Redeemer's praises, when this event is made known to them; he himself rejoices over the redeemed sinner, as in the day of the gladness of his heart; and the daughters of Zion (every one who is disposed to seek this salvation) should go forth to behold these things, that they may be encouraged in believing, and in making profession of their faith, by observing how glorious our King appears in saving sinners.

## PRACTICAL OBSERVATIONS.

Our remaining sinfulness, the snares of Satan, and the fascinations of the world, may lull even true believers into comparative negligence: yet if indeed Christ be our beloved, we shall not utterly intermit our search of him. But if our affections become cold, and our attendance on ordinances remiss and infrequent, it is salutary for us to lose our assurance, and to be distressed with fears and doubts. This gentle rebuke of our folly and ingratitude, which merit severer punishment, is intended to excite us to seek him more earnestly: nor can a true believer deliberately rest in any thing short of the enjoyment of the love of Christ. When we are stirred up to use diligence, in attending on divine ordinances; if we do not immediately succeed, the delay should not discourage, but humble us; and lead us to closer self-examination, and more frequent and earnest prayer; nor can either new converts, or returning backsliders, expect to find peace and comfort in any other way.—They, who are troubled in mind, should open their case to the watchmen of the holy city, and desire their assistance in seeking Christ and the joy of his salvation; but such as are not experimentally acquainted with him themselves, cannot point him out to others.—We should use, but not depend on, instruments and means; and though the Lord will prove our faith and love; yet he will be found of all, who seek him with humble and persevering diligence; and days, weeks, months, or even years of sorrowful waiting, will soon be compensated by the joy of having found him whom our souls love. And not only will that joy be proportioned to our desire after his favour, and our regret for having forfeited the comfort of it; but our future watchfulness will be increased in the same measure.—We should inform all, who fear God, what He hath done for our souls; that they may praise him on our account, and be encouraged by our example; and we should aim by every means to bring others to partake of our privileges and comforts. Our faith ought to be declared by an open confession; and when we find our hearts enlarged in joy and gratitude, we should not delay joining ourselves to the Lord and his people, at his table; that we may have the benefit of christian communion, and of the prayers and counsels of our brethren. And we should still call upon ourselves and each other, to beware of grieving our holy Comforter, and provoking the departure of our beloved.—Lively Christians, leaving the world and sin behind them, and setting their affections on things above; offering the spiritual sacrifices of prayer and praise, with fervent love, joy, and gratitude, through the influences of the Holy Spirit; and presenting every service through the mediation of Christ, are a lovely and edifying sight. Such persons adorn the gospel, and often convince less earnest professors that there is an excellency and happiness in religion, which cannot be attained without great diligence. But the believer will never think highly of himself; and will always direct those who notice him, to look unto Jesus and his glory and grace: and the more we rejoice in his unsearchable riches, the greater earnestness shall we express in recommending them to others. In this respect our love is without selfishness; as we know that here is sufficient to enrich and felicitate all who come.—The protection and security, arising from armed and valiant guards, are a feeble shadow of the peace and safety of those who trust in the Lord: and if our minds were always stayed upon him, and communing with him, we should not fear in the darkest night of temptation, or even in the gloomy hour of death. Blessed be God for the everlasting gospel of our King of righteousness and peace; for the precious promises and inviolable security of the new covenant; for the rich and royal privileges to which believers are now admitted, and taught hereafter to expect; and especially for that unfathomable love, from which they proceed. May that "love constrain us to live to him, who died for us and rose again," and "to love one another with a pure heart fervently." And blessed be God, that, whilst believers may know, that he hath loved them with an everlasting love, and will never leave them nor forsake them; sinners may be assured, "that every one that seeketh findeth." No affectionate bridegroom so rejoices over his bride on the day of his espousals, as the Lord Jesus rejoices over the poor sinner, who comes to trust in his mercy and salvation. Nor did ever Solomon appear so glorious, when arrayed in royal majesty, with a crown of pure gold upon his head; as our Redeemer doth, when converted sinners acknowledge their obligations to him, and join themselves unto his people. This is the crown which he most values!

Poor dejected, trembling sinner, go forth, and behold him, how he is glorified, and how he rejoices in saving the meanest and the vilest; and be encouraged to hope, that he will be glorious in saving thee also.

## NOTES.

CHAP. IV. V. 1-5. By the spouse, as here addressed, by her beloved, with most tender affection and high commendations, we may understand either individual believers, or the church collectively; and the induction of several particulars, may shew in general, that the church and the believer partake of every kind of spiritual excellency; though we may not be able satisfactorily to apply the several allusions. The "dove's eyes within her locks;" may denote the modesty with which believers conceal their good works, which spring from holy and gentle love: or the chaste eyes shaded by locks of hair may mean an indisposition to gaze abroad, and an unwillingness to be gazed on. The "hair like a flock of goats," &c.; which are noted for their orderly following the he-goat, may signify the believer's intelligent profession of faith, and his regular conversation, the result of sound knowledge and judgment. "The teeth," which prepare the food for digestion, being compared to a flock of ewes, newly washed, or after they are shorn, each accompanied by two lambs, may denote the believer's teachable disposition, his regular attendance on instruction, and its beneficial effect upon his conduct, rendering him very fruitful in good works. But some apply this to the ministers, who prepare the spiritual food for the nourishment of the church; and to the harmony and purity of their doctrine, and its efficacy in the conversion of sinners, and the sanctification of believers. "The lips like a thread of scarlet, and the pleasant voice," evidently mean the profitable improvement of the gift of speech, in edifying conversation, in preaching the gospel, and in worshipping God: "The temples like a piece of a pomegranate within the locks," may be interpreted of humiliation before God for defects and sins that he alone seeth, or of the modesty, as well as prudence, with which ministers should attend their work; or of those excellencies in the church and the believer, which Jesus Christ peculiarly approves, but which are concealed from the view of the world. "The neck," which unites the head and the body, is commonly explained to mean *faith*, which uniteth unto Christ our Head, and is a shield to ward off and quench the fiery darts of the wicked one; and which puts the soul under the Lord's protection, as in a well-fortified and defended tower. "The two breasts like two young roes," &c., if we accommodate them to the believer, may denote simplicity of affection for Christ, and the delight which Christ reciprocally takes in him; as the husband in the affections of the wife of his bosom: or the connection that there is in the distinct exercises of spiritual graces, which are as twins: and the idea of young roes, which feed among the lilies, may denote conformity to Christ, who is thus described, (ii. 16.) The believer delights in communion with Christ and his people, as he delights in them. But the two breasts, applied to the body of the church, may also denote the two Testaments, those breasts of consolation, which are pleasant as the young roes, and twins in doctrine; whence ministers deduce all their instructions; whence converts, as new-born babes, draw the sincere milk of the word, and grow thereby; and established Christians not only deduce continual improvement, but learn those things which they usefully communicate to others. As some of these expressions do not seem aptly descriptive of feminine beauty: I take it for granted, that they have a spiritual meaning, though far from being confident that the exact import of each allusion is pointed out. But these seem the more probable conjectures that have been formed on the subject.

V. 6. "The mountain of myrrh and the hill of frankincense," may mean the mountain on which the temple was built, and where the incense was burnt, and where the people at the same time worshipped the Lord. This was his peculiar residence, till the shadows of the legal dispensation were dispersed, by the breaking of the gospel-day, and the rising of the Sun of righteousness; and thither believers resorted, to meet him in his ordinances. At present he dwelleth in human nature, and is gone into the true holy place, to present the worship of his people before the throne with the incense of his intercession: and though Christ in respect of his human nature is absent from his church on earth, and will continue to be so, till the heavenly day break, and these earthly shadows flee away; yet in heaven he is maintaining our cause, and he is *spiritually* present in his ordinances, and with his people; as he said, when he ascended, "Lo, I am with you always, even unto the end of the world. Amen."

V. 7. "Thou art exceeding beautiful. O my church, in all parts of thee: for all thy sins are done away, and thine iniquity is covered; and, lo, I present thee to my Father, without spot, or wrinkle, or any such deformity." (Ep. Hall.)—The apostle, however, in the passage alluded to, (Eph. v. 27;) evidently intended the perfect sanctification of the church, when admitted into the heavenly state, which is the completion of her sacred union with her beloved.



8 ¶ Come <sup>a</sup>with me from Lebanon, *my* spouse, with me <sup>b</sup>from Lebanon: look from the top of Amana, from the top of <sup>c</sup>"Shenir and Hermon, <sup>d</sup>"from the lions' dens, from the mountains of the leopards.

9 Thou hast <sup>e</sup>ravished my heart, <sup>f</sup>"my sister, <sup>g</sup>"*my* spouse; <sup>h</sup>"thou hast ravished my heart <sup>i</sup>"with one of thine eyes, with <sup>j</sup>"one chain of thy neck.

10 How fair is thy <sup>k</sup>love, my sister, *my* spouse! <sup>l</sup>"how much better is thy love than wine! and <sup>m</sup>"the smell of thine ointments than all spices!

11 Thy <sup>n</sup>lips, O *my* spouse, drop as the honeycomb: <sup>o</sup>"honey and milk *are* under thy tongue; and <sup>p</sup>"the smell of thy garments is like the smell of Lebanon.

a vi. 12. vii. 5, 6, 10. Prov. v. 19, 20. Zeph. iii. 17. b i. 15. vi. 5. c i. 10. d i. 2, 4. e i. 3, 12. iii. 6. v. 5. 2 Cor. i. 21, 22. Gal. v. 22, 23. Phil. iv. 18. Rev. v. 8. f 3. v. 13. vii. 9. Ps. lxxi. 14, 15, 23, 24. Prov. xvi. 24. Hos. xiv. 2. Heb. xiii. 15. g v. 1. Prov. xxiv. 13, 14. Is. vii. 15. h 10. Gen. xxvii. 27. Ps. xlv. 8. Hos. xiv. 7.

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s ii. 13. vii. 11. Ps. xlv. 10. Prov. ix. 6. John xii. 26. Col. iii. 1, 2. t Deut. iii. 25. u Deut. iii. 9. Josh. xii. 1. x Ps. lxxvi. 1, 4.

† Or, taken away. 10. 12. v. 1, 2. Gen. xx. 12. Matt. xii. 50. 1 Cor. ix. 5. Heb. ii. 11—14. z iii. 11. Ps. xlv. 9. Is. liv. 5. lxxii. 5. Ez. xvi. 8. Hos. ii. 19, 20. John iii. 29. 2 Cor. xi. 2. Rev. xix. 7, 8. xxi. 2, 9, 10.

§ Heb. loves. i. 2. Rev. vi. 17. g v. 1. Prov. xxiv. 13, 14. Is. vii. 15. h 10. Gen. xxvii. 27. Ps. xlv. 8. Hos. xiv. 7.

i vi. 2, 11. Prov. v. 15—18. Is. lxviii. 11. lxxi. 10. 11. Hos. vi. 3. Jer. xxxi. 12. 1 Cor. vi. 13, 19, 20. vii. 34. Rev. xxi. 27.

|| Heb. barred. k 2 Cor. i. 22. Eph. i. 13. iv. 30. Rev. vii. 3. v. 11. vii. 12. viii. 2. Ps. xcii. 14. Ec. ii. 1, 13. ix. 21. lxxi. 3. John xv. 1—8. Phil. i. 11. m vi. 2. \* Or, cypress. i. 14. n i. 12. Mark xiv. 3. John xii. 3. o Ex. xxx. 23. Ez. xxvii. 19. p Prov. vii. 17. Rev. xviii. 13. q 6. Num. xiv. 6. r vi. 2. Gen. xliii. 11. 1 Kings x. 10. 2 Chr. ix. 9. Mark xvi. 1. s 12. Ec. ii. 6. t Ps. xxxvi. 5, 9. xlv. 4. Jer. ii. 13. xlvii. 13. John iv. 14. vii. 38. Rev. xxii. 1. u Jer. xviii. 13, 14. x i. 4. Ec. i. 6. Is. li. 9—11. lxxi. 1. Ez. xxxvii. 9. John iii. 8. Acts ii. 1, 2. iv. 31. y 13, 14. vii. 12, 13. 2 Cor. ix. 10—15. Phil. i. 9, 11. Col. i. 9—12. 1 Thes. ii. 12, 13. Heb. xlii. 20, 21. 2 Pet. iii. 18. z v. 1. viii. 12. Matt. xxvi. 10, 12. John xv. 8. Rom. xv. 16, 28. 1 Pet. ii. 5, 9, 10.

12 A <sup>a</sup>'garden <sup>b</sup>"inclosed is my sister, *my* spouse; a spring shut up, a fountain <sup>c</sup>"sealed.

13 Thy plants <sup>d</sup>"are an orchard of pomegranates, with <sup>e</sup>"pleasant fruits; <sup>f</sup>"camphire, with <sup>g</sup>"spikenard,

14 Spikenard and saffron; <sup>h</sup>"calamus and <sup>i</sup>"cinnamon, with all <sup>j</sup>"trees of frankincense; myrrh and aloe, with all <sup>k</sup>"the chief spices:

15 A <sup>l</sup>"fountain of gardens, <sup>m</sup>"a well of living waters, and <sup>n</sup>"streams from Lebanon.

16 <sup>o</sup>"Awake, O north wind, and come, thou south; blow upon my garden, <sup>p</sup>"that <sup>q</sup>"the spices thereof may flow out. <sup>r</sup>"Let my beloved come into his garden, and eat his pleasant fruits.

pleasant and honourable to her beloved, and ensure to her his constant presence. (Note, v. 1.)

## PRACTICAL OBSERVATIONS.

V. 1—7. The church of Christ, and every true believer, are not only greatly beloved by him, and regarded with a condescension which cannot be expressed or conceived; but they really possess great excellency and spiritual beauty, derived from his grace, and forming the reflection of his holiness. The illuminated understanding, the spiritual judgment, the submissive will, the holy affections of love and gratitude, the regulated passions, the bold profession, the blameless conversation, and the unostentatious usefulness of real Christians are very valuable. Their daily exercise of repentance, with genuine sorrow and self-abasement before God, on account of such failures and defects, as others think nothing of, and with which he alone is acquainted; their continued dependence on the blood of Christ, and on the promised assistance of the Holy Spirit; their constant opposition to sin; their delight in the word and ordinances of God, and in speaking of his love and grace; and their habitual endeavour to lead others to an acquaintance with their beloved Saviour: these, and other parts of the Christian temper, are very good in themselves, and pleasing to the Lord; and he would have them know how much he approves of them, that they may be encouraged amidst difficulties and temptations, and excited to greater watchfulness, diligence, and gratitude. He would also have the distinction strongly marked betwixt real and pretended disciples; and the mistake of those, who imagine that the doctrine of his free salvation tends to laxity in morals, effectually confuted. And when the whole church is considered, and contrasted with the rest of mankind; when the regular administration of divine ordinances, and profession of the sacred truths of God's word; the diligence, faithfulness, holy lives, patient sufferings, and usefulness of true ministers; their continual instruction of the people from the sacred Scriptures of the Old and New Testament, in every thing relating to doctrine and practice; the spiritual worship of numerous individuals and assembled congregations throughout the earth, all ascending before the throne of God, through his intercession, who is gone before to be our Advocate; I say, when these things are candidly considered, we shall perceive the propriety of the expression, "Thou art all fair, my love, there is no spot in thee." But we must by no means think, that mere professors of any description form a part of this chosen generation, this peculiar people. The church, of which we speak, consists of those persons, who are "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God:" in whom there is "no spot," no sin unrepented of, unpardoned, or unsubdued; no part which is not beautified with salvation, in a measure which continually tends to perfection.

V. 8—16. The Redeemer calls us to forsake earthly objects, and to set our affections on things above, whither he is gone before, and where he sitteth on the right hand of God. For every scene here below is full of trouble and danger; Satan and his emissaries go about as lions and leopards, seeking whom they may devour: and a proper sense of our situation will not only lead us to a willingness to count all but loss, that we may win Christ; but will reconcile us to his call to depart hence, that we may go to be with him in heaven, where there are neither sins nor temptations. All our salvation springs from the Lord's special compassionate love to us as sinners: but he beholds with complacency and delight, our faith, and love, and endeavours to walk in his ordinances and commandments; he glories in his relation to us, as our Brother and most endeared Friend; and surely we shall never be ashamed of it! And if he speak in such encouraging terms of our scanty measure of fruitfulness; how should we admire and extol his excellencies, and the savour of his sweet ointments, in his righteousness, his mediation, and his sacred word! As Christians, we are his garden, which he hath enclosed from the wilderness of fallen man, and stored with precious plants from the paradise above; and which he waters from the fountain of life, that "springeth forth from the throne of God, and of the Lamb;" that we should be filled with all "the fruits of righteousness, which are through Jesus Christ to his praise and glory." This garden is indeed enclosed, this fountain is shut up and sealed; so that the world can neither become acquainted with their value, nor do them any injury; but though ungodly men cannot understand our principles, or comprehend the way in which our hearts are directed, influenced, and renewed from above; they can form a judgment of our conduct: and we should endeavour to convince them, that the holiness of our lives is as much superior to the general practice of the world, as we profess to maintain nearer communion with, and to receive other communications from, the Lord, than they do. We should keep separate from them, as a garden enclosed, and avoid conformity to them; and whilst we render all the glory to Him, who alone hath made us to differ, we should earnestly pray that this difference may be every day rendered more

V. 8. 'Christ promiseth his church, to call his faithful from all corners of the world.'—Here now begins a new representation; as appears by this, that the style wherein the bridegroom speaks is altered; she who hitherto hath been called his *love* or *friend*, being now called his *spouse*, and never before, though very frequently in the following part of the song. 'We may look upon this as a description of the church coming out of a state of persecution, and receiving greater testimonies of her Saviour's love than ever.—For, coming from the tops of high mountains, where there were lions' dens, and where leopards inhabited, cannot well signify any thing else, than coming from places where they were in danger to be devoured by persecutors.—Senir and Hermon were parts of the same mountain; so Amana was a part of Libanus: and though the lower parts of this mountain were very pleasant; yet the top of it was horrid, and inhabited by wild beasts.' (Bp. Patrick).—The original is future, not imperative; and implies, not merely an invitation, but also a promise, that the true church shall be brought out of every scene of danger and suffering, to the enjoyment of consummate felicity in the presence and full favour of her beloved.—In what sense could Pharaoh's daughter be called to come to Solomon, *after their espousals*, from the horrid tops of these mountains? And what had she, even before her marriage, to do, either on the savage wilds of Lebanon, the northern boundary of Canaan; or on the top of Hermon, to the east of Jordan? Egypt lies south-west of Canaan.

V. 9. Christ here expresses the vehemency of his love to his church. He calls her his *sister*, as well as his *spouse*: he bears our nature as the Son of man, and he makes us partakers of the divine nature as the children of God. His spouse had "ravished," or taken away, "his heart, with one of her eyes;" that is, by looking to him in the simplicity of faith and love; and, "with one chain of her neck," or by every exercise of those harmonious graces, and practice of those holy duties, which are the ornament of the believer, and of his profession.

V. 10. The believer's holy love to Christ, and to his people, is highly esteemed by him; he greatly delights in it, as the fruit of his own Spirit, and the reflection of his own image. As believers prefer the love of Christ to all earthly joys, so Christ prefers their love and grace, to all the sacrifices and incense of the temple, to the choicest productions of the whole earth, and to the most admired characters which have inhabited it.

V. 11. The prayers, praises, thanksgivings, profession, and pious conversation of believers, are pleasant to the gracious Redeemer, as the pure honey that droppeth from the honeycomb: every expression is to him, as if honey and milk were under their tongue, whilst they speak from the abundance of their hearts; and their whole conduct, whilst they rely on his merits and copy his example, is fragrant unto him above the most delightful spots on earth.

V. 12—14. The world is a wilderness: but the church is a garden enclosed by divine grace, and stored with every valuable plant, which is well cultured and thriving. It has within itself a spring, or fountain, whence every part of it is abundantly watered, i. e. the fertilizing influences of the Holy Spirit. But this spring is shut up, this fountain is sealed. The world knoweth not these wells of salvation; nor can any opposer stop up, or corrupt, this fountain, or prevent the course of its healing streams. The effects men may perceive, the cause they cannot discover; for the believer's "life is hid with Christ in God." Some by the plants suppose young converts to be intended, and by the enclosing of the garden and spring, the exclusion of the wicked from the sacred ordinances of the church.

V. 15. These words seem to be spoken by the spouse, rendering to Christ the praise of all the good which he had commended in her. *He* is the fountain, which makes these gardens fruitful; even a well of living waters, from whom all heavenly graces flow, (as streams from the declivities of Lebanon), to water every part of his church.—'The church confesseth that all her glory and beauty cometh of Christ, who is the true fountain of all grace.'—Many, however, suppose the verse to be a continuation of the preceding commendation; and to imply, that the church is not only pure and pleasant in herself, but so abundantly replenished with gifts and graces, as to be capable of communicating blessings to all around. (Notes, John iv. 10—14. vii. 37—39.)

V. 16. The spouse considering herself as a garden, well watered, planted, and tended, earnestly desires that her graces may be more lively, her spices more fragrant, and her fruits more rich and abundant: and she calls upon the *wind*, (another emblem of the Holy Spirit in his diversified operations,) to blow upon her garden for this purpose. The north wind is commonly interpreted to mean the convincing and humbling effects of the Spirit, which are sharp and unpleasant, but very useful: the south wind is supposed to denote his enlivening and comforting influences, which cause hope, love, gratitude, and zeal to abound in the heart. This she calls for, that her services might be more



## CHAP. V.

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Christ visits his garden, expresses his delight in it, and invites his friends to feast with him. 1. The spouse relates her drowsiness and vain excuses when visited by her beloved; and that he was withdrawn when she arose to open to him, 2-6. The hard usage she met with from the watchmen. 7. She charges her companions to inform her beloved that she was sick of love. 8. They enquire after her beloved: and she describes his manifold excellencies, 9-16.

**I** AM <sup>a</sup>come into my garden, <sup>b</sup>my sister, <sup>c</sup>my spouse: <sup>d</sup>I have gathered my myrrh with my spice; <sup>e</sup>I have eaten my honeycomb with my honey; <sup>f</sup>I have drunk my wine with my milk: <sup>g</sup>eat, O friends; <sup>h</sup>drink, <sup>i</sup>yea, drink abundantly, O beloved.

<sup>j</sup>2 ¶ I sleep, but my heart waketh: <sup>k</sup>it is <sup>l</sup>the voice of my beloved that <sup>m</sup>knocketh, <sup>n</sup>saying, 'Open to me, my sister, my love, <sup>o</sup>my dove, my undefiled: for <sup>p</sup>my head is filled with dew, <sup>q</sup>and my locks with the drops of the night.

<sup>r</sup>3 I <sup>s</sup>have put off my coat; how shall I put it on? <sup>t</sup>I have washed my feet; how shall I defile them?

<sup>u</sup>lones. Zech. ix. 15-17. <sup>v</sup>f iii. 1. vii. 9. Dan. viii. 18. Zech. iv. 1. Matt. xxv. 4. 5. xxvi. 40. Prov. Eph. v. 14. <sup>w</sup>g ii. 8, 10. John x. 4. <sup>x</sup>h Rev. iii. 20. <sup>y</sup>i Ps. xxiv. 7-10. lxxxii. 10. 41. xxiii. 26. <sup>z</sup>k i. 14. vi. 9. Ps. exix. 1. Rev. iii. 4. xiv. 4. <sup>aa</sup>l viii. 7. Gen. xxix. 20. xxii. 40. 41. <sup>ab</sup>Is i. 6, iii. 14. lili. 3-5. Matt. viii. 17. xxv. 35-40. 44. 45. Mark i. 35. Luke vi. 12. xxii. 44. <sup>ac</sup>2 Cor. v. 14. 15. Gal. ii. 20. <sup>ad</sup>m Prov. iii. 28. xiii. 4. xxii. 13. Matt. xxv. 5. xvi. 38-43. Luke xi. 7. Rom. vii. 22, 23.

evident and decided. These commendations of true believers may well humble each of us in a consciousness how little we are entitled to them; and stir us up to be more fervent in seeking for the convincing and sanctifying Spirit of Christ, to bring every holy affection into more vigorous exercises; that our worship and obedience may be more consistent with our character, privileges, and relation to the holy Jesus: that he may take more delight in manifesting his presence to our souls, and may be more glorified in our whole conduct. Nor should we confine our prayers to our own cases and wants; but pray without ceasing, that the same Spirit of life, holiness, and comfort may breathe on all the assemblies of the saints, and render their worship more spiritual, their love and joy more lively, and their fruits of righteousness more abundant, to the Redeemer's praise, and the honour and spread of his gospel in the world.

## NOTES.

CHAP. V. V. 1. This verse, which belongs to the former chapter, is the gracious answer of Christ to the petition of the spouse. He had so prepared his garden, that he could come into it with delight. The worship presented in his church was pleasant to him, as fragrant gums and spices. He relished the spiritual services of believers, as honey and the honeycomb. He also drank the wine and the milk; the most minute as well as the more costly oblation being acceptable to him, if it come from an upright heart. He then added an invitation to his friends and beloved people, to eat and drink abundantly. The ordinances, in which they honour him, are means of communicating grace to them. The good works, which they perform to adorn his gospel, evidence the reality of their grace, and make way for their consolation: it is his will, that they should rejoice in the provisions of his grace, whilst they live to his glory; they, that would entertain Christ, must also entertain his poor disciples: and though their goodness cannot profit him, it may be useful to his beloved people; as a man has an orchard or garden, which he delights to see stored with every valuable production, and yet he does not use them himself, but disperses them among his friends.—The word rendered *drink* abundantly signifies, *be inebriated*. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Some think that the martyrs, who laid down their lives from love to Christ, are meant by "the myrrh and spice, as peculiarly pleasing and honourable to him: and that the joy of angels and saints in heaven over the conversion of sinners on earth, is intended by the concluding invitation: "Rejoice with me; for I have found my sheep that was lost." (Notes, Luke xv. 1. Marg. Ref.)

V. 2. A new scene here opens; and the spouse relates her conduct on a particular occasion, when she evidently acted improperly, and was rebuked for it. "To cover over all the improprieties of a literal interpretation concerning Solomon and Pharaoh's daughter, immediately after their espousals; the whole has been confidently stated to have been a dream; because it is said, "I sleep, but my heart waketh."—This expression, however, admits of a very different and instructive interpretation, if the spiritual meaning of the allegory be attended to: and there is no other intimation that it was a dream, or reason why it should be considered as such, except to keep up the imaginary consistency of a dramatic poem on the marriage of Solomon with Pharaoh's daughter, which has little or no foundation in Scripture, and cannot be clearly made out by external evidence. (Note, i. 2.) Waving therefore the consideration of the passage, in respect of these external circumstances; we here learn that the spouse, subsequent to the commendations which had been bestowed on her, fell into <sup>a</sup>drowsy and heartless frame of mind.—"I sleep, but my heart waketh." She is very dull, yet not utterly inattentive to her spiritual concerns. Her judgment and choice are the same, but her affections are cold, and her services formal: a case, which often occurs in the believer's experience. (Matt. xxv. 5.) "I take it to be a description of the dulness which is apt to creep upon the most excellent minds." (Bp. Patrick.)—In this situation she recognizes the voice of her beloved, and hears him knock and request admission. This represents the warnings, reproofs, and invitations to a Christian, when in this drowsy frame; the convictions excited by the Holy Spirit; and the ineffectual desires felt, and the half purposes formed, on such occasions. He perceives that he is faulty, and ought to be more earnest: he is gently admonished of his folly and ingratitude; and yet he yields to inactivity, despondency, or lukewarmness. (Rev. iii. 20.) The words of Christ, as here stated, are replete with tender affection, and introduced by the most endearing compellations, without the least anger or reproach: yet he complains, that

a iv. 16. vi. 2. 11. viii. 13. Is. ii. 13. lvi. 9-11. lxi. 11. xvi. 14. John xiv. 21-23. b v. 9-12. viii. 1. Heb. ii. 12-14. c iv. 13. 14. Ps. xxii. 3. cxlviii. 11. Is. lili. 11.

d Deut. xvi. 13 —17. xxvi. 10. 14. 2 Chr. xxxi. 6-10. Ps. xvi. 3. Is. xxiii. 16. lxii. 8. Luke xv. 13. 14. xvi. 15. Matt. xxv. 40. Acts xi. 23. 2 Cor. ix. 11-15. 1 Thes. iii. 8, 9. Luke xv. 7. 10. John iii. 29. vi. 14, 15.

e Or, and be drunken with lones. Zech. ix. 15-17. f iii. 1. vii. 9. Dan. viii. 18. Zech. iv. 1. Matt. xxv. 4. 5. xxvi. 40. Prov. Eph. v. 14. g ii. 8, 10. John x. 4. h Rev. iii. 20. i Ps. xxiv. 7-10. lxxxii. 10. 41. xxiii. 26. k i. 14. vi. 9. Ps. exix. 1. Rev. iii. 4. xiv. 4. l viii. 7. Gen. xxix. 20. xxii. 40. 41. Is i. 6, iii. 14. lili. 3-5. Matt. viii. 17. xxv. 35-40. 44. 45. Mark i. 35. Luke vi. 12. xxii. 44. 2 Cor. v. 14. 15. Gal. ii. 20. m Prov. iii. 28. xiii. 4. xxii. 13. Matt. xxv. 5. xvi. 38-43. Luke xi. 7. Rom. vii. 22, 23.

n i. 4. Ps. cx. 3. Acts xvi. 14. 2 Cor. vii. 1, 2. 16. Phil. ii. 13. o Gen. xliii. 30. 1 Kings iii. 26. Is. xvi. 8, 9. 1 John iii. 16, 17.

p Or, (as some read) in me. q 2 Luke xii. 36. Eph. iii. 17. Rev. iii. 20. q 13. iii. 6. iv. 13. 14. 2 Cor. vii. 7. 9-11.

r Heb. passing, or running about. s Ps. xxx. 7. Is. viii. 17. xii. 1. 1. 2. liv. 6-8. Hos. v. 6. 15. Matt. xv. 22-28. Rev. iii. 19. s 2. 4. Gen. xlii. 28. Ps. lxxix. 3. 2 Sam. xvi. 10. Matt. xxv. 72. Luke xxii. 61, 62. t iii. 1, 2. 1 Sam. xxviii. 6. Ps. xxii. 1, 2. xxviii. 1. lxxxviii. 9-14. Is. lvi. 7-10. Lam. iii. 8. Zech. vii. 13. u iii. 3. Is. lvi. 10, 11. Hos. ix. 7, 8. Acts xx. 29, 30. 2 Cor. x. 13. x John xvi. 2. Acts xxvi. 9, 10. Phil. iii. 6. Rev. xvii. 5, 6. y viii. 11. Is. lxi. 6. Matt. xxi. 33-41. xxiii. 2, 29-36. z Luke vi. 22. Acts v. 40, 41. 1 Cor. iv. 10-13. Heb. xi. 38, 37. xii. 2. 1 Pet. iv. 14-16. a ii. 7. viii. 4. b Rom. xv. 30. Gal. vi. 1, 2. Jam. v. 16. § Heb. what. c Ps. xlii. 1-3. lxxii. 1-3. lxxvii. 1-3. exix. 81-83.

"his head is filled with dew, and his locks with the drops of the night;" implying the hardships and sufferings, that he had endured in coming for the salvation of his people; and that it is very unkind, if they are not ready to admit and entertain him. As if a tender husband, having gone a long and wearisome journey, solely for the benefit of his wife; and having travelled very late in the night, through the cold or rain, out of love to her company, should at length be shut out of doors, and obliged to continue all night in the street! —The night-dew in those countries is very great.

V. 3. The vain excuses urged by the spouse, denotes the unprepared state of the believer's heart, when he has remitted his watch, grown negligent of his work, fond of ease and indulgence, and averse to exertion or inconvenience. In such a frame, every thing forms a mighty difficulty; and delays and omissions of duty are admitted on the most frivolous pretences.—Backwardness to shew our love to Christ, by self-denying and expensive kindness to his afflicted and suffering people, may also be intended.—"Let us learn from hence what mischief sloth and laziness do, and in what troubles and pains they engage us. For the spouse here excusing herself, and not being willing presently to rise to the bridegroom, is compelled a little while after, not only to rise and to run to the door, but to run through the city, and wander about the streets, and fall among the watchmen, and by them to be wounded; and after all she could scarcely find her beloved; to whom, if she had presently hearkened, and obeyed his heavenly call, she had avoided all these inconveniences." (Theodoret in Bp. Patrick.)

V. 4. This verse leads us to imagine some private aperture in the door, through which the person without (being acquainted with it) might put in his hand and unbolt it; or, as some think, make signs of his displeasure. This may represent the effectual influence of the Spirit of Christ upon the heart, exciting sharp convictions and vigorous exercises of faith and grace. This divine influence caused "her bowels to be moved for him;" that is, it excited fervent desires after Christ and communion with him, attended with poignant sorrow and shame for having before behaved so ungratefully towards him.

V. 5, 6. The spouse rising up to open to her beloved, represents the believer's renewed exercise of repentance and faith; by which he rises from his drowsiness and self-indulgence, applying by fervent prayer for the consolations of his love, and diligently removing every hindrance to communion with Christ. These actings of the soul are represented by "the hands and fingers dropping with sweet-smelling myrrh upon the handles of the lock;" as being in themselves gracious, suited to the circumstances, and acceptable to the Lord; (2 Cor. vii. 9-11.) But notwithstanding this, "her beloved had withdrawn himself, and was gone;" for the comforts of communion with God are easily forfeited, but not so readily recovered.—"Her soul failed her when he spake;" either she now recollected his former most tender and affectionate call which she had resisted; or he spake a reproving word as he withdrew, which filled her with extreme distress. She, however, set herself, without more delay and with all earnestness, to seek him; but she could "not find him: she called him, but he gave her no answer." That is, the believer in this case must expect to use every means of grace with the utmost diligence, without experiencing that comfort in them, that he formerly did; until he be sufficiently rebuked and humbled for his offence. (Note, iii. 1-3.)

V. 7. The watchmen and keepers of the walls, in this place, seem to represent those nominal ministers, who may indeed guard the outworks of religion, but are destitute of the experimental knowledge of its power. Such persons generally treat those with harshness and contempt, who speak of their inward distresses and conflicts; and call them hypocrites, enthusiasts, or even lunatics. The most violent persecutions have in every age been excited by persons of this description, who, under pretence of guarding the walls of Zion, have treated the most spiritual believers as the vilest of the human species; and have accompanied other injuries by the trial of cruel mockings and reproaches; "Smiting, and wounding them, and taking away their veil," that they might be considered as infamous and shameless. It may, however, also intimate that pious ministers are apt sometimes to mistake the case of tempted and distressed souls; and to treat them with harshness as hypocrites, instead of the tenderness which their case requires.

V. 8. This charge of the spouse to the daughters of Jerusalem seems to mean the distressed believer's desire of the prayers of the feeblest Christian, or the new convert who has just formed an acquaintance with the Saviour. If they saw her beloved, they were to be sure so inform him, that her love was so



9 ¶ What <sup>4</sup>is thy beloved more than *another* beloved, <sup>5</sup>O thou fairest among women? what <sup>6</sup>is thy beloved more than *another* beloved, that thou dost so charge us?

10 My <sup>1</sup>beloved is white and ruddy, <sup>2</sup>the <sup>3</sup>chiefest among ten thousand.

11 His <sup>1</sup>head <sup>2</sup>is as the most fine gold, <sup>3</sup>his locks <sup>4</sup>are <sup>5</sup>bushy, and black as a raven.

12 His <sup>1</sup>eyes <sup>2</sup>are as the eyes of doves by the rivers of waters, washed with milk, and <sup>3</sup>fitly set.

13 His <sup>1</sup>cheeks <sup>2</sup>are <sup>3</sup>as a bed of spices, as <sup>4</sup>sweet

h Dan. ii. 37, 38. Eph. i. 21, 22. i vii. 5. Dan. vii. 9. Rev. i. 14. \* Or, curled. k i. 15 iv. i. Heb. iv. 13. + Heb. sitting in fulness, that is, fitly placed, and set as a precious stone in the fall of a ring. 1 i. 10. Is. i. 6. m vi. 2. Ps. iv. 6, 7. xxvii. 4. lxxxix. 15. Rev. xxi. 23. † Or, towers of perfume. iii. 6.

vehement, that it even caused her to sicken, from a longing desire of reconciliation, and from sorrow that she had behaved so foolishly; and that, as a sick person she could not relish any other comfort, but must continue to mourn and pine after his presence, till he forgave her, and renewed his gracious visits.

V. 9. The daughters of Jerusalem, who are supposed to regard the spouse as one of matchless beauty, perceiving her great earnestness in seeking her beloved, desire to know more of his distinguished excellencies, above all those whom others love. Some think that they propose this question, by way of derision of the vehemency of her affection and sorrow; and others, that they mean to alleviate her distress by leading her to expatiate on so pleasing a subject: but these things seem out of character for enquirers in religion, as we suppose the daughters of Jerusalem to be. They are rather to be considered, as impressed with a conviction that there must be more preciousness in Christ, and comfort in communion with him, than they had hitherto imagined.

V. 10—16. In this description some reference is supposed to be had by the sacred writer to his father David, who was "ruddy and of a fair countenance;" and who was celebrated, as having "slain his ten thousands;" (for the word rendered *chief among*, may signify, *lifting up a standard over*, &c.)—His "head as fine," or wrought "gold," is explained of the crown of gold worn by him, from under which his jetty and bushy hair hung down on his brow and neck. His eyes sparkled, yet with mildness, like those of doves, when highly delighted, at the river's side, (as some think the original means.) The words "washed with milk," are supposed to relate to the doves, which were so white, that they appeared as if washed in milk.—The lovely down upon his cheeks, is no less grateful, rising there like spices that first appear from their beds, or like the young buds of aromatic flowers; where the purple lilies are not more beautiful than his lips, from whence flow words more precious and more pleasant than the richest and most fragrant myrrh. (Bp. Patrick.)—(Purple or red lilies are found in those countries, and highly esteemed.) Some think that by "hands as gold rings set with the beryl," the ornaments of his fingers and wrists are meant; that "his belly" or *body*, as bright ivory overlaid with sapphires, refers to the colour of the robe which he wore. Others imagine a reference to the rich garments of the high-priest, and the jewels in his breastplate and on his shoulders as an emblem of the high-priesthood of Christ: but this is very doubtful; and the richness or beauty of garments can hardly be considered as necessarily conveying an idea of pre-eminent personal comeliness and beauty. Similar allusions are supposed to be made to the covering of the legs and thighs, and feet, in the clause, "His legs are as pillars of marble upon sockets of fine gold."—His aspect is no less stately and great than the forest of Lebanon, whose goodly cedars do not more excel all other trees, than he all other men. (Bp. Patrick.)—In short, "he is altogether lovely or desirable."—But what instruction is conveyed under this description of the comeliness and majesty of the beloved? No doubt, the spiritual excellency and glory of Christ, in his person, mediation, and kingdom, are intended: but, while in some things the meaning is evident, others must be allowed to be more doubtful.—"He is white and ruddy;" this naturally suggests to the mind, his spotless purity and his atoning blood; and it may also denote his mercy to believers, and his terrible vengeance upon his enemies. "He is the chiefest among ten thousand." By him kings reign. He is the King of saints, and of angels; and among ten thousand rivals, he alone is worthy of our affections, and capable of doing us effectual good. "His head as the most fine gold" may denote the perfect righteousness and inestimable benefits of his glorious kingdom, as Head over all to his church: "his locks bushy, and black as a raven," may denote the vigour of his administration; full and black hair being an emblem of youth, as white hair of old age and wisdom; (Rev. i. 14:) "His eyes, as the eyes of doves, by the rivers of waters, washed with milk, and fitly set," may denote his infinite knowledge, connected with purity and love, pleasant to his people, whom he watches over continually, and for whom he orders every thing in perfect wisdom and kindness.—"His cheeks," that is, those glimpses of his glory which we have by faith, and when he lifts up the light of his countenance upon us, are refreshing as the most fragrant spices or flowers. His gracious words from his lips, are pure and pleasant like the lily, and distil upon the soul like the sweet-smelling myrrh. His hands, whether stretched forth to communicate blessings to us, or to uphold and defend us, or in any of the operations of his power, are "as gold rings set with the beryl," all well-timed and placed, very precious, beneficial, and regulated in perfect wisdom and love. His belly, or bowels, (the known description of compassion and tenderness,) being "as bright ivory, overlaid with sapphires," may denote the glory of his mercy, which endureth for ever; and the unsearchable riches and invaluable privileges, which are conferred with it on all true believers. "His legs as pillars of marble set upon sockets of fine gold," such as might form the support and ornament of some magnificent temple, may denote the firmness, power, and majesty with which he supports his church, and maintains his cause in the world, against all the opposition of earth and hell. "His countenance

A. M. 2590.

B. C. 1014.

d Is. liii. 2. Matt. xvi. 16, 17. xxi. 10. John i. 14. 2 Cor. iv. 3—6. e i. 8. vi. 1. 9. i. 10. Ps. lxxxvii. 3. f ii. 1. Dent. xxxii. 31. Ps. xiv. 17. Is. lxvi. 19. Heb. vii. 26. g Heb. a standard. h Dan. ii. 37, 38. Eph. i. 21, 22. i vii. 5. Dan. vii. 9. Rev. i. 14. \* Or, curled. k i. 15 iv. i. Heb. iv. 13. + Heb. sitting in fulness, that is, fitly placed, and set as a precious stone in the fall of a ring. 1 i. 10. Is. i. 6. m vi. 2. Ps. iv. 6, 7. xxvii. 4. lxxxix. 15. Rev. xxi. 23. † Or, towers of perfume. iii. 6.

n iv. 11. Ps. xlv. 2. Is. i. 4. Luke iv. 22. o 5. p Ex. xv. 6. Ps. xlv. 4—7. xlix. 4. Is. ix. 7. lxxiii. 3. q vii. 2. Ex. xiv. 10. Is. liv. 11. Ez. i. 26—28. r Rev. i. 15. s Ex. xxvi. 19. t i. 14. Judg. xii. 6. Matt. xvii. 2. xxviii. 3. Acts ii. 28. Rev. i. 16. u iv. 11. Ps. xcii. 12. Hos. xiv. 7. zech. ix. 17. 1 Tim. iii. 16. § Heb. palate is sweetnesses. i. 2. Ps. xix. 10. cxix. 103. Jer. xv. 16. x. i. 16. ii. 1. 3. Ps. xlv. 2. lxxxix. 6. cxlviii. 13. Is. ix. 6, 7. Phil. iii. 8. 1 Pet. ii. 6, 7. y i. 16. vi. 3. Gal. ii. 20. z Jer. iii. 20. Marg. Hos. iii. 1. Jam. ii. 23. iv. 4.

flowers: "his lips like lilies, dropping sweet-smelling myrrh:

14 His <sup>1</sup>hands <sup>2</sup>are as gold rings set with the beryl: <sup>3</sup>his belly <sup>4</sup>is as bright ivory overlaid with sapphires.

15 His <sup>1</sup>legs <sup>2</sup>are as pillars of marble, set upon <sup>3</sup>sockets of fine gold: <sup>4</sup>his countenance <sup>5</sup>is <sup>6</sup>as Lebanon, excellent as the cedars:

16 His <sup>1</sup>mouth <sup>2</sup>is <sup>3</sup>most sweet: yea, he <sup>4</sup>is altogether lovely. This <sup>5</sup>is <sup>6</sup>my beloved, and this <sup>7</sup>is my friend, O daughters of Jerusalem.

as Lebanon, excellent as the cedars," denotes the unspeakable glory of his person and work, as fully displayed to the blessed inhabitants of heaven, of which whilst on earth we only obtain a few glimpses by faith. "His mouth being most sweet," seems to mean the expressions and pledges of his love, with which his people are favoured; (i. 2.) But, indeed, concludes the spouse, "He is altogether lovely."—All created and uncreated excellencies are found in Emmanuel's person; no defect or excess; no holy disposition intrenching on any other; every thing in perfect harmony and exact proportion; and every thing, in his mediatorial character and work, which suits the case of the sinner in the most absolute manner. This glorious and gracious Redeemer is the beloved of every believer, who is favoured with reciprocal affection, and may be assured of his inviolable friendship and glory. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1—8. The Lord is ever ready to hear the prayers of his people; and he graciously accepts that worship or obedience which they present in humble faith through the influences of his Holy Spirit, notwithstanding its imperfection. When he is honoured by our fruits of holiness, we shall find them comfortable and profitable to ourselves, and they will do much good to others, especially to the household of faith; and if we do not abundantly feast on the provisions of his grace, the fault lies in ourselves; for his invitations are as liberal and pressing, as the feast is plenteous and magnificent.—But, alas, very often, when he stands at the door, and knocks for admission, that he may enter in and feast with us, we are half asleep; and even the riches of his condescending love and gracious consolations prove *occasions*, through our remaining depravity, to supineness: so that he is not only treated with ungrateful neglect by his enemies, but even by his friends! They are not indeed quite asleep; they hear, and know his voice, in his word and providence, and acknowledge him as their beloved: yet they treat his most endearing compellations with inexcusable disregard; and notwithstanding his gracious invitations, and admonitions, and gentle reproofs, they still give way to sloth; nay, they quench his Holy Spirit, and refuse to comply with his suggestions, when he shews them their duty, and their obligations to attend on it. Alas, what frivolous excuses do we often make for neglecting prayer and meditation, for absenting ourselves from public worship, the preaching of the word, and the Lord's supper! How we shrink from any duty, which is attended with fatigue, self-denial, expense, or reproach! How unprepared are we often for attending to the Lord's commands, and for performing the work of our station in his church! These are the shameful effects of former negligence, and yet we urge them as reasons for our present omissions! And if we were left to ourselves, we should gradually grow more secure and carnal, till we entirely returned back to sin and the world. But the gracious Saviour will not forsake his people, but will rebuke and chasten them. When he powerfully touches the heart, our drooping graces revive and our spiritual affections are rekindled: then we have done with delays and excuses, and set ourselves in good earnest to use the means of grace, and to remove all obstacles to communion with him. But though these renewed exercises of repentance, faith, and love are accepted; yet he sometimes sees good to prevent our comfort in them; and they, who wilfully quench the Holy Spirit, will often be left for a time to use every means of recovering his gracious consolations, without any apparent success, and even to pray without any tokens of being heard and answered. But if they truly love him, they will seek until they find; and the more diligently they persevere under discouragement, the sooner they will in general succeed. They should be reminded, however, that they will often fail of finding help from man: they need not wonder, if many, who appear as the watchmen of Zion, persecute, ridicule, or revile those who are earnest in seeking Jesus that was crucified: nay, should any disconsolate soul, who is waiting for some token of his love to him, meet with rebukes and sharpness even from a pious minister; let him remember that Jesus is far more compassionate than any of his servants, and will not quench the smoking flax, or break the bruised reed.—In all our distress, we should seek an interest in the prayers of God's people, without excepting those of the weakest believer; we should ever be ready to pray for those who are troubled in mind; and they, whose earnest desires after communion with Christ spoil their relish of other pleasures, will find this sickness a considerable step towards the true health of the soul.

V. 9—16. There are many that deem pious Christians the excellent of the earth, who yet know not how to account for the energy of their language, when they speak of their love to Christ, and fervent desires after him: not being duly aware how immensely their beloved excels all those whom the world admires and idolizes. But did they know the whole of his personal and mediatorial excellency, they would only wonder, that the love and gratitude of his most zealous disciples were so cold, and their desires so languid. Words indeed can never do justice to such a subject, or convey suitable ideas of it to the carnal mind; and, at our highest improvements in knowledge and experience, we only "see through a glass, darkly." We should, however, endeavour,



B. C. 1014.

13 Return, <sup>f</sup>return, O Shulamite; return, return, that we may look upon thee. <sup>g</sup>What will ye see in the <sup>h</sup>Shulamite? <sup>i</sup>As it were the company of <sup>j</sup>two armies.

V. 13. The spouse, ashamed of her misconduct, and conscious of her unworthiness, is represented as reluctant to believe that her beloved is fully reconciled, or as not venturing to him with her former confidence, and as retiring from the company: but the daughters of Jerusalem, with great earnestness, call on her to return, that they might behold her. The term, "the Shulamite," may be derived from *Solomon*, the peaceable king, or rather from *Salem*, the city of



## CHAP. VII.

The church commended under various similitudes, 1—5. Christ expresses his love to her, and delight in her company, 6—9. The church expresses her delight in him, and seeks more intimate communion with him, 10—13.

**H**OW beautiful are *thy feet with shoes, O prince's daughter!* *the joints of thy thighs are like jewels, the work of the hands of a cunning workman.*

2 *Thy navel is like a round goblet, which wanteth*

A. M. 2990.

B. C. 1014.

a Luke xv. 22.  
Eph. vi. 15. Phil.  
i. 27.

b Ps. xlv. 13.  
2 Cor. vi. 18.  
c Dan. ii. 32.  
Eph. iv. 15, 16.  
Col. ii. 19.  
d Ex. xxviii. 15.  
xxxix. 8.  
e Prov. iii. 8.

\* Heb. mixture.  
f v. 14. Ps. xlv.  
16. Is. xlv. 3.  
Jer. i. 5. Rom.  
vii. 4.  
g iv. 5. vi. 6.  
h i. 10. iv. 4.  
i v. 14. 1 Kings  
x. 18. 22. xxii.  
39. Ps. xlv. 8.  
exil. 12.  
k iv. i. 3. vi. 5.  
Rph. i. 17, 18.  
l Num. xxi. 25. Is. xv. 4. m Phil. i. 9, 10. Heb. v. 14. n iv. 8. v. 15. 1 Kings  
vii. 2. ix. 19. 2 Chr. viii. 6. o Gen. xv. 2. 2 Sam. viii. 6.

not *\*liquor: thy belly is like a heap of wheat set about with lilies.*

3 *Thy two breasts are like two young roes that are twins:*

4 *Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, which looketh toward Damascus:*

## NOTES.

CHAP. VII. V. 1. This verse and those that follow seem to be the language of the daughters of Jerusalem to the spouse, who was now returned to them. They call her "the prince's daughter;" as the church is called the "King's daughter," by the psalmist, (Ps. xlv. 13, 14:) for believers are the children of God, by regeneration, adoption, and union with the only begotten of the Father. The word rendered *feet* more generally signifies *goings*, (*Old Trans.*) or *footsteps*, implying the spouse's becoming gait or motion. The shoes or sandals, in which she moved so gracefully, are explained by the apostle to mean "the preparation of the gospel of peace," by which believers are enabled to walk with becoming alacrity in the ways of holy obedience. (*Marg. Ref.*)—Some render the next clause, "the cincture," or girdle, "of thy loins is like jewels," &c. as rather denoting the beautiful garments or girdle worn by the spouse, than her graceful proportion and form of body: and, if we dwell on the external meaning, this may perhaps be requisite; and the believer "having his loins girt about with truth," may be referred to this interpretation. But the language of the apostle in another place, seems to point out the true meaning of the sacred allegory. "The whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (*Eph.* iv. 15, 16. *Col.* ii. 19.) How greatly the due formation and proportion of "the joints of the thighs," (namely, the knees and the hip-joints,) tend to the firmness and gracefulness of motion, every one knows. Thus every part of the church, even the meanest, is beautiful and useful, well-proportioned and compacted, and fitted to glorify God. And every believer, in proportion to his faith and grace, is prepared to fill up his station in a becoming manner, and to walk in the ways of God with firmness and vigour. For "we are the body of Christ, and members in particular." (1 Cor. xii. 14—27.)

V. 2. Here again the decorations, rather than the person, of the spouse, are by some thought to be intended: and curious ornaments of embossed work, in the figure of a round goblet with liquor, or a heap, or sheaves of wheat, surrounded with lilies, carved on them, have been imagined and described. But the original words, in other places, as much mean the *navel*, and the *belly* or the *womb*, as the next words do the *two breasts*. In fact, the allusion to that part of the body, in which the infant is marvellously fashioned by the power of God, seems intended as an allegorical representation of the believer, through faith in Christ according to the word of the gospel, ripening into holy dispositions and affections, and thus into holy practice, those convictions and desires, which first influenced him to enquire after the Saviour: and also the provision, in the ordinances of the church, for the conversion of sinners, and ripening them into established believers, the children of God our Saviour, and of his espoused church. The *belly*, or *bowels*, may likewise be explained of the merciful and compassionate disposition of believers, which renders them useful in relieving the distresses of the needy, "like a heap of wheat," and is ornamental to their profession, as if the heap "was set about with lilies."—We cannot, however, be confident as to minute circumstances, in expounding these allegories; though the general meaning is plain. But we should not forget, that many other things in Scripture, as well as this description, do not accord to the refined and perhaps fastidious delicacy of modern times; yet we have every reason to believe that gross vice was much less general in those ages, among the Israelites at least, than it is at present. Nor does it become us to explain away the words of the sacred oracles.

V. 3. (iv. 5.) 'The two Testaments, which are the two full and comely breasts, by whose wholesome milk thou nourishest all thy faithful children, once born into the light,) are for their excellent and perfect agreement, and their amiable proportion, like two young roes.' (*Bp. Hall.*)

V. 4. *Thy neck*, &c. (iv. 4.) The word *ivory*, added to the similitude of a tower for defence, may allude to the manifold preciousness of faith, in its various exercises. "Eyes like the fishpools in Heshbon," which probably were remarkable for clear and lucid waters, may denote distinct knowledge and penetration, and pure and useful wisdom, especially in the teachers of the church. The "nose as the tower of Lebanon," may denote spiritual sagacity, the result of a holy relish for divine things, and an experimental acquaintance with them. The sense of smelling is, as it were, the guardian of the stomach, and decides that this and the other viand is in a state unfit for food; so they, who have their spiritual senses exercised by use to discern good and evil, will distinguish betwixt truth and specious errors, betwixt duty and specious transgression. And thus the believer, or the teachers of the church, will perceive at a distance the approaching danger of false doctrine or seducing temptation; as the watchmen from the tower of Lebanon, would see at a distance the enemies, who should march that way from Damascus or its environs, where the Syrians, the formidable enemies of Israel, dwelt.

V. 5. "Thy head upon thee," is supposed by some to mean, the covering, or ornament of the head: and the word rendered *hair* signifies a *fillet* or *riband*, by which the hair was collected together.—Carmel was a very high, pleasant, and fruitful mountain.—Some understand "the head upon thee," as that heavenly hope, which springs from faith, and towers above earthly objects, and excites increasing vigour in following after holiness: and the *hair-riband like purple*, (the colour of kings and rulers,) may mean the dignity of every action,

peace; and it seems to mean *the peaceable or the reconciled one*.—The spouse then enquires, what Christ, or the companions, can see in her worthy of attention? And he answers, "As it were the company of two armies." This may denote the Old and New Testament churches; or the church militant and the church triumphant, as two armies; or it may refer to the believer's constant internal conflict betwixt inbred depravity and implanted holiness, which by turns prevail in his experience; and be supposed to refer to the spouse's late misconduct and repentance. But the word rendered *company*, signifies a *band* or *chorus of dancers*; or such as exult for joy; and some think the hosts of angels are meant, (with reference to Jacob's vision, *Gen.* xxxii. 1.) who rejoiced and sang praises at the Saviour's birth, and rejoice over one sinner that repenteth.

## PRACTICAL OBSERVATIONS.

The Lord commonly blesses the cordial praises of his people, to quicken others to desire his salvation, and to enquire how and where they may seek him with them.—The experienced believer, even when uncomfortable in his own soul, is both able and willing to direct enquirers to find the Saviour. By faith he apprehends his gracious presence in his church, and in all places where his ordinances are spiritually administered: these he knows to be the valued plantations of his grace, which he delights to tend, and where he raises those precious productions, which will continue in heaven for ever, to the glory of his name. Nor is the death of a believer any thing more, than the owner of the garden plucking a favourite lily, which his immortal hand will preserve from withering, yea, cause to flourish for ever with increasing beauty.—The discouraged believer frequently recovers his assurance of faith and hope, by expatiating on the preciousness of Christ, in recommending Him to others. The recollection of his mercy and grace, thus excited, encourage our souls to rely on them; and the consciousness that we speak from our heart, when we express a high valuation of him, tends to satisfy us, that he is our beloved, that we are his people, and that he is our friend and portion.—The Lord will also honour those who thus honour him; he will not contend with his people any longer, when they are sufficiently humbled; and with the pardon of their sins, he will shew his approbation of their general conduct and character.—The magnificent palace, the holy temple, and the army terrible with banners, are faint emblems of the comeliness and honour of the church, and of true believers. They are all enlisted under one commander, and arranged under his banners; they are well disciplined and armed, and courageous in faith and hope; and they fight assured of victory; yet this consists with the greatest lowliness, meekness, and love; and their victories are chiefly gained by faith and prayer, by patience and integrity, by holy lives and the faithful preaching of the word; and if these do not change their enemies into friends, they will be more awfully destructive to them, than the most terrible weapons of war.—When the penitent believer lifts the weeping eyes of humble faith and fervent love to the Lord Jesus, he is sure to prevail; and if the Saviour seem to frown, it is only an introduction to his manifested love; and his most forbidding words, rightly interpreted, encourages us "to pray always and not faint."—The Lord will not upbraid us with any of those sins of which we truly repent: and therefore we should not upbraid each other. The tokens of his approbation and acceptance should encourage us with renewed diligence to follow after holiness, and to attend on his ordinances, that we may be more fruitful and useful. Whatever is most admired in the world is mean, compared with the beauty of holiness; some true Christians are more adorned with it than others; but this singular glory and excellency belongs, in a measure, to every member of that one body, of which Christ is the living Head. Washed in his blood and sanctified by his Spirit, they are undefiled, the children of God, and of his church, "without rebuke, in the midst of a crooked and perverse world," amongst whom they shine as heavenly lights; and they will extort commendations even from prejudiced spectators on some occasions, and at length all nations shall call them blessed.—Praised be God, the coming of Christ, and the conversion of the Gentiles, have brought forward this day of heaven upon earth; may the universal spread of the gospel extend the blessings of it to those nations that yet sit in darkness! But what is the fairest light of the moon, to the brightness of the sun? and what is the most glorious time of the church, or the happiest hour of a believer on earth, to the glory and felicity of the heavenly world? Then death will be swallowed up in victory; and every soldier of our Captain's host will triumph in the final perdition of all his foes. In the mean time, though we often mourn the Redeemer's absence from our souls, he will never withdraw from his church; he tends the fruits of his grace which spring in the lowliest valleys, and marks the first buddings in the new convert, or the feeble believer. He will never be so employed about some of his people, as to neglect others; and he will return with unspeakable tenderness to those, who mourn for the sins which urged his departure from them. But such humble and tender spirits can hardly be persuaded of their own happiness; and they see so much amiss in themselves, that they can hardly think that the Lord delights in them. But he is peculiarly pleased even with this their humility: he marks their constant opposition to their evil propensities; he makes allowances for the force of temptations; and distinguishes between a saint militant, and a saint triumphant; and, notwithstanding all defects and failures, he as much loves those who are strenuously fighting the good fight of faith, as those who through his grace have already obtained the victory.



5 Thine head upon thee is like <sup>1</sup>Carmel, and <sup>2</sup>the hair of thine head like purple; <sup>3</sup>the king is <sup>4</sup>held in the galleries.

6 ¶ How <sup>5</sup>fair and how pleasant art thou, O love, for delights!

7 This <sup>6</sup>thy stature is like to a palm-tree, and <sup>7</sup>thy breasts to clusters of grapes.

8 I said, <sup>8</sup>I will go up to the palm-tree, I will take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and <sup>9</sup>the smell of thy nose like apples;

9 And <sup>10</sup>the roof of thy mouth like <sup>11</sup>the best wine for my beloved, that goeth down <sup>12</sup>sweetly, causing the lips of <sup>13</sup>those that are <sup>14</sup>asleep to speak.

10 ¶ I am <sup>15</sup>my beloved's, and <sup>16</sup>his desire is toward me.

11 Come, my beloved, <sup>17</sup>let us go forth into the field; let us lodge in the villages.

12 Let us <sup>18</sup>get up early to the vineyards; <sup>19</sup>let us see if the vine flourish, <sup>20</sup>whether <sup>21</sup>the tender grape

a Is. lxvii. 8, 9. Zech. ix. 15-17. Acts ii. 11-13. 46, 47. iv. 31, 32. xvi. 30-34. <sup>2</sup> Heb. *straightly*.  
b Or, the ancient. c v. 2. Rom. xiii. 11. 1 Thes. iv. 13, 14. Rev. xix. 13.  
d Acts xxvii. 23. 1 Cor. vi. 19, 20. Gal. ii. 20. d 5, 6. Job xiv. 15. Ps. cxlviii. 11. John xv. 36.  
e i. 4. ii. 10-13. iv. 8. f Prov. vii. 17. Ec. ix. 10. g vi. 11. Prov. xxiv. 30, 31. Acts xv. 36.  
2 Cor. xiii. 5. 1 Thes. iii. 5. 6. Heb. xli. 15. h ii. 13, 15. Is. xviii. 5.

A.M. 1990.

B.C. 1014.

d Is. xxxv. 2. Eph. i. 32. iv. 15, 16. Col. i. 18. ii. 19.  
e Or, crimson.  
f i. 17. Marg. Gen. xxxii. 24. Ps. lxxxvii. 2. Matt. x. 11. 18. xxviii. 20.

g i. 13, 14. ii. 14. iv. 7, 10. Ps. xlv. 11. Is. lxvii. 4, 5. Zeph. iii. 17.  
h Ps. xcii. 12. Jer. x. 5. Eph. iv. 13.  
i 3. 8. i. 13. iv. 5. viii. 8. Is. lxvii. 10. Eph. iii. 17-19.

j i. 16. v. 1. Jer. xxxii. 41. John x. 21-23.  
k i. 3. ii. 3. 2 Cor. ii. 14.

l i. 14. v. 16. Prov. xvi. 24. Eph. iv. 29. Col. iii. 16, 17. iv. 6. Heb. xlii. 15.

m Matt. xiii. 52. n Is. xxiii. 18. ix. 6, 7. Matt. xxv. 40. Rom. xv. 25-27.

o 1 Cor. xvi. 2. 2 Cor. viii. 8, 9. Col. iii. 17. 1 Pet. iv. 11.

\* Heb. *open*.  
i 6. iv. 16. Ps. xliii. 4. lxvii. 3. —8. xxviii. 25. Ez. xx. 40, 41. Rom. v. 11. 2 Cor. v. 14, 15. Eph. vi. 24.

k Gen. xxx. 14. l iv. 16. v. 1. John xv. 8. Gal. v. 22, 23. Eph. v. 9. Phil. ii. 17.  
m Matt. xiii. 52. n Is. xxiii. 18. ix. 6, 7. Matt. xxv. 40. Rom. xv. 25-27.

o 1 Cor. xvi. 2. 2 Cor. viii. 8, 9. Col. iii. 17. 1 Pet. iv. 11.

CHAP. VIII.  
a Is. vii. 14. ix. 6. Hag. ii. 7. Zech. ix. 9. Mal. iii. 1. Matt. xii. 16, 17. Luke ii. 26-32. 38. x. 33, 34. 1 Tim. ii. 16.

b Is. lxvii. 11, 12. Gal. iv. 26. c John i. 14. iii. 13. viii. 45. xiii. 3. xvi. 28. Heb. ii. 9-14. ix. 26-28. d i. 2. Ps. ii. 12. xlv. 10, 11. Luke vii. 45-48. ix. 26. xii. 8. John vii. 45-52. ix. 25-38. Gal. vi. 14. Phil. iii. 3, 7, 8. e Ps. ii. 17. cl. 16, 17. Mark xii. 42-44. xiii. 6-9. f i. 15. 14. Luke x. 16. xviii. 2. 1 Cor. i. 28. f iii. 4. Gal. iv. 26. g Luke xvi. 29-31. John v. 39. 46, 47. Acts xvii. 11, 12. 2 Tim. iii. 15. 1 Pet. i. 10-12. 2 Pet. i. 19. Rev. xix. 10. h iv. 10-16. v. 1. vii. 9, 12. i Prov. ix. 2. k ii. 6. Deut. xxxiii. 27. Is. lxvii. 4, 5. 2 Cor. xii. 9.

\* appear, and the pomegranates bud forth: there will I give thee my loves.

13 The <sup>1</sup>mandrakes give a smell, and <sup>2</sup>at our gates are all manner of pleasant fruits, <sup>3</sup>new and old, <sup>4</sup>which <sup>5</sup>I have laid up for thee, O my beloved.

## CHAP. VIII.

The spouse desires to be instructed by her beloved, and to have near communion with him; and charges the virgins not to disturb him, 1-4. Her dependence on him admired: she owns her obligations, desires to continue in his love; and shews the strength and vehemency of love and jealousy, 5-7. The calling of the gentiles requested, and foretold, 8-10. Solomon's vineyard and its fruits, 11, 12. The concluding words of Christ and the spouse, 13, 14.

O <sup>1</sup>that thou wert as my brother, that <sup>2</sup>sucked the breasts of my mother! <sup>3</sup>when I should find thee without, <sup>4</sup>I would kiss thee; <sup>5</sup>yea, <sup>6</sup>I should not be despised.

2 I would lead thee, and <sup>3</sup>bring thee into my mother's house, <sup>4</sup>who would instruct me: <sup>5</sup>I would cause thee to drink of <sup>6</sup>spiced wine of the juice of my pomegranate.

3 His <sup>1</sup>left hand should be under my head, and his right hand should embrace me.

## PRACTICAL OBSERVATIONS.

The Lord Jesus is the true fountain of honour, and his favour confers nobility, yea, royalty; for what are all the pompous titles of the world compared with this distinction, "the sons and daughters of the Lord Almighty?" "Such honour have all his saints;" and having put on Christ, they are equally distinguished by their beautiful and glorious apparel. When their feet are shod with the preparation of the gospel of peace, and when, supplied with renewed strength from their great Head, through the intervention of ministers and Christians, each stationed in this mystical body with divine skill, they walk with increasing vigour and alacrity in the ways of holiness; every motion is graceful, and they "adorn the doctrine of God our Saviour in all things." The holy desires of their hearts are brought to good effect by the supply of the Spirit of Christ, and their compassion and liberality relieve the wants of the indigent, and abound in many thanksgivings unto God. Faith worketh by love of God and of man, which (like two young roes that are twins,) produce a tenor of conduct which accords to the example of their beloved and their friend. This precious faith and love, abounding in knowledge and all judgment, and regulated by sagacity, the result of experience and a spiritual mind, tend to the assurance of hope, the increase of holiness, and patient continuance in well-doing. And the edifying discourse of such consistent believers honours Christ, recommends the gospel, silences gainsayers, animates other Christians, and tends to convince and awaken sinners, and will surely meet with the gracious commendation of the Lord. Wherever they meet together to worship, and to commemorate his love, Christ will be, as it were, "held in the galleries," by his delight in them and their services; and to mark the difference betwixt them and formalists, he even expresses his admiration of the fruits of his own grace in them. They may also assure themselves that he will be with them in their afflictions, and their resignation and patient hope under sharp sufferings, is peculiarly pleasant and honourable to him. But when professors of the gospel do no credit to it in their lives, they drive him from their assemblies, and often deceive their own souls.—In proportion as we are sure that Christ is our beloved, and that we aim and desire to be devoted to him, we may also be sure that he is our salvation, and that his desire is towards us. And again, when this assurance is genuine, it will cause us more and more to count all but loss for him, and as far as it consists with our duty in the community, to go forth with him to some sequestered humble retreat, where we may commune with him and his people, and with our own hearts. If then we have tasted his grace, let us seek his assistance in examining ourselves, to see how the vine flourishes, and to take heed that no subtle foxes spoil the tender grapes: let us shew our love to Christ by love to his cause, and whilst we add new fruits of holiness to all those that we have already produced, let us not much regard whether men approve our conduct or not, provided our beloved accept us, and be honoured by us. Let us improve our talents, and employ our influence in observing how believers grow in grace, and young beginners put forth their tender buds, that we may exhort, encourage, warn, and pray for them, as time and occasion may require. And if we are favoured to see that part of the church where we live, producing abundantly all the fruits of the Spirit, our joy will be more excited than by any increase of riches; and our thanksgivings will accompany our supplications to the great Author of all our hopes and comforts. A life of this kind more resembles heaven, than any other that we can pass on earth.

## NOTES.

CHAP. VIII. V. 1, 2. These verses may be understood as the fervent prayer of ancient believers, for the promised incarnation of the divine Saviour. In that mysterious dispensation, the Lord of glory, the husband of the church, became as her brother; and, as the man Jesus grew in wisdom, in attending on the ordinances of the Jewish church, he as it were, "sucked the breasts of her mother." The spouse (representing ancient believers) declares her determination, when she found him of whom Moses and the prophets had spoken, *without*, (that is, come down from heaven, and appearing in these outer courts of the temple,) she would with the utmost confidence express her affection to him, and delight in him, without fear of being rejected, or of being despised by men for so doing.

which is influenced by this high and purifying hope. But Christ himself, the Head of the church, and the honour conferred on the meaneest believers by their union with him, may perhaps be intended. In short, so pleasant is the church, and every member of it, that the King, the Lord of hosts, is "held in the galleries," or has such delight in the ordinances and assemblies of his saints, that he is not able to withdraw from them. "When he walks in his palace, and beholds her beauty, he stands still, and cannot take his eyes off from her, being captivated with her." (Bp. Patrick.)

V. 6-8. The bridegroom is here supposed to enter, and to speak to the spouse, in the language of admiration and affection.—"How beautiful, and pleasant art thou, O love, for me to delight in!"—He then proceeds to compare the stature, or person, of the spouse, to the lofty and spreading palm; whilst her breasts, her entire love to Christ, and the obedience resulting from it, and the doctrine of the Scriptures, professed and maintained by her, were like clusters of grapes, the precious fruit of the vine. So that when, according to his promise, he went up to take hold of the branches of his palm-tree, he found them loaded with the most precious fruits, every way delightful to him; or, he engaged by his presence and grace to render her still more fruitful and useful, that he might still more rejoice over her to do her good. (Note, ii. 3.)

V. 9. The roof of the mouth is employed both in distinguishing tastes, and in articulating words; and the verse may mean that the believer, having a relish for spiritual things, discourses upon them experimentally and pathetically. This is pleasant and refreshing, as the best wine, to those who are beloved of Christ, and he delights in it, because they are comforted and edified by it; nay, such conversation tends to enliven aged and infirm believers, and even to awaken sleeping sinners to enquire after Christ, and to shew forth his praise.—"The delivery of my word by the mouths of my ministers, is like to the most excellent and pleasant wine, being both well accepted of that God in whose name it is taught, and most sweetly relished by the receivers; which is of such wonderful power, that it is able to put words, both of repentance and praise, into the lips of him that lies asleep in his sins." (Bp. Hall.)—"The word rendered *asleep*, may mean *old men*. The most generous wine, of which when we have tasted, we say, let it be sent to the best of my friends, is not more powerful to make old men brisk, or to enliven those that are at the point of death, than thy words are," &c. (Bp. Patrick.)

V. 10-13. Here the spouse answers, as one assured of her relation to her beloved, and of his endeared love to her. "Seeing such is the desire of my beloved towards me, that he first loved me when I was vile to him; he recalled me when I wandered; he pardoned me when I offended; he studiously conferred benefits on me, and finally he gave himself to me."—There seems to be an allusion to Ps. xlv. 11; unto which, as I take it, Solomon hath respect all along in this poem. (Bp. Patrick.) She therefore desires to go forth with him into the fields, and to lodge in the villages: by which some suppose places newly-enlightened by the gospel to be intended. Assured hope, and fervent love, influence the believer to be weary of the noise and bustle of a vain world, and to value leisure, and opportunity for retirement, communion with Christ, and an undisturbed attendance on his ordinances. He would be much employed in examining the growth of grace and fruitfulness in himself; and the interests of religion, the conversion of sinners, and the sanctity of believers are dear to his heart. He wants to know how the vine flourishes, and whether awakened sinners give hopeful proof of becoming fruitful in good works. There, with the church of Christ, in his house, at his table, and at the throne of grace, he would profess and manifest his love to Christ, and give himself up without reserve to that holy, reasonable, and pleasant affection. Among such believers, living retired from the world, and in communion with Christ and each other, all kinds of ornamental, pleasant, and useful fruits are produced, from faith and love for his glory, and the benefit of his church; and these are not only the first-fruits immediately after conversion, which may afterwards be called *old*, but also new services are performed, and new degrees of grace are exercised more and more, even to the end.—It is not certainly known what the *mandrakes* were, perhaps they were melons. (Note, Gen. xxx. 14.)



4 I 'charge you, O daughters of Jerusalem, 'that ye stir not up, nor awake my love until he please.

5 ¶ "Who is this that cometh up "from the wilderness, 'leaning upon her beloved? "I raised thee up under the apple-tree: there thy mother brought thee forth; 'there she brought thee forth *that* bare thee.

6 Set me 'as a seal upon thine heart, as a seal upon thine arm: for 'love is strong as death; 'jealousy is 'cruel as the grave: "the coals thereof are coals of fire, *which* hath a most vehement flame.

7 Many 'waters cannot quench love, neither can the floods drown it: 'if a man would give all the substance of his house for love, it would be utterly contemned.

8 ¶ We have 'a little sister, and 'she hath no breasts: 'what shall we do for our sister, 'in the day when she shall be spoken for?

ii. 23. Zech. iii. 9. 2 Tim. ii. 19. s. v. 8. Ps. xlii. 1, 2. lxxiv. 2. John xli. 15-19. Acts xx. 24. xxi. 13. 2 Cor. v. 14. Phil. i. 20-23. Rev. xii. 11. t. Num. v. 14. xxv. 11. Deut. xxxii. 21. Prov. i. 12. vi. 34. 2 Cor. xi. 2. s. Heb. hard. u. Ps. cxx. 4. Prov. xxv. 22. Rom. xii. 20. x. i. xliii. 2. Matt. vii. 24, 25. Rom. vii. 23-39. y. Prov. vi. 31. Rom. xii. 7-9. z. Ez. xvi. 40, 55, 56, 61. John x. 16. Acts xv. 14, 15. Rom. xv. 9-12. a. 10. iv. 5, vii. 3. Ps. cxlviii. 19, 20. Acts vii. 38. Rom. iii. 1, 2. Eph. ii. 12. b. Ps. ii. 8. lxxii. 17-19. Is. xlix. 6. lx. 1-5, 10, 11. Acts x. xi. 1-18. xvi. 9. xxii. 21. xxvii. 17, 18. Rom. x. 12-15. Eph. ii. 13-15. 19-22. c. Luke xix. 44. 1 Pet. ii. 12.

She determines also to avow her faith in him, and seek for his presence in his ordinances, that she might be further instructed in the truth; assured that her holy love, spiritual worship, and cheerful obedience, would be more acceptable to him than the richest and most highly-flavoured cordials.

V. 3, 4. (Note, ii. 6, 7.)

V. 5. *Who is, &c.* The daughters of Jerusalem seem here to speak concerning the spouse, or the company of established believers, when in the most vigorous exercise of grace. By faith, hope, and love of Christ, they come up from this present evil world, which once, through the enchantments of sin and Satan, appeared to them a paradise; but now the charm is broken, they know it to be a waste howling wilderness. They therefore leave earthly for heavenly things, and still mount upward in holy desires, affections, and conversation; leaning upon the power, truth, and love of Christ; and, in his strength, surmounting difficulties, resisting temptations, bearing afflictions, and walking, without yielding to weariness or fainting, in the ways of holy obedience. In this heavenly course, the established believer appears *wonderful* to the inexperienced inquirer, or feeble Christian, who can scarcely think it possible that he can be enabled to follow an example so much above his present attainments.

*I raised, &c.* As the punctuation of the original makes the pronouns masculine; all that unreservedly adhere to it, suppose the spouse to speak in this sentence; but it is much more natural to consider it as the language of Christ. He raises up new converts, and matures his people, through his mediation, and by his Spirit, giving efficacy to his word and ordinances. (Note, ii. 3.) Thus they receive their spiritual birth, nourishment, and comfort, in the church, the mother of us all.—The word rendered *brought thee forth*, may mean *pledged thee*; for the church, especially in the sacraments, solemnly dedicates all her children to Christ.

V. 6, 7. These verses seem to be the words of the spouse to Christ, intreating him to give her an abiding place in his love and protection by his power; setting her name, as with the deep impression of a seal, on his heart, and on his arm; that she might neither lose her interest in his love, nor the comfort of it. In enforcing this request, she represents the energy of holy love; if that were preserved in vigorous exercise, it would prove strong as death, and enable her to suffer every extremity, rather than renounce or dishonour him. But the very suspicion of not being the object of his love, would be cruel to her as the grave, or more dreadful than death in its most tremendous forms. For love resembles fire kindled among coals, or charcoal, made of those kinds of wood which emit the strongest heat and most vehement flame: and it is a fire that no floods of water can quench; that is, no temptations or sufferings can prevail against; nay, if a man possess this love, no wealth can hire him to renounce it, nor can any thing purchase it, or compensate for the want of it.—The word rendered *jealousy*, may signify *zeal*.—The jealous zeal which I have for thee, and for thy glory, consumes me, even like the grave, and burns me up like the coals of some most vehement and extreme fire.' (Bp. Hall.)—It should be thus translated, "which are the flames of the fire of the LORD." So the Hebrew word seems to signify, being compounded of three words, *fire, flame, and the LORD*; (or JAH, the only time any name of God is used in this book.)—Some translate it, "Such flames are kindled only by the LORD;" and then, if there be an allusion to the breastplate of the high priest in the beginning of the verse, (Marg. Ref.) I fancy the conclusion may allude to "the fire that went out from before the LORD, (Lev. ix. 24.) and devoured the sacrifices," as love doth all manner of difficulties. This fire was to burn perpetually upon the altar, and never be suffered to go out, (Lev. vi. 12, 13;) and therefore, the best emblem of love that could be found. (Bp. Patrick.) "Wild beasts are not terrible to it, nor fire, nor precipices, nor the sea, nor the sword, nor the halter:—but even the most impassable difficulties are got over by it; the hardest things are presently mastered; the most frightful things easily surmounted, it is every where confident, overlooks all things, overpowers all things." (Maximus Tyrius.) (Rom. viii. 35, and 1 Cor. xiii. 7. 2 Cor. v. 14, 15.)

V. 8, 9. The spouse, (or the church that then was,) seems here to intercede for the Gentiles, from among whom God intended to take a people for his name. The spouse, therefore, calls that future church, "a little sister, that hath no breasts." Though a few believers were even then found among

A.M. 2990.

B.C. 1014.

i. ii. 7. iii. 5. + Heb. *why should ye stir up, or why awake?* &c. m. iii. 6. vi. 10. n. iv. 8. Ps. xlv. 10, 11. cvii. 2—8. Is. xli. 3. xliii. 19. Jer. ii. 2. Rev. xii. 6. o. 2 Chr. xxxii. 8. Marg. Ps. lxxii. 8. Is. xxvi. 3, 4. xxvii. 6. Mic. iii. 14. John xlii. 23. Acts xxvii. 23—25. 2 Cor. xii. 9, 10. Eph. i. 12, 13. 1 Pet. i. 21. p. ii. 3. Hos. xii. 4. John i. 48—51. q. i. iii. 4. 11. Is. xlix. 20—23. Rom. vii. 4. Gal. iv. 19. r. Ez. xxviii. 9—12. 21, 24, 30. Is. xlix. 16. Jer. xxii. 24. Hag. i. 1. Luke xx. 9, &c.

s. Heb. *peace*. Rom. v. 1—10. k. vii. 12. Ec. ii. 4, 5. Is. v. 7. 7. Matt. xxi. 33—43. Mark xii. 1, &c. l. Luke xx. 9, &c.

d. ii. 9. Rev. xxi. 12—19. e. Is. lviii. 12. 17. Jer. i. 4. Zech. vi. 12—15. Matt. xvi. 18. Acts xv. 16. 1 Cor. iii. 10—12. Eph. ii. 20—22. f. Acts xv. 27. g. 9.

h. iv. 5. vii. 3, 4. 7, 8. Ez. xvi. 7. i. Gen. vi. 8. Deut. vii. 7, 8. Prov. iii. 4, 14. ix. 10. Luke i. 30. Eph. i. 6—8. 1 Tim. i. 10.

m. Gen. xx. 16. Is. vii. 23. n. i. 6. Prov. iv. 23. Acts xx. 28. 1 Tim. iv. 15, 16. o. Ps. lxxii. 17—19. Rom. xiv. 7—9. 1 Cor. v. 15. p. 1 Thes. ii. 19, 30. 1 Tim. v. 17, 18. q. ii. 12, 13. iv. 16. vi. 2. 11. vii. 11, 12. Matt. xviii. 18. xxviii. 20. John xiv. 21—23. r. i. 7. iii. 7—11. v. 9—16. Judg. xi. 38. xiv. 11. Ps. xiv. 14. s. ii. 14. Ps. 1. 15. John xiv. 13, 14. xv. 7. xvi. 24. t. i. 23. ii. 17. Luke xix. 12. Phil. i. 23. Rev. xxii. 20.

9 If she be 'a wall, 'we will build upon her a palace of silver: and if she be 'a door, we will inclose her with boards of cedar.

10 I am 'a wall, and 'my breasts like towers: 'then was I in his eyes as one that found 'favour.

11 ¶ Solomon 'had a vineyard at Baal-hamon; 'he let out the vineyard unto keepers; every one for the fruit thereof was to bring 'a thousand pieces of silver.

12 My 'vineyard, which is mine, is before me: 'thou, O Solomon, *must have* a thousand, and 'those that keep the fruit thereof two hundred.

13 Thou that 'dwellest in the gardens, 'the companions hearken to thy voice: 'cause me to hear it.

14 "Make 'haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

the Gentiles, yet they had not the word of God, or the means of grace, and spiritual union with the promised Saviour. But, in due time, they would "be spoken for" by him; and what was the Jewish church to do for them at that time, as instruments of effecting the gracious purposes of God? To this question Christ answers, "If she be a wall, we will build upon her a palace of silver." If the commencement of this work, even the conversion of the Gentiles by the Spirit of Christ, through the preaching of apostles and evangelists, raised up from the nation of Israel, were likened to a wall built upon Him the precious foundation and corner-stone, to become a part of a spiritual temple, they would be so multiplied and enriched in process of time, that the Gentile church would become as a palace for the great King, builded of solid silver, and far more splendid than Solomon's temple. If the first preaching of the gospel to them was compared to the making of a door through the wall of partition, that door should be preserved most effectually as if cased with boards of durable cedar.

V. 10. The ancient church seems here thankfully to reflect on her privileges. She was, before the coming of the Messiah, as a wall built on the precious foundation, a part of the glorious temple that was to be erected; and the lively oracles and ordinances that she enjoyed were her security, as well as the sustenance and comfort of her children: and she was thus distinguished, because "then," (even when this difference originated,) "she was in his eyes as one that found favour" and peace with him.

V. 11, 12. Solomon, it seems, had a large vineyard, which he did not superintend himself, but let it out to keepers, each of whom paid him a thousand pieces of silver, or shekels, for the fruit, and was supposed to clear two hundred. With allusion to this, the advantages and privileges of the ancient church are considered, according to frequent parables in Scripture, as a vineyard, entrusted by its owner to the rulers, teachers, and congregation of Israel; and the spouse, or church, determines to keep this vineyard under her own immediate care, that it might abound in fruits of righteousness, to the honour of her beloved, and the rich benefit of all employed in the care of it. (Notes, Is. v. 1—7. Matt. xxi. 33—43.) True believers in Israel understood these obligations, and had the vineyard before them as their grand concern; and their endeavour was that much fruit might be produced. Thus the Lord received his revenue of praise; and the priests, Levites, prophets, and others, whose labours, prayers, and examples conduced to this end were graciously recompensed; and when, (at the coming of Christ,) the stated teachers and rulers neglected their duty, apostles and evangelists were raised from the sound part of the ancient church, by whom the vineyard was successfully cultivated; and so the corrupt part of that church being excluded, the converted Gentiles were made the principal part of the vineyard, admitted to share all its privileges, and even still more abundant blessings.

V. 13, 14. These verses close the conference betwixt Christ and the spouse, and imply his personal absence from his people during their continuance on earth. Christ first addresses her, as "dwelling in the gardens," or vineyard, (11, 12,) the assemblies and ordinances of his saints.—The word *companions* being masculine, cannot mean the attendants on the spouse, so frequently mentioned, but rather those who were "the friends" and companions "of the bridegroom;" "the spirits of just men made perfect; an innumerable company of angels;" and such men as John Baptist, the apostles, and the most eminent instruments of Christ, in establishing his church.—"Ask what thou wilt of me, and I tell thee before all thy companions, I will do it for thee." (Bp. Patrick.)—While the church professes her faith and love, and renders her worship, as in the presence of all the friends of her beloved, the more she abounds in prayers and supplications, with thanksgivings, the greater measure of true prosperity and consolation she will enjoy. Thus our Lord, just before his crucifixion, again and again exhorted his disconsolate disciples, to "ask and receive, that their joy might be full." To this the spouse replies by craving his speedy return, not for a transient visit, but to take her to be wholly with him. The mountains of spices seem to mean heaven and its exalted worship, of which all the incense and worship at the temple were a faint shadow. (Notes, ii. 17. iv. 6.)—Solomon seems here to long for the first coming of Christ, as St. John doth for his last, who concludes his book of Revelation in a similar manner, "Even so, come Lord Jesus." (Bp. Patrick.)



PRACTICAL OBSERVATIONS.

V. 1—7. As the incarnation of the Son of God was the grand object of the believing prayers of the ancient church, so it should be the theme of our grateful, joyful praises. Blessed be God, he hath "sent forth his Son, made of a woman, and made under the law," (*Gal. iv. 4, 5.*) "The second man is the Lord from heaven;" he dwells in our nature, and is not ashamed to call us brethren; and all the perfections of Deity conjoin with the tenderness of the most endeared relations in his humanity, to render him the meet object of our confidence and love, and to shew to us the Divine character in a manner more suited to our apprehension and imitation. Having finished his work *without*, he is now ascended into heaven, to appear in the presence of God for us; but we may find him present to our faith in his holy ordinances, and there we may express our love, reverence, and submission, and render him our grateful worship, with the utmost freedom and assurance. He will not despise us for so doing, or even for our meanness and unworthiness; and we need not regard the contempt of those who "blaspheme that worthy name by which we are called." Let us, then, seek his gracious presence in his church, that his ordinances and instructions may be abundantly useful to our souls, and that our worship and holy obedience may be accepted by him. Then he will renew the pledges of his love, and we shall find it good to be there, and shall fear what-ever may interrupt the pleasant rest of our souls in him. Thus faith and hope will grow into full assurance; and, leaning on his power, truth, and love, and cleaving to him as our beloved, we shall rise superior to this vain world, and have our heart and conversation with him in heaven; and others shall see and admire our indifference about earthly things, compared with "those above, where Jesus sitteth at the right hand of God." Nor should we consider such attainments as out of our reach: let us but improve our privilege of access to the mercy-seat, and when we have obtained some liberty in pouring out our hearts before him, let us strive to draw nearer and nearer to him in fervency and importunity, wrestling for more and larger blessings, and we shall certainly obtain his effectual help. His love to us sinners was stronger than death; nor could all the floods of ungodly men or evil spirits, or inexpressible sufferings, quench that vehement flame; and all the kingdoms of the world were utterly condemned, when offered as a bribe to induce him to desist from his gracious purpose. Thus should our love to him be vigorous and victorious, that we may be ready to renounce or suffer any thing for his sake, and that we may be armed against the terrors and the friendship of the world. Indeed, love is the most powerful principle of activity; and where *that* prevails, all dangers and difficulties will be disregarded, and every contrary interest utterly condemned. If, then, we have true faith, it will work by love of Christ, and the effects will soon become manifest in our whole conduct. Sometimes, indeed, the fear of coming short of his love, or the temptation to forsake him, may be very painful to us; but we shall earnestly pray to be fixed as a seal on his heart and on his arm,

that being kept in his mercy, and by his power, nothing in life or death may separate us from him.

V. 8—14. The more our hearts glow with love to Christ, the greater will be our pity for those "that sit in darkness, and in the shadow of death." We are assured that he has a numerous people to gather into his fold from among the Pagans, Jews, and every description of Anti-Christians. These have not at present the oracles of God, or the means of grace; or they find them as dry breasts, through ignorance and unbelief. As the Lord, then, heard the prayers of his ancient church, as well as the intercession of his Son, for us sinners of the Gentiles, and hath begun to build us upon the foundation of his apostles and prophets, Jesus Christ being the chief corner-stone, that we may be an habitation of God, through the Spirit; and as the gospel, having once been preached in our land, hath wonderfully been continued among us to this present day, so let us lift up our prayers for its spread all over the earth. Let us not imitate the unbelieving Jews, who spake *against* the poor Gentiles, when the gospel was sent among them; but let us continue to pray for that unhappy nation, that they may be again grafted into their own olive-tree. Seeing we are in the eyes of the Lord as those that have found favour, and have his holy word as our security and consolation, let us learn to give the praise to his distinguishing grace. Let us also remember, that all our external privileges are talents committed to our trust; and woe be to all such in our congregations as do not honour him in their lives in some measure answerable to their advantages. The Lord hath heretofore taken his vineyard from those that rendered not the fruits in their season; and he will not continue it long to any who imitate their corrupt example. Let each of us, then, place our vineyard before us, and earnestly seek grace that we may profit by every ordinance and advantage; let every Christian endeavour suitably to perform the duty of his station, that "men may see his good works, and glorify his heavenly Father;" and let him not forget that the watchful, faithful ministers, under whom his soul thrives, are entitled to a share of his affection and regard. Let ministers also watch over their part of the vineyard, as those who must give account, and who seek their recompense from their gracious Lord alone. All this becomes those who dwell in the gardens, and the fruit that we produce to his glory will certainly redound to our own advantage. If we are enabled to act in this manner, new inquirers will hearken to our voice, and be instructed and admonished by our prudent counsel, while angels and saints in heaven rejoice over the success of our zealous endeavours, and our most condescending Lord will delight to hear our requests; and whilst we continue in prayer for whatever we want, our thanksgivings, also, will abound, and our joy be full; our souls will be more and more enriched, and we shall be enabled to look forward to death and judgment with satisfaction, saying, "Make haste, my beloved, and be thou like to a roe, or to a young hart, upon the mountains of spices." May the Lord thus prepare the writer, and every reader, for his service on earth, and for the felicity of his heavenly kingdom!

THE BOOK OF THE

P R O P H E T I S A I A H.

Our blessed Lord, just before his ascension, said unto his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understandings, that they might understand the Scriptures." (*Luke xxiv. 44, 45.*) Hence we learn that the sacred volume of the Old Testament was divided, at that time, nearly in the same manner as at present; though there is some difficulty, and not much importance, in exactly determining which books belonged to the prophets, and which to the psalms. The historical books, however, from Joshua to Nehemiah, must have belonged to the *prophets*, in our Lord's days. Indeed, all the sacred writers were *prophets*: and evident predictions of remote events are found in almost all the preceding books: but then, the prophetic part comes in rather occasionally, in the midst of other subjects; and in many instances, the prophet seems to have been led by the Holy Spirit, to foretell the most important and distant events, while he seemed to himself, or at least might appear to the reader, to be discoursing on another subject. But in the division of the Old Testament, on which we now enter, *prediction* is evidently the principal subject; and other topics are introduced occasionally, on account of some kind of relation which they bare to the predictions: and the prophets knew and avowed, that they were foretelling future events.—From Moses to Samuel, few prophets were raised up; "the word of the Lord was precious; there was no open vision:" but Samuel established the schools of the prophets, and we read of a succession of them in every age, till the close of the sacred canon. They were, in general, extraordinary instructors, sometimes in aid of the priests and Levites; but more commonly to supply their defects, when they neglected their duty. They were bold reformers, and reprovers of idolatry, iniquity, and hypocrisy: they called the attention of the people to the law of Moses, especially the moral law, the standard of true holiness; they shewed the inefficacy of ceremonial observances, without the obedience of faith and love; and they kept up, and encouraged the expectation of the promised Messiah, and more fully declared his coming, "his sufferings, and the glory which should follow." Several of these prophets, nay, some of the most eminent, wrote nothing that we know of: others composed the historical records, that have been considered, (which contain also occasional predictions;) and other books of the same nature, from which extracts only have been preserved for our instruction. But at length some of them were commanded to commit their messages to writing; and these constitute the books on which we now enter.—Tradition informs us, that the prophets, having written the message, and delivered it as directed, affixed it to the door of the temple, where it continued some time, and was then taken down by the priests, and entered into their registers: but the persecutions, which the prophets generally endured, from both priests and people, render this doubtful; nor can we exactly know, in what way they were preserved. This, however, is not material; no learned man is anxious to know in what manner Homer's *Iliad*, Virgil's *Æneis*, or Tully's *Orations*, were rescued from the general wreck of ancient writings. They exist, and vouch their own authenticity. How much more, then, do those prophecies, which have been fulfilling for ages, and are fulfilling at this day, demand our attention by their internal evidence! In addition to this, however, the authority of both Jews and Christians, and above all of Christ and his apostles, transmit them to us as the oracles of God.—As the prophets did not teach any new doctrines, commands, or ordinances, but appealed to their authenticated records; it was not needful that they should confirm their messages, with that immense weight of public miracles, with which the dispensation of Moses and the gospel of Christ were introduced: "Their pretensions, to be considered as God's appointed servants, were demonstrated by the unimpeachable integrity of their characters, by the intrinsic excellence and tendency of their instructions; and by the disinterested zeal and undaunted fortitude, with which they persevered in their great designs.—These were still farther confirmed by the miraculous proofs which they gave of Divine support, and by the immediate completion of many smaller predictions, which they uttered.—"



Such were their credentials to their contemporaries: and we, who having lived to witness the second dispensation, can look back to the connection which subsisted between the two covenants, have received additional evidence of the inspiration of the prophets, in the attestations of our Saviour and his apostles; and in the retrospect of a germinant and gradually maturing scheme of prophecy, connected in all its parts, and ratified in its great object, the advent of the Messiah. We have still farther incontrovertible proof of their divine appointment, in the numerous prophecies, which in these later days are fulfilled, and still under our own eyes continue to receive their completion.—The language of the prophets, also, is remarkable for its magnificence. Each of the writers is distinguished for peculiar beauties: but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived, not from accumulation of epithet, or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote, and which enabled them, among a people not distinguished for genius, to surpass, in every variety of composition, the most admired productions of pagan antiquity.—The greatest part of the prophetic books was written in some kind of measure or verse. But, 'as the Hebrew has been a dead language for nearly two thousand years, we can have no power of ascertaining the pronunciation, or even the number of the syllables. The quantity and rhythm of its verse must therefore have entirely perished, and there can be no mode of discovering the rules, by which they were governed.' (*Gray's Key*).—Much has been written, concerning the different degrees of inspiration, with which the prophets were endowed: but, I own, I never found satisfaction in any discussion of this subject. Certainly the Scriptures intimate some disparity between Moses and other prophets, and several ways in which divine communications were made: and let others determine what credit is due to the rabbinical determinations in this respect. It seems enough to observe, that the credit of scriptural prophecy does not depend on such distinctions, but on internal evidence; and the highest authority, that "holy men of God spake as they were moved by the Holy Ghost." Probably none, except prophets, ever had an idea, how the illapses of the Holy Spirit came into their minds, and beyond doubt evinced their divine origin. All the prophets were so superintended, both as to the words used by them, and the messages delivered, as to be preserved from error, and to give us the very word of God: and this is enough for our satisfaction. Many things, however, relative to this subject, will come in our way, and an opinion will be given on them, as we proceed. — It should be peculiarly observed, by every diligent student of the sacred Scriptures, how constantly the preceding history is assumed for granted, and as certainly known and believed by the people, in every part of the prophetic writings; and in what numerous instances, they are quoted as "the Scriptures, which cannot be broken," and the oracles of God, in the New Testament. It would carry me much farther, than this introductory dissertation will admit, to enter into particulars: let the reader consult the marginal references, and doubt, if he can, whether the historical books, preceding the time of each prophet, were not extant, and deemed authentic, when he wrote; and whether Christ and his apostles did not consider the whole as the word of God.—The distinction between the greater and the minor prophets cannot well be passed over in silence, in this place: but it means no more than that the prophecies transmitted to us of some of them, are more than those of others, but not at all of higher authority.

'To encourage men in searches of this kind,' (that is, of the prophetic writings,) 'they will find such a harmony and correspondence between the emblems, whereby the prophets point out things to come, that the careful comparing of them with each other will afford the best clue to guide the attentive reader, through the most difficult parts of their writings; and is likewise a most surprising proof, that they all wrote by the direction of one and the self-same Spirit.'—'I confess I can by no means approve of the opinion of some learned men, who are for cramping the sense of the prophets, and confining them within as narrow a compass as possible.—I must own myself puzzled, to assign a reason, why God should appoint a succession of prophets, to foretell what should come to pass within the compass of about three hundred years, (for within that time most of those prophets lived, whose writings make up this part of the Scripture canon,) and take no notice of any other occurrences, which should happen in succeeding times.—I desire it may be considered that the prophecies, which foretell the visibility and universality of Christ's church, accompanied with perfect peace, prosperity, and holiness, cannot with any probability, be said to have yet received their accomplishment; as neither have those predictions, which foretell the flourishing state of the Jews in the latter times: and to suppose those prophecies to have already received their utmost completion, is, in my judgment, to acknowledge that they never were, nor will be fulfilled in their natural and obvious sense.'—The ancient Jews always acknowledged that the chief design of the prophets was to foretell the times of the Messiah: and when Christ and his apostles explained the prophecies in a spiritual and mystical sense, they interpreted them according to the received notions of the synagogue, and are never taxed, that we find, for misapplying particular texts, as if they did not belong to the times of the Messiah.—It does not appear, that ever this was called in question, till the Jews came to engage in dispute with the Christians.' (*Lowth*).—These hints may prepare the reader for that mode of interpreting the prophetic writings, which is adopted in this publication, and throw light on the subject.

The prophet Isaiah, on whose writings we first enter, is remarkable for the elegance and sublimity of his style and imagery; in which the best judges have decidedly given him the preference to the most admired writers of antiquity. He is equally distinguished by the plain and copious manner, in which he speaks of Christ and the times of the gospel: on this account he hath been called the fifth Evangelist.—The book opens with sharp rebukes of the people for their idolatry and iniquity, and denunciations of divine vengeance upon them; but intermixed with encouraging intimations of mercy and predictions of Christ. Afterwards follow various prophecies of judgments about to be executed on several nations, as well as on Judah; through all of which the reader is led to expect future deliverances, and glorious times to the church of God. Then there is inserted an account of Sennacherib's invasion, and of some particulars relating to Hezekiah, that end in a prediction of the Babylonish captivity. The prophet then copiously enlarges upon the deliverance of his people from that calamitous state, in language peculiarly applicable to the spiritual redemption of Christ: at length he drops, in great measure, types and shadows, and speaks in the most emphatical language, of his person, sufferings, and glory; and of those things that pertain to the spread of his gospel, and the setting up of his kingdom on earth; until he closes with descriptions, which lead the mind to consider the final felicity of the righteous and the misery of the wicked in another world. We shall find the whole book replete with instruction; especially we shall meet with the most decisive internal evidence of its divine original, and it will reflect light on every part of the sacred volume, on which all our hopes of happiness are founded.

'Isaiah is certainly one of the most difficult of all the prophets, though perhaps few are sensible of it, but they who try to explain him.—The profoundness of his thoughts, the loftiness of his expression, and the extent of his prophecy, have made the commentaries hitherto written upon him, fall short of a full explication of his book: and he that will undertake to fathom the depths of this prophecy, is in great danger of going out of his own.—The prophet seems to have been favoured, with an entire view of the gospel-state, from the very birth of the Messiah, to that glorious period, when "the kingdoms of the world shall become the kingdom of the Lord, and of his Christ."—In those parts, of the exposition, where mention is made of the Jews being restored to their own land, &c; let the reader not consider what is said on these obscure subjects, as positive assertions, but only as probable conjectures.—For in these, and such like abstruse matters,—a modest man should not pretend to be wise above what is plainly and expressly written.' (*Lowth*.)

## CHAP. I.

The title, 1. God by his prophet charges Judah and Jerusalem with base ingratitude and horrid wickedness; and describes their deplorable condition. 2–9. He shews his abhorrence of their sacrifices, calls them to repentance, with promises of forgiveness, and warns them against obstinate rebellion, 10–20. He laments Zion's degeneracy and the iniquity of her princes, denounces severe vengeance: yet intimates the recovery of the nation to purity and prosperity, 21–31.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

c vi. 1. 2 Chr. xxvi–xxxii. Hos. i. 1. Am. i. 1. Mic. i. 1.

A. M. 3244.

B. C. 760.

a xxi. 2. Num. xii. 6. xxiv. 4. 16. 2 Chr. xxxii. 32. Ps. lxxxix. 19. Jer. xxxii. 16. Nah. i. 1. Hab. ii. 2. Matt. xvii. 9. Acts x. 17. xxvii. 19. 2 Cor. xii. 1.

b ii. 1. xlii. 1. 2 Pet. i. 21. Am. i. 1. Mic. i. 1.

d Deut. iv. 26. xxx. 19. xxxii. 1. Ps. i. 4. Jer. ii. 12. vi. 19. xxii. 29. Ez. xxxvi. 4. Mic. i. 2. vi. 1, 2. e Jer. xlii. 15. Am. iii. 1. Mic. iii. 8. Acts iv. 20. f v. 1, 2. xli. 3. 4. Deut. i. 31. iv. 7, 8. Jer. xxxi. 9. Ez. xvi. 6. &c. xx. 5. &c. Rom. iii. 1, 2. ix. 4, 5. g Isai. ix. 10. Deut. ix. 22–24. Jer. ii. 5–13. Matt. i. 5. h Prov. vi. 6. Jer. vii. 7. i v. 12. xxvii. 11. xlii. 15. Deut. xxxii. 28, 29. Ps. xciv. 8. Jer. iv. 22. ix. 3–6. x. 8. 14. Matt. xiii. 13–15. Rom. i. 28. 2 Pet. iii. 5.

2 'Hear, O heavens, and give ear, O earth; 'for the LORD hath spoken, 'I have nourished and brought up children, and 'they have rebelled against me.

3 The 'ox knoweth his owner, and the ass his master's crib: 'but Israel doth not know, my people doth not consider.

## NOTES.

CHAP. I. V. 1. The name of this prophet, signifying 'the salvation of the LORD,' was very suitable to the subject, on which he so frequently and delightfully expatiated, and which hath procured him the title of 'the evangelical prophet,' nay, of 'the fifth Evangelist.' Tradition reports that he was of noble birth, and that his daughter was married to Manasseh, and that he was sawn asunder by the command of that idolatrous prince, to which the apostle is supposed to allude, (*Heb. xi. 37*.) It must, however, be allowed that these traditions are very uncertain; and some think he did not survive Hezekiah: yet, even in that case, he must have prophesied about sixty years at least.—In general, the reader must be referred to the notes on the second book of Kings, from the fifteenth to the twenty-first chapter, inclusive; and to the second book of Chronicles, from the twenty-sixth to the thirty-third chapter inclusive, for the state of Judah and Israel during the term of years, in which Isaiah prophesied.—Many of his prophecies, indeed, relate to other

kingdoms; but always on account of their connection, one way or other, with the chosen race.—The two usual ways, whereby God communicated his will to the prophets, were visions and dreams. (*Num. xii. 6*.) 'In vision the inspired person was awake, but his external senses were bound up, and as it were laid asleep in a trance.—It is called vision, not from any use of the corporeal sight, but because of the clearness and evidence of the things revealed.' (*2 Cor. xii. 1–4*.) — 'It was sometimes accompanied with external representations.' (*vi. 1–8. Ez. i. x. xli. xlviii. Rev. xxi. 10–27*.) (*Lowth*).—This chapter may be considered as an introductory address prefixed to the subsequent prophecies; and the title may belong to the book in general, or to the chapter in particular. It is thought that this was not Isaiah's first vision, though placed as an introduction to the rest.

V. 2. (*Notes, Deut. xxxii. 1. Ps. xlix. 1–4. c. 1–3*.) The Lord, in this as in many other places, appeals to the whole creation, in the controversy betwixt him and his people: he had brought them up with all the tenderness and



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## CHAP. II.

A. M. 3244.

B. C. 760.

Predictions of the establishment, extent, and peace of the church, in the days of the Messiah, 1.—5, of the rejection of the Jews for their iniquities and idolatry, 6.—13, of divine judgments, which would be employed to humble their pride, cure them of idolatry, and cause them to cease from confidence in man, 16.—22.

**T**HE word that Isaiah the son of Amoz <sup>a</sup>saw, concerning Judah and Jerusalem.

2 And <sup>b</sup>it shall come to pass <sup>c</sup>in the last days, <sup>d</sup>that the mountain of the LORD's house shall be <sup>e</sup>established in the top of the mountains, and shall be exalted above the hills; <sup>f</sup>and all nations shall flow unto it.

3 And many people shall go and say, <sup>g</sup>'Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and <sup>h</sup>he will teach us of

a i. xli. 1. Am. i. 1. Mic. i. 1. vi. 9. Hab. i. 1. b Mic. iv. 1.—3. c Gen. xlix. 1. Jer. xlii. 20. xxx. 24. xlviii. 47. xlix. 30. Ez. xxxviii. 16. Dan. ii. 28. x. 14. Acts ii. 17. 2 Tim. iii. 1. Heb. i. 1. 2 Pet. iii. 3. d xxx. 29. Ps. lxxviii. 15. 16. Dan. ii. 35. 44. Zech. viii. 3. Rev. xx. 4. xxi. 10. &c. e Or, prepared. f i. 10. xlviii. 13. xlix. 6. lx. 11. 12. Ps. xxii. 27. Acts x. 33.

h li. 4. 5. Ps. cx. 2. Luke xxiv. 47. Acts i. 8. xiii. 46. 47. Rom. x. 18. i. xi. 3. 4. 1 Sam. ii. 10. Ps. lxxxii. 8. xvi. 13. cx. 6. John xvi. 8.—11. Acts xvii. 31. Rev. xxi. 11. ix. 7. xi. 6.—9. k Ps. xli. 9. Hos. ii. 18. Mic. iv. 2. Joel iii. 10. Zech. ix. 10. l Or, scythes. m 3. 1. 10. 11. lx. 1. 19. Ps. lxxxix. 15. Luke i. 79. John xii. 35. 36. Rom. xiii. 12.—14. Eph. v. 8. 1 Thes. v. 5. 6. 1 John i. 7. Rev. xxi. 23. 24. n Deut. xxxi. 16. 17. 2 Chr. xv. 2. xxi. 20. Lam. v. 20. Rom. xi. 1. 2. 20. \* Or, more than the east. Num. xxiii. 7. o viii. 19. xlvii. 12. 13. Ex. xxii. 18. Lev. xix. 31. xx. 6. Deut. xviii. 10.—14. 1 Chr. x. 13. p Ex. xxxiv. 16. Num. xxv. 12. Deut. xxi. 11.—13. 1 Kings xi. 1. 2. Ps. cvi. 35. Jer. x. 2. § Or, about with, &c.

may, even they, who are maintained in affluence, to promote the cause of true Christianity, often appear in the opposite phalanx, or, by their doctrines and examples, betray her cause! nor does any one call them to account for so doing! So that the wounds and bruises, under which the religion of the land lies gasping, "have not been closed, nor bound up, nor mollified with ointment;" and whilst we seem to prosper in our civil estate, the daughter of Zion, the cause of the gospel, is left as a cottage in a vineyard, and as a besieged city, against which the hosts of aliens encamp on every side, with proud menaces and boastings, as if they were about to swallow her up! "Except the LORD of hosts had left unto us a very small remnant, we should have become like Sodom and Gomorrah," in wickedness and in desolation; and doubtless the inhabitants of those cities will rise up in judgment, and condemn numbers in Britain, who are daring in their iniquity amidst so many superior advantages. How dreadful then must be the depravity of human nature, which grows so exceedingly wicked under the most suitable means of becoming holy! Surely in this respect too it may be said, "the whole head is sick, and the whole heart faint!" This evil nature is in every one of us; and no physician, or medicine, but Jesus and his sanctifying Spirit, can restore us to spiritual health. Let us then put our distempered souls into his hands, that the wounds, bruises, and putrifying sores may be mollified and bound up, and closed by his healing care. Thus alone can our ruin be prevented, and holiness and happiness be restored to our souls. Blessed be God, there is a remnant, (though but a small remnant,) of such believers, for whose sake, and in answer to whose prayers, the Lord hath hitherto spared us; and whose examples and endeavours may yet prevail to revive the power of godliness throughout our land. To them let us cordially attach ourselves, and join our prayers and endeavours with theirs. Nor should we despair, even if we saw the rulers and inhabitants of the land generally like those of Sodom. The cause is not lost, whilst any witnesses for the truth remain, to preach, and write, and protest, and pray against prevailing impiety and infidelity; or to oppose a holy example to the torrent of iniquity and licentiousness.

V. 10.—20. Many are apt to think that none except infidels and profligates are in danger of impending vengeance: but, in fact, hypocrites are at least as vile as they. Indeed the form of godliness has very generally been thrown aside among us, as an useless incumbrance. Yet it may be feared, that there are many, who attend places of public worship, nay, contribute largely to the expense of building and supporting them; who hear, or even preach, many sermons; who zealously profess, and dispute about, the capital truths of the gospel; who are found stated communicants at the Lord's table, and even offer many prayers with apparent devotion; to whom the Lord may justly say, 'To what purpose are all these services? I can have no delight in your services, nor you any profit from them. Who hath required persons of your character and allowed conduct, to appear before me and tread my courts? I am wearied with and even loathe your worship, your sacraments, your costly and ostentatious services: affront me no more with your hateful and disgusting devotions, which are merely the cloke of injustice and impenitency. I will hear none of your hypocritical prayers; and your public fasts and solemn meetings are iniquity; for your hands are full of blood, of fraud, oppression, and secret licentiousness.' Let us then judge ourselves, that we be not judged of the Lord. Without a contrite and upright heart, God will accept no sacrifice from us: if we allow ourselves in any secret iniquity, or forbidden indulgence; or if we reject the salvation of Christ, our very prayers will become an abomination. Nor can any national regard to the externals of religion avert national judgments, so long as murder and cruel oppression are sanctioned by law, or permitted to be perpetrated with impunity.—But, blessed be God, there is a fountain opened for sin and for uncleanness, in which the vilest may wash and be made clean. To this sinners of every order in society are directed by the ministers of religion, with most plain and energetic warnings and exhortations. By the grace of the gospel, the most enslaved sinner may "put away the evil of his doings from before the eyes of the LORD;" he may be enabled "to cease to do evil, and may learn to do well;" and may also find pardon and acceptance by faith in Jesus Christ. And when his faith worketh by love of God and man, and he seeks to do judgment, to relieve the oppressed, and to patronize the fatherless and widow, according to his station in society; this change of temper and conduct will prove him interested in all the blessings of a free salvation. Well then may JEHOVAH call upon us to draw near to him, that he may reason with us; for all his dispensations are most righteous and reasonable. But his condescension in allowing us to reason with him cannot be expressed; for all our conduct and all our objections are absurd and unreasonable in the extreme. What can be more rational, than every precept of his holy law? what more reasonable than his call to repent and believe his gospel?

his ways, and we will walk in his paths: <sup>b</sup>for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And <sup>c</sup>he shall judge among the nations, and shall rebuke many people; <sup>d</sup>and they shall beat their swords into ploughshares, and their spears into <sup>e</sup>pruning-hooks: nation shall not lift up sword against nation, <sup>f</sup>neither shall they learn war any more.

5 O house of Jacob, <sup>g</sup>'come ye, and let us walk in the light of the LORD.

6 ¶ Therefore <sup>h</sup>'thou hast forsaken thy people, the house of Jacob, because they be replenished <sup>i</sup>from the east, <sup>j</sup>and are soothsayers like the Philistines, <sup>k</sup>and they <sup>l</sup>'please themselves in the children of strangers.

If we be willing and obedient, our sins, though of crimson and scarlet hue, will become as snow, or wool; and every blessing will be communicated; but if we continue to refuse and rebel, we must be consumed by his righteous vengeance: "for the mouth of the LORD hath spoken it." 'O Lord, incline every one of our hearts to accept of thy mercy, and to live to thy glory.'

V. 21.—31. Could those, who saw the christian church, in those pure times when "great grace was upon all" the multitude of believers; and rulers and teachers were distinguished only by their humility, disinterestedness, simplicity, patience, and purity: could they, I say, arise from the dead, and survey the whole of the professing church of Christ; and observe the ambition, magnificence, avarice, luxury, carnal policy, and sloth, of numbers who appear as its rulers and teachers; surely they would exclaim with grief and astonishment far greater than that of the prophet, "How is the faithful city become an harlot! It was full of judgment, righteousness lodged in it, but now" alas, the silver is generally become dross, and the wine mixed with water, and horrible abuses almost every where prevail. For whilst men are seeking "every one his gain from his quarter," "loving gifts and following after rewards;" no wonder that piety, justice, and mercy are little attended to. But we must leave the impenitent to the judgment of the mighty One of Israel, who will certainly "ease him of his adversaries, and avenge him of his enemies." And whilst we are careful not to be found among them, let us rejoice in the prophetic assurance that he will purely purge his church from all her dross and alloy, and furnish her with rulers and teachers, like the holy apostles and martyrs of old, that she may be called "the city of righteousness, the faithful city." Let us pray for the hastening of those blessed times, when Zion shall be redeemed from her spiritual bondage, by the Lord's righteous judgments on every antichristian opposer; and enlarged by converts innumerable, interested in the righteousness of Christ, and walking in all holy obedience before him. But believers may expect still more glorious days at the end of the world: at the very time when all transgressors, who forsake the Lord, shall be confounded and consumed, and shall be ashamed of all those things, which here they desired and rejoiced in; when sinners will become, not only as the withered tree and the parched garden, but even the mightiest of them as tow, and their most splendid performances as fire, and "they shall burn together, and none shall quench them."

## NOTES.

CHAP. II. V. 1. This and the two following chapters form one distinct prophecy or message from God to the Jews, which probably was delivered about the close of Uzziah's reign.

V. 2.—5. (*Mic. iv. 1.—5.*) *The last days, or the latter days*, signify the times of the Messiah, by the common consent of expositors, without excepting even those of the Jews. (*Marg. Ref.*)—As Solomon's temple, the centre of Israel's worship, was placed upon a mountain, to which the people resorted with their sacrifices from distant places; so the church of Christ and its instituted worship are represented as a temple built upon a mountain. The establishment of his religion, by the abrogation of the Mosaic dispensation, and on the ruins of idolatry; and the advancement of his kingdom above all the kingdoms of the earth, are predicted, by the figure "of the mountain of the LORD's house being established on the top of the mountains, and exalted above the hills." The calling of the Gentiles, the success of the gospel in the apostles' days, and that far more extensive propagation of it which is yet to come, are predicted under the image of all nations flowing to this mountain of the LORD's house, as all rivers flow into the ocean. The earnestness of each new convert to bring others with him to the knowledge of Christ and to a life of holiness, is expressed, by the people inviting one another to go up to the house of God to be instructed in his ways. When apostles and evangelists of the Jewish nation went forth to preach the gospel to the Gentiles, "a law went forth out of Zion and the word of God from Jerusalem:" for Christ is a Prince as well as a Saviour, and his word contains precepts to be obeyed, as well as truths to be believed. By the establishment of the gospel, the Lord becomes Judge among the nations, who willingly submit to his authority, and make him the arbiter of their differences; and by his rebukes and convictions, the lessons he teaches, and the grace he bestows, he promotes peace as well as purity. If all men were consistent Christians, there could be no war: as far as Christianity hath prevailed on earth, wars have been conducted with far greater humanity, than before; as far as it prevails in our hearts, it disposes us to peace and love; and we may assuredly expect such a general propagation of the gospel, as will literally fulfil the terms of this prophecy, in the universal prevalence of peace and industry; and then war shall never more be a science and an occupation. (*Notes, Rev. xx.*) There needs no other proof, that the grand accom-



7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low;

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

15 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

16 And the idols shall utterly abolish.

17 And the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

18 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

19 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

21 And upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

22 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

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A. M. 3244.

B. C. 760.

q Deut. xvii. 17.  
1 Kings x. 21—  
27. 2 Chr. ix.  
20—25. Jer. vi.  
27, 28. Jam. v.  
1—3. Rev. xviii.  
3. 11—17.

r xxx. 16. xxxi.  
1. Deut. xvii.  
16. 1 Kings iv.  
26. x. 26. Ps.  
xx. 7. Hos. xiv.  
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s lvi. 5. 2 Chr.  
xxvii. 2. xxviii.  
2—4. 23—25.  
xxiii. 3—7. Jer.  
vi. 28. xl. 13.  
Ez. xvi. 23—25.  
Hos. iii. 11.  
Acts xvii. 16.

t xxvii. 19. xlv.  
15—20. Deut.  
iv. 28. Ps. cxv.  
4—6. Hos. vii.  
6 xii. 2. xiv. 13.  
Rev. ix. 20.

u v. 15. Ps. xlix.  
2. Jer. v. 4, 5.  
Rom. iii. 23.  
Rev. vi. 15—17.  
x lvii. 9. Col. ii.  
18. 23.

v xxvii. 11. Josh.  
xvii. 19. Jer.  
xviii. 23. Mark  
iii. 29.

z 19—21. x. 3.  
xlii. 22. Judg.  
vi. 12. Job xxx.  
5, 6. Hos. x. 8.  
—13. Hag. ii. 6.  
21. 22. Heb. xii.  
25. 26. ii. 10.

aa x. 3. 5. 7. 9.  
xlv. 5—7. Mic.  
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3—6. Hab. iii. 3.  
—13. Hag. ii. 6.  
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21. 22. Heb. xii.  
25. 26. ii. 10.

h xxx. 25. xl. 4.  
Ps. lxxviii. 16.  
ex. 5, 6. 2 Cor.  
x. 5.

i xxiii. 1. 1 Kings  
x. 22. xxii. 48.  
49. Ps. xlviii. 7.  
Rev. xviii. 17—  
19.

\* Heb. pictures  
of desire. Num.  
xxxiii. 52. Rev.  
xviii. 11, 12.

k 11. xlii. 1. 1 Jer.  
xlviii. 29, 30.  
Ez. xxviii. 2—  
7.

l xxvii. 9. Ez.  
xxv. 35. xxvii.  
23. Hos. xiv. 8.  
Zeph. i. 3. Zech.  
xii. 2.

+ Or, utterly  
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m 10. 21. 1 Sam.  
xiii. 6. xiv. 11.  
Jer. xvi. 16.  
Hos. x. 8. Mic.  
vii. 17. Heb. xi.  
38. Rev. vi. 15.  
ix. 6.

n 10. 2 Thes. i.  
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o xxx. 32. Ps. vii.  
6. xviii. 5—15.  
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3—6. Hab. iii. 3.  
—13. Hag. ii. 6.  
21. 22. Heb. xii.  
25. 26. ii. 10.

t xxx. 32. Ps. vii.  
6. xviii. 5—15.  
lxxvi. 7—9.  
xlv. 5—7. Mic.  
1. 3, 4. Nah. i.  
3—6. Hab. iii. 3.  
—13. Hag. ii. 6.  
21. 22. Heb. xii.  
25. 26. ii. 10.

u xxx. 32. Ps. vii.  
6. xviii. 5—15.  
lxxvi. 7—9.  
xlv. 5—7. Mic.  
1. 3, 4. Nah. i.  
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v xxx. 32. Ps. vii.  
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x xxx. 32. Ps. vii.  
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z xxx. 32. Ps. vii.  
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aa xxx. 32. Ps. vii.  
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lxxvi. 7—9.  
xlv. 5—7. Mic.  
1. 3, 4. Nah. i.  
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—13. Hag. ii. 6.  
21. 22. Heb. xii.  
25. 26. ii. 10.

bb xxx. 32. Ps. vii.  
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cc xxx. 32. Ps. vii.  
6. xviii. 5—15.  
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1. 3, 4. Nah. i.  
3—6. Hab. iii. 3.  
—13. Hag. ii. 6.  
21. 22. Heb. xii.  
25. 26. ii. 10.

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols shall utterly abolish.

19 And the shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

23 And upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

24 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

25 And the idols shall utterly abolish.

26 And the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

27 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

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53 And the idols shall utterly abolish.

plishment of this prophecy is reserved for some future period, than the consideration, that nothing in any measure answerable to such forcible expressions has yet occurred on earth.—The prophet closes his prediction by exhorting his people to avail themselves of their advantages, and not to reject the gospel when preached to them; for these prophecies were intended to instruct future ages.—This prophecy will not receive its utmost completion, till the destruction of the four monarchies, (Dan. ii. 35.) and the fulness of Jews and Gentiles are come into the church. (Mic. iv.) Yet both these prophecies may be partly fulfilled in the several advances which Christ's kingdom makes in the world, who is described as "going forth conquering and to conquer." (Rev. vi. 1.)—This seems to have been a maxim in interpreting prophecies, received among the Jews before Christ's time; that wherever they perceived an imperfect completion of prophecy in an historical event, which no way answered the lofty expressions and extensive promises, which the natural sense of the text imported; they supposed the times of the Messiah to be ultimately intended, "in whom all the promises of God are yea and amen." To prevent any misunderstanding, it may be likewise proper to take notice, that this mystical sense of the prophecies is now and then, but not so fitly, called a secondary sense; not as if it were less principally intended by the prophets; but rather with respect to the time, because it is the last ultimate completion of their predictions. (Louth.)—The times of the Messiah are the times from his coming to the end of the world.

V. 6—9. The prophet was led from the view of the glorious times which were at length to arrive, to reflect on the state of religion among the Jews in his days. He foresaw that the Lord was about to reject his people, and speaks to him of it, as if already done; and he proceeds to assign the reasons of the Divine conduct. He observes that they were "replenished from the East" with idols or idolaters, or necromancers; with vices, luxuries, heathenish fashions, and every thing that could minister to pride and lust. They imitated the Philistines in divination and witchcraft; they abounded with, and took delight in, the children of strangers, whom they employed and imitated; and with whom they contracted marriages, and perhaps even educated their own children after their manner. Whilst the Lord prospered them in their temporal estate, their grand object was by every method to accumulate treasure, and they multiplied chariots and horses contrary to the law.—This account of their prosperity accords very well with the reign of Uzziah, (2 Chr. xxvi.) but he did not sanction idolatry. It seems, however, that the land was also full of idols, which the people, in the lower and higher ranks, made and worshipped secretly. In short, their wickedness loudly called for divine judgments; and the prophet says, "Therefore thou wilt not forgive them," as it might more literally be rendered.

V. 10—18. The people were here solemnly warned to prepare for terrible judgments. Let them then hide themselves in those caverns which were found in the rocks, as dismayed by the display of the majesty of God, who was coming to take vengeance on them, and to exalt his own glory and authority by abasing them for their pride, and especially the most exalted and ambitious of them. For that day of his vengeance would peculiarly affect the haughty and the eminent, who were advanced above others, as the stately cedars on the lofty summits of Lebanon, or as the oaks in the forests of Bashan, or as the mountains and hills above the lowly valleys. And, whilst all their fortifications were levelled, and all that ministered to their pride and luxury was destroyed, their distinctions would vanish, and they would become sensible of their weakness, guilt, and misery; and by this the Lord would utterly cure them of idolatry.—But of what day doth the prophet here speak? It may be accommodated to any of those days, when God ariseth to execute vengeance on guilty nations. The desolations of Judah by the Israelites and Syrians, in the reign of Ahaz, (2 Chr. xxviii.) and the ravages of Sennacherib, might form a prelude to the

accomplishment of the prediction; but the taking of Jerusalem by the Chaldeans, and the Babylonish captivity, seem especially intended, when idolatry was indeed entirely abolished among the Jews. The final destruction of Jerusalem by the Romans, and the rejection and dispersion of the Jewish nation for their opposition to the gospel, might also be referred to: and our thoughts are naturally led forward to the destruction of all antichristian enemies, which will introduce the glorious period before predicted; and to the final consummation of all things, and the solemnities of the day of judgment.—The prophets often take occasion to represent the terrors of the last day



## CHAP. III.

A prediction, that Jerusalem and Judah should be deprived of support, and reduced to abject distress, because of their daring impiety, 1-9. The happiness of the righteous, and misery of the wicked, 10, 11. A rebuke of the princes and elders for oppression, 12-15. The pride, wantonness, and gaudy apparel of the daughters of Zion, and predictions of terrible judgments on them, 16-26.

**F**OR, <sup>b</sup>behold, <sup>b</sup>the Lord, the LORD of hosts, doth take away from Jerusalem, and from Judah, <sup>c</sup>the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The <sup>a</sup>mighty man, and the man of war, the judge, and the prophet, and the prudent, and <sup>c</sup>the ancient,

3 The <sup>a</sup>captain of fifty, and <sup>c</sup>the honourable man, and the counsellor, and the cunning artificer, and the <sup>c</sup>eloquent orator.

4 And I will give <sup>a</sup>children to be their princes, and babes shall rule over them.

5 And <sup>b</sup>the people shall be oppressed, every one by another, and every one by his neighbour: <sup>c</sup>the child shall behave himself proudly against the ancient, and the <sup>b</sup>base against the honourable.

6 When <sup>a</sup>a man shall take hold of his brother of the house of his father, <sup>a</sup>saying, Thou hast clothing: be thou our ruler, and <sup>c</sup>let this ruin be under thy hand.

7 In that day shall he <sup>a</sup>swear, saying, I will not

63. Luke xxi. 64. 1 Iv. 1. Judg. xi. 6-8. John vi. 15. 2 Heb. lift up the hand.

Deut. xxxii. 40. Rev. x. 5, 6.

magnificence of the Gentiles; copy their worst fashions, and form the most unnatural coalitions with the children of strangers. Nay, if we only regard the condition of this *protestant* land: amidst the splendour and affluence to which we have arrived; have we not "been replenished from the East" with every species of vice and luxury? Do we not, as a nation, so delight in the children of strangers, that none else can properly prepare our feasts, or our diversions, and administer to our pride or pleasure? And though our land is not full of idols, in the literal sense; yet it is full of idolized riches and possessions: and men are in general so occupied about their gains or indulgences, that the Lord, and his truths, ordinances, and precepts, are forgotten or despised. I will not presume to predict what will be the event as to the land; but assuredly the Lord will not forgive those, who persist in abasing themselves by their lusts, and refuse to humble themselves before him.

V. 10-22. Alas, what can wealth and splendour avail, when the Lord ariseth to take vengeance on guilty nations? His awful dispensations are levelled against those that are haughty and lofty, to bring them low; their pre-eminence and affluence mark them out the most distinguished prey of the rapacious; and they would then gladly compound, to redeem their lives with their choicest treasures. But the power and indignation of the Lord are chiefly to be dreaded; and in what secret cavern will men hide themselves from his all-seeing eye? He marks out the proud, as the objects of his jealousy, and has determined, "that the lofty looks of men shall be humbled; that He alone may be exalted," either in the submission or the ruin of every daring rival for honour. And if temporal judgments are often so tremendous, what will be the case at the day of judgment, when the heavens and the earth shall pass away, and no place be found for them? Whither will the sinner then flee to hide himself, "for fear of the Lord, and for the glory of his majesty?" Then his idolized gold, silver, and costly furniture will appear as worthless as the mire in the street; and the account to be given of the acquisition and use of them will burden the sinner's heart, and his iniquity committed about them will vastly enhance his condemnation. Happy are they who now flee from the wrath to come, who take shelter in Christ, the rock of salvation; who are humbled before God in true repentance, and desire that God alone may be exalted in their hearts, and glorified in shewing them mercy; who willingly renounce all worldly interests and carnal connections, and cease from dependence upon men; that they may give up themselves to the Lord, to serve him in righteousness all their future days. Such persons will have nothing to fear in those terrible seasons, when the wicked shall in vain call upon the rocks to fall upon them, and hide them from the wrath of their offended Judge. Let us then make this our grand concern, and be ready to renounce all for Christ, and to venture or suffer for his sake: and let us cease from expecting help from man, or making any mortal our oracle, our standard, or our confidence; for he is not only fickle, deceitful, and vain, but his breath is in his nostrils, and death will soon deprive him of all his power to help or to harm us. Wherein then is he to be accounted of, that we should, from a desire of his smile, or fear of his frown and reproach, offend the almighty and eternal God, who alone is able to save or to destroy.

## NOTES.

CHAP. III. V. 1-9. These verses continue the subject of the preceding chapter, and describe those calamities which would abase the haughty, terrify the daring, and shew the folly of idolatry and confidence in men. The gradual approach of the siege and destruction of Jerusalem by the Chaldeans, is principally foretold; and the history of that event, with the prophecy and lamentations of Jeremiah, form the best comment upon it; but that destruction itself was a sort of type of the final destruction of the city by the Romans.—The prophet calls upon all men to behold and observe, for "the Lord," their

M. A. 3244.

B. C. 760.

a ii. 22.  
b i. 24. i. 22.  
c Lev. xxi. 26.  
P. ex. 16. Jer.  
xxxviii. 21.  
xxxviii. 9. Ez.  
iv. 16. 17. xiv.  
18.  
d ii. 13 — 15.  
2 Kings xxiv. 14  
— 16. Ps. lxxiv.  
9. Lam. v. 12 —  
14. Am. ii. 3.  
e ix. 15. Ez. vii.  
12. ix. 5, 6.  
f Ex. xviii. 21.  
Deut. i. 15.  
2 Sam. vii. 12.  
\* Heb. a man  
eminent in coun-  
tenance. Judg.  
viii. 18.  
\* Or, skilful of  
speech. Ex. iv.  
10, 14 — 16.  
g 1 Kings iii. 7  
— 9. 2 Chr.  
xxxiii. i. xxxiv.  
i. xxxvi. 2, 5, 9.  
11. Ec. x. 16.  
h ix. 19 — 21. xi.  
13. Jer. ix. 3 —  
8. xlii. 17. Ez.  
xxii. 6, 7, 12.  
Am. iv. i. Mic.  
iii. 1 — 3. 11.  
Zech. vii. 9 — 11.  
Mal. iii. 5. Jam.  
ii. 6, v. 4.  
i i. 4. Lev. xx. 32.  
2 Kings ii. 23.  
Job xxx. 1 — 12.  
k 2 Sam. xvi. 5 —  
9. Ec. x. 5 — 7.  
Matt. xxvi. 67.  
18. xxviii. 28 —  
30. 44. Mark xvi.  
16. Gen. xiv. 22.

m lviii. 12. Jer.  
xiv. 19. Lam. ii.  
13. Hos. v. 13.  
n Heb. under  
up. Hos. vi. 1.  
o 2 Chr. xxviii. 5  
— 7. 18. 19.  
xxviii. 11.  
xxviii. 17. 19.  
Jer. xxvi. 6. 18.  
Mic. iii. 12.  
o v. 18. 19. lviii.  
4. Ps. lxxli. 8.  
9. Ez. vii. 12.  
ix. 9. Hos. vii.  
15. Matt. xii.  
36. 37. Jude 15.  
p lxx. 3.  
2 Chr. xxxiii. 6.  
7. Ez. vii. 4 —  
6, 17, 18. Hab.  
ii. 1.  
q 16. 1 Sam. xv.  
32. 2 Kings ix.  
30. Ps. x. 4.  
lxxii. 6, 7.  
Prov. xxx. 13.  
Jer. iii. 3. vi. 15.  
Dan. vii. 20.  
r Gen. xlii. 13.  
xix. 5 — 9. Jer.  
xlii. 16, 17. Ez.  
xxiii. 16.  
s Lam. v. 16.  
Hos. xlii. 9.  
t xxviii. 20 — 21. Ec.  
viii. 12. Jer. x.  
11. Ez. ix. 4.  
xxviii. 5 — 19.  
Zeph. ii. 3. Mal.  
ii. 13. Rom. vi.  
5 — 11. u Ps. xviii.  
23, 24. cxviii. 1, 2. Gal. vi. 7, 8. Heb. vi. 10. x xlviii. 22. lvii. 20, 21.  
lxv. 13 — 15, 20. Ps. i. 4, 5. xl. 5, 6. Ec. viii. 13. y Ps. xxviii. 4. lxii. 12. Prov. i. 31. 2 Cor.  
v. 10. Jam. ii. 13. || Heb. done to him. Ps. cxx. 3, 4. z 2 Kings xi. 1. Nah. iii. 13. \* Or,  
which call thee blessed. ix. 15, 16. Num. vi. 23 — 27. Jer. v. 31. Matt. xv. 11. xxiii. 13. \* Heb.  
a Ps. xli. 3. Prov. xlii. 22, 23. xxiii. 10, 11. Hos. iv. 1, 2. Mic. vi. 2. b Job  
xxii. 4. xxviii. 23. Ps. cxliii. 2. c 2, 3. d v. 7. Job xxiv. 2, 7. Jer. v. 27. Am. iv. 1.  
Mic. ii. 2. vi. 10. z Or, burnt.

be man <sup>a</sup>healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For <sup>a</sup>Jerusalem is ruined, and Judah is fallen: <sup>b</sup>because their tongue and their doings are against the LORD, <sup>c</sup>to provoke the eyes of his glory.

9 The <sup>a</sup>shew of their countenance doth witness against them; <sup>c</sup>and they declare their sin as Sodom, they hide <sup>c</sup>it not. <sup>a</sup>Woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say <sup>a</sup>ye to the righteous, that <sup>c</sup>it shall be well with him: for <sup>c</sup>they shall eat the fruit of their doings.

11 <sup>a</sup>Woe unto the wicked! <sup>c</sup>it shall be ill with him: <sup>c</sup>for the reward of his hands shall be <sup>c</sup>given him.

12 ¶ As for my people, <sup>a</sup>children are their oppressors, and women rule over them. O my people, they which <sup>a</sup>lead thee cause thee to err, and <sup>a</sup>destroy the way of thy paths.

13 The LORD <sup>a</sup>standeth up to plead, and standeth to judge the people.

14 The LORD will <sup>a</sup>enter into judgment with <sup>c</sup>the ancients of his people, and the princes thereof: for <sup>c</sup>ye have <sup>a</sup>eaten up the vineyard; the spoil of the poor is in your houses.

governor, "even JEHOVAH of hosts," or armies, was about to deprive Jerusalem and Judah of every stay and support, as well as to reduce them to extremities for want of bread and water. He would speedily cause to cease from among them able commanders and valiant soldiers, active magistrates, faithful teachers and prophets, prudent and experienced counsellors, honourable rulers, expert artificers or builders who might have fortified the city, and eloquent orators who might have influenced the people to unite for their own defence; and their very princes should be mere children in years and want of experience. This was fulfilled after the death of Josiah, by the succession of his sons and grandson in their early youth, and by their foolish and infatuated counsels. During those feeble reigns, the people had license to oppress each other, and all distinctions in society seemed to be abolished; so that children, and the vilest of the people, treated the most ancient and honourable with insolence and contempt. In such circumstances, offices of trust and honour must become so burdensome, that none would be willing to fill them; whilst every one would see the necessity of some exerting themselves to repress internal distractions, and to provide for the public security. Yet the people would be so impoverished, that very few could bear the expense of the magistracy; so that if any one was decently clothed, that would be deemed a considerable qualification for authority, and his brethren would be ready to lay hold of him, and almost to constrain him to be a ruler, and to endeavour to repair the ruined state of the community. But every one would protest against so desperate an undertaking, and be ready to make oath that he was not in circumstances for such a charge, having neither bread nor clothing at home adequate to the expense. Or every one would be so concerned for his present ease, and so anxious to shift for his own safety, that no one would trouble himself about the public. For, in fact, the city and land would be ruined and desolated, because their words and works had been so daringly rebellious against the Lord, and even before his glorious eyes, in his holy city, and at his temple, as if they had determined to provoke him to wrath. Nay, their proud and insolent looks, and avowed purposes of wickedness, rendered them like the abominable inhabitants of Sodom, so that they had merited the severest vengeance, and had brought their calamities upon their own head.— 'It is customary through all the East to gather together an immense quantity of furniture and clothes, for their fashions never alter, and princes and great men are obliged to have a great stock of such things, in readiness for presents upon all occasions.' (1 Kings iv. 22, 23. Neh. v. 17, 18.) (Bp. Lowth.)

V. 10, 11. There were a few pious persons among the Jews, even in the worst of times; and though the prophets did not effect a national reformation to prevent public calamities, they doubtless were instrumental in bringing many individuals to repentance. It was therefore proper that such persons should be encouraged; and they were assured, that notwithstanding national crimes and judgments, every upright believer would be graciously accepted and recompensed, and have the comfort and benefit of his righteousness; whilst the woe denounced upon the wicked was taking effect, and they were receiving the reward of their crimes.

V. 12-15. It was time for the Lord to interpose, for even children and women ruled over his people; (either weak and effeminate persons, or bad women, by their influence with those that administered public affairs,) nay, their teachers led them astray, and by their false doctrines, and opposition to the true prophets, they obstructed and spoiled the way in which men ought to have walked. The Lord was therefore determined to stand up and plead his own cause, and to enter into judgment with the people, especially with their elders and princes, who were notorious for robbery and oppression. For what could they mean, who ought to have been the support of justice, and the guardians of the poor, to enslave, and cruelly to beat, and almost to starve them; so that their very countenances shewed how they were crushed, and almost ground to powder by their exactions? 'The words' (translated "children are



15 "What mean ye *that* 'ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the LORD saith, Because 'the daughters of Zion 'are haughty, and walk with stretched-forth necks 'and 'wanton eyes, walking and 'mincing as they go, and making a tinkling with their feet :

17 Therefore the LORD will 'smite with a scab the crown of the head of the daughters of Zion, and the LORD will 'discover their secret parts.

18 In that day the LORD will take away the bravery of their 'tinkling ornaments *about their feet*, and their 'cauls, and their 'round tires like the moon,

19 The 'chains, and 'the bracelets, and the 'mufflers,

20 The bonnets, and the ornaments of the legs,

Nah. iii. 5. 116. + Or, *neckrings*. m Judg. viii. 21. *margin*. † Or, *sweet-bells*. n Gen. xiv. 22. 53. xxxviii. 18. 25. Ex. xxxv. 22. Num. xxxi. 50. Ez. xvi. 11. ‡ Or, *spangled ornaments*.

their oppressors.") 'may be rendered *their oppressors glean them*, i.e. take from them the poor remainder of their substance, which the former calamities had left. The word is used, Deut. xxiv. 21. "For they that lead thee," the margin reads, *they that call thee blessed*, i.e. the false prophets, who soothe thee in thy sins, and foretell nothing but peace and prosperity." (*Lowth.*)

V. 16, 17. The prophet next reproved the women of Jerusalem, especially those in superior stations. It might indeed have been expected that the daughters of Zion would be sober, decent, and modest in their attire, and adorned with holiness; but they resembled the wanton courtesan, instead of imitating those holy women of old who trusted in God. They walked with stretched-forth necks, to shew themselves, to gaze, and to be gazed on; and with wanton eyes, set off with artificial painting of the eyelids, inviting the beholders to accost them. Pride and affected delicacy were shewn in all their motions, whilst, after the fashion of their heathen neighbours, they wore little bells in their shoes, the tinkling of which announced their approach. But the Lord was determined to disgrace and expose them for this their vanity and wantonness; some loathsome disease should be sent, to spoil their comeliness; and being taken captive, stript, and sold for slaves, they should experience the most shocking and distressing treatment from their inhuman conquerors. (*Marg. Ref.*)

V. 18—26. The prophet here proceeds to enumerate the various ornaments in which his country-women prided themselves, but of which they would shortly be deprived. It is not necessary to attempt the explanation of the terms, and indeed little satisfactory can be advanced on many articles of this very singular inventory, and nothing interesting, without an inadequate degree of labour, merely in a matter of curiosity. The fashions of those ages doubtless varied much from those of our times, but human nature was the same. The Lord was so displeased with the pride and ostentation of the females, that he joined it with the impiety and oppression of the princes, as a reason for his judgments on the land; and he declared that he would so punish them, that a loathsome smell, through disease and squalid neglect, should be substituted in the place of their costly perfumes; rent and tattered garments instead of their beautiful girdles; sackcloth instead of their fine linen; and a skin scorched, and even blistered, by the burning sun, instead of that beauty of which they were so vain; for the forces of the Jews being utterly vanquished, Jerusalem would be levelled with the ground, which event is represented under the idea of a desolate female seated upon the earth.—Jerusalem is here described as a woman bereaved of her children, and lamenting over them in this melancholy posture. And thus she was represented in a medal coined by Vespasian's order, after the destruction of that city by the Romans. (*Lowth.*)—The prophet, indeed, more immediately foretells the destruction of Jerusalem by the Chaldeans: but the representation would equally suit either catastrophe. (*Marg. Ref.*)

#### PRACTICAL OBSERVATIONS.

V. 1—11. If men do not stay themselves on God, he will soon remove from them all other supports; and, as the body soon languishes and dies, from which the staff of bread and the stay of water are utterly withheld; so the soul, that hath not learned to trust in God, must fall into entire misery when separated from its worldly pleasures and possessions. It is vain for nations to rely on able statesmen and chieftains; on valiant soldiers, prudent counsellors, or eloquent orators: for, when the Lord pleases, he taketh away their breath, and they die, in the very crisis when their aid is wanted; or, if they live, their wisdom, courage, or success may vanish at once, and disappoint every expectation formed of them. And what benefit can individuals or communities expect from prophets, or teachers, whose admonitions they neglect; or from those false prophets, "who speak peace when there is no peace?"—The Lord hath various ways of punishing obstinate transgressors: he gives up offending nations to foolish and feeble governors, and to distracted counsels; he leaves men to their vile passions, to oppress and punish each other; and he corrects those in authority who despise him, by means of the insolence of their juniors and inferiors.—In times of calamity, when little can be expected in exalted stations, except trouble and expense, men generally decline them, even though there be a prospect of doing good. For most are aware that rulers should be *healers*, and should aim to compose distractions, and promote the public good: yet few seek and use authority for these purposes; or choose to sacrifice personal interest to genuine benevolence. However, though one nation, city, or company of professed Christians after another be ruined; we have a Ruler, who

A.M. 3244.

B.C. 760.

e Ez. xviii. 2. Jonah i. 6. f lviii. v. Ex. 4. 14. 16. Am. ii. 6, 7. viii. 4—6. Mic. iii. 2, 3. g i. iv. 4. Matt. xli. 5. Luke xxviii. 28. h xxiv. 4. xxxii. 9—11. Prov. xvi. 18. xxx. 13. Ez. xvi. 49, 50. Zeph. iii. 11. i Prov. vii. 10. 11. 2 Pet. ii. 14. j Heb. deceiving with their eyes. || Or, *tripping nicely*. k Lev. xlii. 29. 30. 43, 44. Deut. xxviii. 27. Rev. xvi. 2. \* Heb. *make naked*. ed. xx. 4. xlvii. 2, 3. Jer. xlii. 22. Ez. xvi. 36, 37. xxxii. 25—29. Mic. i. 11. † Or, *spangled ornaments*.

|| Heb. *houses of the soul*. o Gen. xxxv. 4. Ex. xxxii. 2. Ez. xvi. 12. Hos. ii. 13. p Gen. xlii. 42. Esth. vii. 2. Cant. v. 14. Luke xv. 22. Jam. ii. 2. q Gen. xlv. 47. 1 Tim. ii. 9, 10. 1 Pet. iii. 3, 4. r Ez. xxxviii. 8. s Gen. xlii. 42. 1 Chr. xv. 27. Ez. xvi. 10. Luke xvi. 19. Rev. xix. 8, 13. t Gen. xxiv. 65. Ruth iii. 15. Cant. v. 7. u lvii. 9. Prov. vii. 17. x xlii. 12. Ez. vii. 18. Mic. i. 16. y xv. 3. xxxii. 9—11. Job xvi. 15. Jer. iv. 8. vi. 26. xlviii. 37. xlix. 3. Lam. ii. 10. Ez. xxxvii. 31. Joel i. 8. Am. viii. 10. Rev. xi. 3. 2 iv. 4. Lev. xxvi. 16. Deut. xxviii. 22. xxxii. 24. Rev. xvi. 9. xviii. 9. 2 Chr. xxxix. 9. Jer. xi. 22. xiv. 18. xviii. 21. xix. 7. xxi. 9. Lam. ii. 21. Am. ix. 10. \* Heb. *night*. b Jer. xiv. 2. Lam. i. 4. † Or, *emptied*. Heb. *cleansed*. c xlvii. 1. Job ii. 8, 13. Lam. ii. 10. Ez. xxxvii. 16. Luke xix. 44.

and the head-bands, and the "tablets, and 'the earrings,

21 The 'rings, and 'nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The 'glasses, and the 'fine linen, and the hoods, and the 'veils.

24 And it shall come to pass, *that* "instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair 'baldness; and instead of a stomacher 'a girding of sackcloth; and 'burning instead of beauty.

25 Thy 'men shall fall by the sword, and thy 'mighty in the war.

26 And 'her gates shall lament and mourn; and she *being* 'desolate 'shall sit upon the ground.

is also our brother, that hath unsearchable riches and almighty power, and immeasurable love; he is indeed a healer, and hath undertaken our ruined cause, and given himself a ransom for our souls; in his hand we are safe, and his true church and every believer will certainly obtain complete deliverance. But profession and external advantages will only aggravate the crimes of those who sin as in God's more immediate presence, and provoke the eyes of his glory by their wicked words and actions. And men should remember, that their impudence and insolence in wickedness, and their daring looks, whilst they declare their sin as Sodom, will testify against them, and prove that they have rewarded evil to themselves; when the Lord shall denounce and execute vengeance upon them. But, blessed be God, there is abundant encouragement to the righteous to trust him, and for sinners to repent and return to him. However his providential dispensations may vary, he will invariably bless his people, who shall reap the fruit of their faith and piety; and he will punish his impenitent enemies according to their works:

V. 12—26. Our righteous Lord hath always good reasons for his severest judgments, as will be made manifest in due time. Rulers, nobles, and teachers also, not unfrequently, are ringleaders in ungodliness, and the great promoters of wickedness in church and state; and when authority falls into bad hands, and the instructors of the people are blind guides, who oppose and pervert the right ways of the Lord, it may be expected that he will stand up to execute judgment. But he knoweth how to distinguish betwixt the righteous and the wicked, the tempted and the tempters, and the different degrees of guilt in men's conduct: he will judge impartially, as well as punish severely; and he will call men to a strict account for all their wealth and power, and the use which they made of them. Many, indeed, who eat up the vineyard of the poor, and embellish their splendid palaces with ill-gotten goods, elude human justice. But what do professed Christians mean, to beat and persecute God's people, and oppress and grind the faces of the poor? Do they indeed intend to bring on themselves the fierce wrath of the Lord, who is the patron and advocate of the afflicted and oppressed?—Nor let it be thought, that the Lord disregards the conduct of those females, who are chiefly remarkable for their vanity and dissipation. He watches over, and registers, all their thoughts and words, and every wanton look; and all their affected and ostentatious delicacy, the expression of their pride and self-admiration. Especially he notes with abhorrence such wantonness and haughtiness in the daughters of Zion, in women professing the gospel. He does not deem these indifferent or trivial matters; but, as it were, keeps an inventory of all their ornaments; and, by his prophets and servants, protests against that fondness for external shew, and that desire of being admired and flattered, and of becoming temptations to others, which are the sources of this vanity. The profuse expense, also of precious time and of money, to the neglect of piety, charity, and even justice; to the ruin of families, and the subversion of all distinction of rank in society, meet his most decided disapprobation. The occasion, which these vanities afford for temptations to still further crimes, in order to support the expense of them; the violation of his holy day that it occasions; and the abominable practice of coming to places of worship, as to a theatre, on which to exhibit their vain decorations; whilst those, who should be worshipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery: all these, and innumerable more evils, arise from this contagious folly, which is too generally tolerated in our congregations; but which will eventually eat out the life of godliness, where not opposed and protested against, as inconsistent with the word of God. Without all doubt, the more care people take to have their souls beautified with salvation, and to do good to their poor brethren, the less time and money will they waste in this manner. And if indeed Christians are bound to redeem their time, improve their talents, refuse conformity to the world, and do all things to the glory of God; surely some regard should be paid to the scriptural examples and exhortations on this subject: (*Marg. Ref.*) And women professing godliness should be an entire contrast to these wanton daughters of Zion, in their deportment and apparel. If they will despise or be offended by admonitions of this kind, perhaps the Lord may in this world visit them with such disease, poverty, and calamity, as may convince them of their sin and folly. Death, however, will soon strip the poor body of all its ornaments, and bereave it of all its comeliness: then, indeed, there will be stink instead of a perfume; and all that taste and elegance, which have been for a moment admired, will be changed for the cold grave, for putrefaction, and for



## CHAP. IV.

Predictions, that the women would irregularly seek to be married, as few men would be left, 1: and that glorious times, for holiness, peace, and security, should follow, 2-6.

AND in that day seven women shall take hold of one man, saying, 'We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.'

2 ¶ In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged

§ Heb. the escaping. g x 20-22, xxvii. 12, 13. xxxvii. 31, 32. Jer. xlv. 14, 28. Ez. vii. 16. Joel ii 32. Ob. 17. Matt. xxiv. 21. Luke xxi. 36. Rom. ix. 4-6. Rev. vii. 9-14. h 1. 27. li. 1. ix. 21. Ez. xxxvi. 24-28. xliii. 12. Zech. xiv. 21, 22. Eph. i. 4. Col. iii. 12. 1 Pet. ii. 9. i Ex. xxxii. 32, 33. Ez. xiii. 8. Luke x. 20. Phil. iv. 8. Rev. iii. 5. xliii. 8. xx. 15. xxi. 27. || Or, to life. Acts xiii. 48. k iii. 16, &c. Lam. i. 9. Ez. xvi. 6-9. xlii. 15. xxxvi. 25. 29. Joel iii. 1. Zeph. iii. 1. Zech. iii. 3, 4. xiv. 1, 9. l xxvi. 20, 21. Ez. xxiv. 7-14. Matt. xxiii. 37.

the consuming worm. And what will such ornaments and distinctions avail at the resurrection and the day of judgment; when every one, without respect of rank or sex, must give an account of the things done in the body, whether good or evil? May every reader henceforth renounce such childish vanities, and seek that beauty and that adorning, which will endure, brighten, and purify for ever; which at the hour of death, will render the soul meet for the company of holy angels; and will ensure to the body a glorious resurrection, in the image and likeness of our exalted Redeemer, to be with him for ever in his heavenly kingdom.

## NOTES.

CHAP. IV. V. 1. This verse should not have been separated from the preceding chapter, as it evidently relates to the same subject. When Jerusalem was besieged by the Chaldeans, and after it was taken, (for those times seem to be intended,) the men were generally destroyed, (iii. 25.); but the women survived in very disproportionate numbers, and had little prospect of being married: and, as the unmarried state was generally deemed reproachful among the Jews, it is foretold that in those circumstances they would disregard the ordinary rules of decorum, and many of them together importunately solicit the same man to take them in marriage, that they might bear his name, and be exempted from their reproach; and that the expense might not be an objection, they would undertake to maintain themselves. All this is so contrary to female modesty, and the natural aversion which women feel to share a husband's affections with several rivals; that it strongly marks both the peculiarity of their circumstances, and the impropriety of their deportment. (Marg. Ref.)

V. 2. The Lord did not intend to destroy either the family of David, or the seed of Israel; but that they should again shoot forth and prosper.—Either Zerubbabel of David's line, or Jeshua of Aaron's line, might be called "the branch of the LORD;" and the plenty produced by the land for the returning Jews may be referred to: but these can only be as types and feeble shadows; for the expressions are so peculiar, that they must be applied to the Messiah, and the Christian dispensation. He is repeatedly called "the branch," and this branch of the LORD is altogether beautiful and glorious, his human nature is the most excellent and comely production of the earth; or, "the fruit of the earth" may mean, the blessed fruits of his mediation, which belong to the remnant of true believers. (Marg. Ref.) Yet not only the establishment of his kingdom in the times of the apostles, but its enlargement also, by the gathering of the dispersed Jews into the church, seem here predicted. Then they will see, that the branch that they despised, is indeed beautiful and glorious; and his fruit, that they neglected, indeed excellent and comely for them. We shall have frequent opportunities of shewing that the prophets use the expression "in that day," with a latitude thus large; for "with the LORD a thousand years are but as one day." "In that day," often denotes, in Isaiah, not the same time with that which is last mentioned, but an extraordinary season remarkable for some signal events of Providence:—just as in that day denotes the day of judgment, in the New Testament. (2 Thes. i. 10. 2 Tim. i. 12. 18.—iv. 8.) 'Grotius acknowledges, (in his notes on xiv. 21.) that it is usual for the prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the gospel.' 'This may be partly understood of those that were converted by the preaching of Christ and his apostles, and thereby escaped the vengeance which involved the rest of the nation (Acts ii. 40. 1 Thes. ii. 16.); but I apprehend it is chiefly meant of those Jews which shall be converted at the end of the world, (when the obstinate and incorrigible shall be destroyed,) and shall return home from their several dispersions.' (Marg. Ref.) 'The words plainly point at the conversion of the Jews in the latter times of the world, and the flourishing state of the church, which should follow it.' (Lowth.)

V. 3, 4. The Jews relapsed no more into idolatry after the captivity, and they were greatly reformed, and had much true religion among them. The daughters of Zion also, who had thought themselves very delicate when the LORD saw them to be very filthy, were purified by the captivity: and the innocent blood that had been shed was purged out of Jerusalem by those desolating judgments. Yet this was only a shadow of more glorious blessings. That remnant according to the election of grace, which forms the true church, is an holy people, and they are written or enrolled as the living citizens of Jerusalem

A.M. 3241.

B.C. 760.

a ii. 17, x. 20. xvii. 7. Luke xxi. 23, 28. b iii. 25, 26. xiii. 12. c 2 Thes. iii. 12. \* Heb. let thy name be called upon us. + Or, take thou away. d Gen. xxx. 23. i Sam. i. 6. Luke i. 25. e xi. 1. ix. 21. Jer. xliii. 5. xxxiii. 13, 23. Ez. xvi. 22, 23. Zech. iii. 8. vi. 12. f Heb. beauty and glory. Ex. xxxviii. 2. Zech. ix. 17. John i. 14. 2 Cor. iv. 6. 2 Pet. i. 16, 17.

f xxvii. 6. xxx. 23. xlv. 8. Ps. lxxvi. 6. lxxxv. 11, 12. Hos. ii. 22, 23. Joel iii. 18. g x 20-22, xxvii. 12, 13. xxxvii. 31, 32. Jer. xlv. 14, 28. Ez. vii. 16. Joel ii 32. Ob. 17. Matt. xxiv. 21. Luke xxi. 36. Rom. ix. 4-6. Rev. vii. 9-14. h 1. 27. li. 1. ix. 21. Ez. xxxvi. 24-28. xliii. 12. Zech. xiv. 21, 22. Eph. i. 4. Col. iii. 12. 1 Pet. ii. 9. i Ex. xxxii. 32, 33. Ez. xiii. 8. Luke x. 20. Phil. iv. 8. Rev. iii. 5. xliii. 8. xx. 15. xxi. 27. || Or, to life. Acts xiii. 48. k iii. 16, &c. Lam. i. 9. Ez. xvi. 6-9. xlii. 15. xxxvi. 25. 29. Joel iii. 1. Zeph. iii. 1. Zech. iii. 3, 4. xiv. 1, 9. l xxvi. 20, 21. Ez. xxiv. 7-14. Matt. xxiii. 37.

m ix. 5. Ez. xlii. 18-22. Mal. iii. 2, 3. iv. 1. Matt. iii. 11, 12. John xvi. 8-10.

n xxxii. 18. xxxiii. 21. Ps. lxxxvii. 2, 3. lxxxix. 7. xci. 1. Matt. xviii. 20. xxviii. 20. o Ex. xiii. 21. 22. xiv. 19, 20. 24. xl. 34-38. Num. ix. 15-22. Neh. ix. 12. Ps. lxxxviii. 14. Zech. ii. 5-10. \* Or, above.

p xxxi. 4, 5. xxxvii. 35. xlvii. 13. Ps. lxxxv. 9. q Heb. a covering. Ex. xxvi. 1, 7.

q viii. 14. xxv. 1. Ps. xxvii. 5. xci. i. cxli. 5, 6. Prov. xviii. 10. Ez. xi. 16. Heb. vi. 18. Rev. vii. 16. f xxxii. 2, 16, 19. Matt. vii. 24-27. Heb. xi. 7.—CHAP. V a Deut. xxxi. 10-22. Judg. v. 3. &c. Ps. xiv. 1. ci. i. b Cant. ii. 16. v. 2. 16. vi. 3. Cant. vii. 12. Matt. xxi. 33. Mark xii. 1. Luke xx. 9. John xv. 1. \* Heb. the horn of the son of oil. Deut. viii. 7-9.

the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

## CHAP. V.

A parable of a well-cultivated vineyard which bare corrupt fruit: explained of the conduct of Israel, 1-7. Their atrocious sins, and the correspondent judgments that were coming on them, 8-25. The invasion of the land by the Assyrians or Chaldeans, 26-30.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

—'whose names are written in the book of life, among God's elect, to whom the promises to God's people peculiarly belong. The phrase alludes to the registers which were kept of the Jewish families.' (Lowth.) The Jews, who embraced the gospel, in the apostles' days, were, and the descendants of that nation who shall hereafter be restored to their place in the church, shall be, washed from the guilt and pollution of their sins; and especially from their blood-guiltiness in murdering the prophets, and in crucifying the Lord of glory. And this effect is produced, not so much by outward calamities, as by the Holy Ghost, "as a spirit of judgment, and a spirit of burning;" that is, as convincing and humbling the sinner, leading him to judge and condemn himself, and to hate and oppose his sins, and thus, like purifying fire, consuming the dross, and transforming the soul into his own holy likeness.

V. 5, 6. The pillar of cloud and fire was Israel's protection, guide, and honour, in passing through the wilderness; and it is here predicted, that God would equally take care of all the habitations of his people, as well as all their assemblies for public worship. When he puts his glory on them, he places them under his special protection; as the splendid curtains of the tabernacle were covered by those of goats' hair, and those of badgers' skins. (Marg. Ref.) Thus he defends them from temptation and persecution, and from all perils in life and death.—As this is a prophecy of the church at large, it will hereafter receive its full accomplishment.

## PRACTICAL OBSERVATIONS.

It frequently happens, that such as suffer for their sins, are more careful to avoid outward inconveniences than to obtain forgiveness; and instead of being ashamed of their crime, are more solicitous to avoid the reproach which arises from unavoidable misfortune, than the infamy which results from voluntary and open wickedness. But such conduct tends to indelible disgrace and increasing misery.—The Lord will not contend for ever with his church; and though it seem cut down as a tree, it will shoot forth again, and its branches shall be beautiful and glorious: yet all its excellency is derived from "the branch of the LORD," "the only-begotten of the Father, who is full of grace and truth," and is the perfection of beauty and glory; and the fruits of his incarnation and mediation are inexpressibly excellent and desirable, in the judgment of all those who have begun to experience deliverances from wrath, and from the power of Satan. These are the citizens of Zion, whose names are registered in the book of life; and every one of them partakes of the Spirit of Christ, and is daily renewed into his holy image; they wash away all their guilt and pollution, in the fountain that he hath opened; every affliction serves as a furnace to purify them from their dross; and the efficacious influences of the Holy Ghost, (with which they are baptized as with fire,) gradually extirpates their lusts, invigorates their spiritual affections, and renders them holy as he is holy. In proportion as the LORD thus sanctifies believers, or any part of his professing church, he will vouchsafe them the tokens of his favour and the comforts of his presence, in their habitations and in their assemblies; and he will assure them of his guidance and protection, through the perils of the wilderness, "as the light of a flaming fire by night, and as a tabernacle for a shadow from the heat by day." For if we be made glorious by the renewal of his image on our souls, "on all this glory shall be a defence," during the trials of life, in the hour of death, and in the day of judgment. Let us then seek earnestly to be washed from sin, and made holy; and then we must be safe and happy. Let us assure ourselves that the LORD will take care of his own cause, in all possible emergencies: let us seek his presence in our families, and his protection of our habitations, by constantly worshipping him in them; and his blessing upon our assemblies, that his ordinances may be honourable and useful: and let us anticipate with joy those blessed times, when the purity, extent, peace, glory, and security of the church, will fully explain the import of these predictions.

## NOTES.

CHAP. V. V. 1. This chapter contains a detached prophecy, which probably was delivered about the same time with that in the preceding chapters. It begins with a parable formed into a sacred song, which the prophet proposed to sing to his "well-beloved." JEHOVAH is the owner of the vineyard: but the Father revealeth himself by his only begotten Son, who is both the well-beloved of the Father, and of every believer. The original word for my beloved



2 And 'he fenced it, and gathered out the stones thereof, and 'planted it with the choicest vine, 'and built a tower in the midst of it, and also 'made 'a wine-press therein: and 'he looked that it should bring forth grapes, and it brought forth 'wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, 'judge, I pray you, betwixt me and my vineyard.

4 What 'could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now, 'go to; I will tell you what I will do to my vineyard: "I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be 'trodden down:

6 And 'I will lay it waste: 'it shall not be pruned, nor digged; but there shall come up briers and thorns: 'I will also command the clouds that they rain no rain upon it.

7 For 'the vineyard of the LORD of hosts is the house of Israel, and the men of Judah 'his pleasant plant: and 'he looked for judgment, but behold 'oppression; for righteousness, but 'behold a cry.

8 ¶ Woe unto "them that join house to house, that lay 'field to field, till there be no place, that 'they may be 'placed alone in the midst of the earth!

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

occurs more frequently in Solomon's Song, than in all other parts of the Bible, at least in this meaning and connection. (*Marg. Ref.*)—Some render the first clause, "Now will I sing to my beloved a song of loves touching his vineyard." No doubt, however, Christ is meant, whether the prophet be supposed to speak in his own name to the Messiah; or the Father by him thus to address his well-beloved Son. He had "a vineyard in a very fruitful hill;" or "in the horn, the son of oil," as it is in the original. The situation of the land of Canaan, being very high, is represented by a horn, which is higher than any other part of the animal: and the son of oil, is a Hebraism denoting fertility; oil-olive being one of the most valued productions of the promised land. But the peculiar religious privileges of the Israelites may be intended under this emblem, as well as the situation and fertility of Canaan.

V. 2. The care of the Lord over Israel is here described, by expressions taken from the management of a vineyard. (*Marg. Ref.*) When he separated that nation from the heathen, made a national covenant with them, gave them laws and ordinances, and took them under his own special protection and government, "he fenced his vineyard;" the destruction of the Canaanites and their idolatrous worship was "the gathering out of the stones," which would have injured the vines. His care in forming this church of the descendants of faithful Abraham, Isaac, and Jacob, and in reforming the nation under Moses, Aaron, and Joshua, before their entrance into the promised land, was represented by his planting the vineyard with the choicest vine, (or the vine of Sorek.) The temple, with its altar and worship, is intended by "the tower," in which the husbandman might safely lodge to watch, and be ready to tend, the vineyard. The stated ministry of the priests and Levites, the occasional ministry of the prophets, and all the means of grace, are denoted by the wine-press, or vat, into which the juice of the grapes was to run. But after all this preparation, the vineyard, instead of producing abundance of good grapes, as might have been expected, yielded only wild grapes, or nauseous poisonous berries with some resemblance of grapes; that is, hypocrisy and impiety, instead of righteousness and true holiness. (*Notes, Deut. xxxii. 32, 33. 2 Kings iv. 39.*)

V. 3, 4. Perhaps the Jews murmured at the judgments denounced against them; but the Lord here offered to make them judges in his controversy with his vineyard, as a judge, before he passes sentence, asks the criminal what he can urge, why he should not be condemned. With the manifold advantages, and encouragements to holiness, that they enjoyed, and the promises of special assistance contained in their Scriptures, they ought to have been a peculiar people, zealous of good works; nor could they mention any thing, which ought to be done for them, that God had not done, or was not ready to do, whenever they asked him. So that they could assign no reason for their wickedness, but the desperate depravity of their own hearts. "From this, among many other texts of Scripture, we may conclude, that those may have sufficient means of grace afforded them, who nevertheless are not actually or effectually converted." (*Louth.*)—This is clear and satisfactory; but the sufficient grace, which yet proves insufficient, is not very intelligible. Sufficient means leave no insurmountable obstacle, were the heart properly disposed; but sufficient grace properly disposes it. Neither of these, however, can be to a sinner a matter of debt, but wholly of grace.—"What was there more to be done to?" &c. This

A. M. 3244.

B. C. 760.

d Ex. xxxiii. 16. Num. xxi. 9. Deut. xxxi. 8. 9. Ps. xlv. 1-3. cv. 44, 45. Rom. ix. 4.

+ Or, made a wall about it. e Jer. ii. 21. f i. 3. Mic. iv. 8. g Heb. bewed. h xlii. 2. 3. Neh. xiii. 15. Rev. xiv. 18-20.

i 7. 1, 2, 4, 21-23. Deut. xxi. 34. Mark xi. 13. xii. 2. Luke xli. 7. xx. 10. &c. l Cor. ix. 7.

l Deut. xxii. 32, 33. Hos. x. 1. k Ps. i. 4-6. 11. 4. Jer. ii. 2, 5. Mic. vi. 2. 8. Matt. xxi. 40, 41. Mark xii. 9. 12. Luke xx. 15. Rom. ii. 5, 11, 4.

1 i. 5. 2 Chr. xxxvi. 14-15. Jer. ii. 30, 31. vi. 30. Ez. xiv. 13. Matt. xlii. 37. Acts vii. 51, &c.

m Gen. xi. 4, 7. xxi. 10. 15. Hos. x. 1. 2. 3. 35. Deut. xxviii. 49-52. 2 Chr. xxxvi. 4-10. Neh. i. 3. Ps. lxxv. 1-10. lxxx. 12-16. Lam. i. 2-9.

iv. 12. 5. Heb. for a treading, x. 6. o 9, 10. vi. 11, 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

xxv. 10. xxviii. 3. 13. Lam. i. 15. Dan. viii. 13. Luke xxi. 24. Rev. xi. 2. 9. 10. 11. 12. xxviii. 13. 14. Lev. xxvi. 33-35. Deut. xxi. 23. 2 Chr. xxxi. 10-21. Jer. xli. 12. xlv. 4. Luke xxi. 24. p. vii. 23-25. Hos. iii. 4. q. xxx. 23. Deut. xlviii. 23. 24. Am. iv. 7. Zech. xiv. 18. 17. Heb. vi. 6-8. Rev. xi. 6. r. Ps. lxxx. 9-11. 15. Jer. xlii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 9



17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, 'Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we know it!

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink;

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff; so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

y Job xl. 12. Prov. xii. 7. xxvii. 12. John ix. 41. Rom. i. 22. xi. 25. xii. 16. s Heb. before their face. z i. xxviii. 1-3. 7. Prov. xxiii. 19, 20. Hab. ii. 15. Prov. xiv. 15. xxiv. 4. 5. b i. 23. Deut. xvi. 19. 2 Chr. xix. 7. Prov. xxi. 23. Mic. iii. 11. vii. 3. c x. 2. 1 Kings xxi. 13. Ps. xxi. 21. Matt. xxiii. 35. xxvii. 24, 25. Jam. v. 6. d Matt. iii. 12. Luke iii. 17. f ix. 14-17. Job xviii. 16. Hos. ix. 16. Am. ii. 9. e Matt. iii. 12. Luke iii. 17. f ix. 14-17. Job xviii. 16. Hos. ix. 16. Am. ii. 9. 23-26. 2 Kings xiv. 14. Neh. ix. 26. Ps. i. 17. Jer. vi. 19. viii. 9. Luke vii. 30. John xli. 48. Heb. x. 28, 29. h xxx. 12. 2 Sam. xii. 9, 10. Luke x. 16. Acts xiii. 41. 1 Thes. iv. 8.

without measure; whilst all their glory, and multitude, and pomp, with the most jovial and sensual of them, would at once be swallowed up by it. Thus even the meanest would be brought still lower; and the mightiest abased and humbled, as to their condition and lofty looks; and God alone would be exalted and glorified, in the righteous judgments that he executed, and be adored and magnified for that display of his holiness and justice. Then the whole land would be either left to be occupied by the cattle alone; or be devoured by strangers, who would seize upon the waste places where lately the wealthy Jews inhabited.—Some expositors suppose, that by lambs are meant the poor, inoffensive, and humble believers among them; who were rescued from oppression and provided for, when their wealthy oppressors were utterly ruined. 'Good men shall want nothing that is necessary for their support. God is often represented as a shepherd, and his care of the righteous described by their feeding securely in rich pastures. (lxv. 10. Ps. xxiii. 1.) (Louth.)

V. 18, 19. The figurative expressions, used in describing those on whom the next woe is denounced, are differently interpreted: "They draw iniquity with cords of vanity, and sin as it were with a cart-rope:" that is, say some, they labour in effecting their wicked designs, as the cattle do, that draw loaded waggon by ropes or traces; whilst they only obtain vanity, and draw down vengeance upon themselves. Others suppose an allusion to the making of ropes, which are industriously spun out to a great length, and then made strong by twisting many threads together. Thus men proceed from one kind and degree of wickedness to another; lengthening out and multiplying their crimes; connecting one with another, and causing one to spring out of another, and strengthening the whole by wicked confederacies and infidel principles, as if their object were to become as wicked as possible. In plain language, they are persons, who defy the predicted vengeance of God, and avow their resolution not to believe a word of it, till it be executed; and therefore if He, whom in contempt they call "the Holy One of Israel," mean to convince them, "let him make speed, and hasten his work, that they may see and know it."—'An evil inclination is as the beginning of a fine hair-string; but at the finishing like a thick cart-rope.' (Kimchi from the Rabbins.) 'By a long progression in iniquity, men arrive at length at the highest degree of wickedness; bidding open defiance to God, and scoffing at his threatened judgments, as it is finely expressed in the next verse.' (Bp. Louth.)

V. 20. The daring impiety of some Jews was supported by principles equally corrupt. They employed sophistical reasonings to confound the distinctions betwixt good and evil, truth and falsehood; and perverted language to give actions false names. Thus, avarice is often termed prudence, and licentiousness liberality; and rebellion, impiety, and revenge are considered proofs of a noble spirit; whilst piety and conscientiousness are called enthusiasm, hypocrisy, preciseness, and affectation. Thus men often speak, as if it were of no consequence what doctrines they believed; or as if the conjectures of presumptuous reasoners were equally worthy of regard with the authenticated testimony of God; as if ignorance in divine things were of no bad consequence, and knowledge in them of no value; or as if those theories which contradict the Scriptures were the effect of peculiar illumination, and that ignorance and darkness which corresponds with them; and as if sweetness were only to be found in the bitter ways of ungodliness, and nothing but bitterness could be found in obedience to God's commandments. They who commend wicked men, wicked works, antiscriptural principles, and a worldly life, and run down truth, holiness, and pious persons in this manner, evidently act from the corrupt

A.M. 3244.

B.C. 760.

p vii. 21, 22, 25. xvi. 2. xxvii. 14. xl. 11. lxxv. 10. Zeph. ii. 6, 14. q x. 16. Deut. xxxii. 15. Ps. xviii. 10, 14. lxxiii. 7. cxix. 70. Jer. v. 28. Am. i. 1-3. r i. 7. Deut. xxxiii. 33. Neh. ix. 37. Lam. v. 2. Hos. vii. 7. Luke xxi. 24. s xxviii. 15. Judg. xvi. 5. 15. 2 Sam. xvi. 20. —23. Ps. x. 11. xiv. 1. xxxvi. 2. xciv. 5-11. Jer. x. 31. viii. 5-9. xxiii. 10, 14, 24. xxviii. 15, 16. xlv. 15. 19. Ez. xlii. 10, 11, 22. Zeph. i. 12. John xvi. 9. 2 Acts xviii. 9. t lxxvi. 5. Jer. v. 12, 13. xvii. 15. Ez. xii. 22, 27. Am. v. 18, 19. 2 Pet. iii. 3, 4. u xxx. 11. Jer. xxiii. 18, 36. x Prov. xxi. 15. Mal. ii. 17, 18, 15. Matt. vi. 23. xv. 3-6. xxiii. 16-23. Luke xi. 35. xvi. 15. 2 Tim. iii. 1-5. 2 Pet. ii. 1, 18, 19. t Heb. say concerning evil that it is good, and good that it is evil.

i Deut. xxxi. 17. xxvii. 19-22. 2 Kings xiii. 3. xxii. 13-17. 2 Chr. xxxvi. 16. Ps. cvi. 40. Lam. i. 3-5. v. 21. 1 Thes. ii. 16. k xv. 26, 27. l Ps. xxviii. 7. lxxvii. 4. lxxviii. 18. cxiv. 7. Jer. iv. 24. Mic. i. 4. Nah. i. 5. Hab. iii. 10. Rev. xx. 11. \* Or, as dung. 1 Kings xiv. 11. xvi. 4. xxi. 24. 2 Kings ix. 37. Ps. lxxxi. 10. Jer. viii. 2. ix. 22. xv. 3. xvi. 4. Zeph. i. 17. m ix. 12, 13, 17. 21. x. 4. Lev. xxvii. 14, &c. Ps. lxxviii. 38. Dan. ix. 16. Hos. xiv. 4. n xi. 12. xxviii. 3. Jer. li. 27. o vii. 18. Zech. x. 8. p xxxix. 3. Deut. xxviii. 49. Ps. lxxd. 8. Jer. v. 15. q xxx. 16. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. r Joel ii. 7, 8. s i. 5. xlv. 1. 5. 2 Kings ix. 37. Job xli. 18, 21. Marg. Ps. xviii. 32. xciii. 1. Dan. v. 6. Eph. vi. 13, 14. t Deut. xxxiii. 25, u Ps. xlv. 5. cxv. 4. Jer. v. 16. Ez. xxi. 9-11. x Judg. v. 22. Jer. xlvii. 3. Mic. iv. 13. Nah. i. 3, 4. iii. 2. v xxxi. 4. Gen. xlix. 9. Num. xiv. 9. Jer. iv. 7. xlix. 19. i. 17. Hos. xi. 10. Am. iii. 8. Zech. x. 3. z xlii. 22. xlii. 34, 25. Ps. i. 22. Mic. v. 8. a Ps. xciii. 3, 4. Jer. vi. 23. 1. 42. Luke xxi. 25. b vii. 22. xlii. 10. Ez. x. 21-23. Jer. iv. 23, 28. Lam. ii. 2. Ez. xxvii. 7, 8. Joel ii. 10. Am. vii. 9. Matt. xxiv. 29. Luke xxi. 25, 26. Rev. vi. 12. xlv. 10. 1. t Or, distress. \* Or, when it is light it shall be dark in the destructions thereof.

25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. "For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring shall be like a lion, they shall roar like young lions, yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them, like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

relish of a carnal heart, and from the state of their own souls; and because they want an excuse for their own conduct, and a quietus to their consciences.

V. 21. They who prefer their own reasonings to divine revelation, and their own devices to the admonitions and commands of God; who deem it prudent and politic to retain lucrative sins, and neglect self-denying duties; who despise or reject the mysteries of the gospel, and deride those who believe and preach them; or who are vain of their formal knowledge of them, and do not reduce them to practice, are evidently "wise in their own eyes, and prudent in their own sight."—'They think themselves too wise to need any instruction, and therefore despise the admonitions of God's prophets.' (Louth.)

V. 22, 23. Some, it seems, even among the rulers and magistrates in Judah, shamefully prided themselves in being able to drink much strong liquor without being inebriated, and in mingling wine with intoxicating ingredients: but the wrath of God is here denounced against them. To defray the expenses of intemperance, as well as to gratify avarice, they took bribes to pervert justice, to clear the guilty, and to condemn the righteous; thus depriving him of the benefit of his righteousness, and treating him as a criminal.

V. 24, 25. On account of all these enormous crimes, God denounced most terrible vengeance against his people, which would consume them as fire doth the stubble and chaff: and waste them as the blossom withers and vanishes, when the root of the plant is become rottenness; alluding to the simile of a pleasant plant.—The first calamities by the Syrians and Israelites, in the reign of Ahab, may be here intended, which were so terrible, that the hills trembled; as perhaps they were attended by earthquakes. 'The mountains and the earth itself are often said to tremble at God's judgments; which expressions allude to the trembling of mount Sinai, when God came down upon it.' (Marg. Ref.) And because these particular judgments are an earnest of the general judgment, when the whole frame of the world shall be dissolved.' (Louth.) The terrible attendants and effects, however, of these judgments, failed of bringing the people to repentance; and indeed they were insufficient to appease the righteous indignation of God: inasmuch, that he predicted still further and more dreadful vengeance, in that remarkable, and often repeated, clause, "For all this his anger is not turned away, but his hand is stretched out still."

V. 26-30. This animated description seems to predict the invasion of Nebuchadnezzar, rather than that of Sennacherib. When the Lord lifted up his ensign, or gave the signal, as by a hiss or whistling sound, the executioners of his vengeance would come with inconceivable celerity from the most distant countries; being eager for the expedition, and being prospered by God himself, they would meet with nothing to retard them, and would lose no time through indolence or weariness. Being fully armed for the battle, their horses' hoofs, (which were not then shod with iron, as with us,) should be preserved, as if made of flint, and their chariots should run with the rapidity of a whirlwind; their rage and boldness would resemble those of lions, young or old, or lionesses; and they would meet with no effectual resistance when they came to seize upon their prey. In short, they would be as terrible to the Jews, as the roaring of the sea to the shipwrecked mariner, who looking towards the land can see no way of escape, and who is surrounded with despair and sorrow; for every beam of hope and comfort would be enveloped in utter darkness, as the heavens are sometimes wholly covered with black and gloomy clouds.



## CHAP. VI.

A.M. 3245.

B.C. 759.

Isaiah, by a vision of God's glory and the adoring seraphim, is greatly dismayed:—but encouraged by a seraph touching his lips with a coal from the altar, 1–7. He receives a commission, shewing the event of his prophetic labours, in the obduracy and ruin of the people: with an intimation of a remnant to be spared, and a holy seed to spring from them, 8–13.

**I**N the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

evlii. 5. xlii. 5. Eph. i. 20, 21. \* Or, the skirts thereof. e 1 Kings viii. 10, 11. Rev. vii. 11. f 1 Kings xxii. 15. Job i. 6. Dan. vii. 10. Zech. iii. 4. Luke i. 19. Rev. vii. 11. g Ps. clix. 4. Heb. i. 7. h Ex. xxv. 20. xxxvii. 9. i Kings vi. 24. 27. vii. 7. Ez. i. 6. 9. 24. x. 21. Rev. iv. 8. j Gen. xvii. 3. Ez. iii. 6. i Kings xix. 13. Ps. lxxxix. 7. k Job iv. 18. xv. 15. Ez. i. 11. l 6. Ps. xviii. 10. ciii. 20. Ez. x. 16. Dan. ix. 21. Rev. vii. 13. xiv. 6.

a 2 Kings xv. 7. Azariah. 2 Chr. xxvi. 22, 23. b Ex. xxiv. 10, 11. Num. xii. 8. Ez. i. 1. 26–28. John i. 18. xii. 41. 45. 1 Tim. vi. 17.

c lxxv. 1. i Kings xxii. 19. Ez. x. 1. Dan. vii. 9. Matt. xxv. 31. Rev. iii. 21. iv. 2. 10. v. 1. 7. vi. 16. vii. 15–17. xx. 11. d xii. 4. lvi. 15. Ps. cxlv. 10. e 1 Kings viii. 10, 11. Rev. vii. 11. f 1 Kings xxii. 15. Job i. 6. Dan. vii. 10. Zech. iii. 4. Luke i. 19. Rev. vii. 11. g Ps. clix. 4. Heb. i. 7. h Ex. xxv. 20. xxxvii. 9. i Kings vi. 24. 27. vii. 7. Ez. i. 6. 9. 24. x. 21. Rev. iv. 8. j Gen. xvii. 3. Ez. iii. 6. i Kings xix. 13. Ps. lxxxix. 7. k Job iv. 18. xv. 15. Ez. i. 11. l 6. Ps. xviii. 10. ciii. 20. Ez. x. 16. Dan. ix. 21. Rev. vii. 13. xiv. 6.

+ Heb. this cried to this.

m Ex. xv. 20, 21. Ezra. ii. 11. Ps. xxiv. 7–10. n Ex. xv. 11. Rev. iv. 8, 9. xv. 3, 4. 2 Heb. his glory is the fulness of the whole earth. xl. 5. Eph. i. 16–23. m xl. 9. 10. xiv. 16. Num. xiv. 21. Ps. xix. 1–3. lvi. 11. lxxii. 19. Hab. ii. 14. 1 Kings viii. 10–12. 2 Chr. v. 13. 14. vi. 1. Ps. xviii. 8. Rev. xi. 19. xv. 8. f. Rev. xxi. 20. Judg. vi. 22. xlii. 22. Job xlii. 5, 6. Dan. x. 6–8. Hab. iii. 16. Luke v. 8, 9. Rev. i. 16, 17. || Heb. cut off. a Ex. iv. 10. vi. 12. 30. Jer. i. 6. Matt. xii. 34–37. t xxix. 13. Jer. ix. 3–8. Ez. ii. 6–8. xxxiii. 31. Jam. iii. 2. 6–10. u xxxiii. 17. Rev. i. 5–7.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

## PRACTICAL OBSERVATIONS.

V. 1–7. Whilst they, who truly love our God and Saviour, endeavour by every proper means to do good, they primarily seek his glory; and they discern and adore his justice in those dispensations, which disgrace and afflict those with whom they are most intimately connected.—Such as are favoured with the word and ordinances of God, and the encouragements of his gospel, stand in a peculiar relation to him. The tendency of these advantages is to render them fruitful in good works: this the Lord requires of them, and nothing else will satisfy him; and when they only bear the wild grapes of hypocrisy, impiety, and iniquity, they are nigh unto destruction. Indeed the case is so plain, that if the fact were so stated in a parable, that self-love could be precluded, sinners must be induced to give judgment against themselves: and at the day of judgment, when sentence shall be given upon all the workers of iniquity, the criminals will universally perceive that it is in vain to attempt to justify their conduct. Those excuses, by which many now quiet their consciences, will then appear futile and desperate; as they charge the blame of man's wickedness on God, and vindicate all the crimes that can possibly be committed. But as all things pertaining to life and godliness are proposed to us by the gospel, and we are commanded to ask what we will that it may be given to us; the sinner's persevering wickedness will be found to arise from his enmity to God, aversion to his service, and contempt of spiritual blessings; and it will appear that he would on no account consent to the mortification of his lusts by the special grace of God. So that it may with propriety be enquired, What more could have been done for these men, that has not been done for them? Indeed, the Lord is not bound to afford his rebellious creatures so many advantages: but if He graciously vouchsafe them, and men will rebel against the light, or take encouragement to sin from the truths of the gospel, their guilt will be peculiarly aggravated, and they may expect to be doomed to everlasting unholiness and misery. (Mark xi. 14. 21. Rev. xxii. 11.) Nations or churches also, who abuse their privileges, may expect to be deprived of them: the Lord will "take away the hedge" of his unfruitful vineyard, "and it shall be eaten up." "He will lay it waste, that it shall not be pruned or digged; there shall come up briars and thorns, and he will even command the clouds that they rain no rain upon it." Whatever delight he hath taken in any company of Christians; if they or their posterity degenerate from that faith and purity which once distinguished them, and become addicted to covetousness, oppression, or any vice: we may shortly expect to hear woes denounced against them, or judgments executed upon them. Few, if any, of the descriptions of professed Christians in our land, are unconcerned in this observation: may we all be zealous and repent, and do our first works, that the awful sentence may not be awarded against us.

V. 8–30. Men are commonly deemed happy, who grow rich with rapidity, and add one possession to another, as if they would appropriate the whole earth. But covetousness is idolatry: and it is generally attended by fraud and oppression of the poor, which God abhors; and whilst many envy the prosperous wretch, the Lord denounces an awful woe upon him. Providence may, perhaps, deprive him of his wealth, or render it a burden to him: God, however, will speedily require his soul, and then whose will all his riches be? Nor are the luxurious and intemperate less obnoxious to divine vengeance: how many are there who inflame themselves with excessive indulgence, and gratify every sense, as if their only business on earth were to pamper the body, and there were no other use to be made of their time and substance! Such men regard not the works of the Lord, nor consider the operation of his hands: the wonders of creation, providence, and redemption are alike unnoticed by them; nay, they observe not his terrible judgments, and expect not his threatened vengeance. The prevalence of such impiety and vice brings desolating judgments on kingdoms, which reduce all ranks to the most abject misery: and no tongue can express what numbers, both of the honourable from their pompous feasts, and of the mean from their licentious revels, descend into hell, "which enlargeth herself, and openeth her mouth without measure," to swallow up the multitudes that continually become her prey. In that dreadful place there will not be so much as a drop of water to cool the burning tongue of those, who here fared sumptuously every day. But whilst the impious profligates are abased to the lowest misery and contempt, "the Lord of hosts will be exalted in judgment, and God that is holy will be sanctified in righteousness." In every case he will also provide for the meek and humble, and feed both the bodies and souls of his people. But it is lamentable to observe what pains men bestow in pursuing the vanities of the world, and in gratifying their lusts, and in drawing down the judgments of God upon them: and what prodigious excesses of impiety and iniquity men gradually arrive at. Every sin needs some other to conceal it, to secure the success of it, or to defray its expense. Youthful lusts lead to depredation, lying, perjury, perhaps to murder; corrupt practices lead to infidel principles; and thus men sin away

fear, shame, and remorse, till they set God at defiance by their blasphemies: and they can only be convinced of the truth of his word, by his hastening his threatened vengeance; and then too late they will know it, and become sensible of their own madness and folly. In the mean time, they continue to "call good evil, and evil good, to put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter;" the tendency of their discourse and writings evidently is, to confound the most important distinctions, and to prejudice men's minds against the truths, precepts, and ways of the Lord; and their self-sufficiency, and the arrogant and supercilious manner, in which they behave to believers, mark them out, as exposed to the additional woe denounced on those "who are wise in their own eyes and prudent in their own sight." Whilst many, in this respect, glory in their shame; others, of a different description of rebels, can pride themselves in being mighty to drink wine, and men of strength to mingle strong drink: as if their ability, through habit or constitution, to waste the gifts of God, to inveigle others to drunkenness, and to take that opportunity of cheating them, would plead an excuse for their excess! Woe be unto such men, and woe to that nation in which they obtain authority; for it cannot be expected that they should scruple to commit the most flagrant injustice, when their own lucre requires it. But whilst men thus "cast away the law of the Lord, and despise his holy word;" they become fuel for the fire of his indignation, and destroy the very root of all their own prosperity: and after he hath smitten them, and their carcases are torn in the streets, or lodged in the grave, "his anger will not be turned away, but his hand will be stretched out still," to "destroy both body and soul in hell." And the earth will indeed tremble and flee away, when he shall summon its inhabitants before his tremendous judgment-seat. Even in this world he will never be at a loss for instruments of his vengeance. At his signal they will come from the ends of the earth with unabated force and speed; when he gives commission, all resistance is vain; and as we know not how soon all earthly comforts and confidences may fail us, and sorrow and despair may overwhelm us; let us diligently seek the well-grounded assurance, "that when flesh and heart shall fail, God himself will be the strength of our heart, and our portion for ever."

## NOTES.

CHAP. VI. V. 1–4. It may be inferred from the first verse of this book, that Isaiah delivered messages from God before the death of Uzziah; but he was at this time more solemnly commissioned to the prophetic office, and prepared for the proper execution of it.—This august symbolical vision of the glory of the Lord, is described as made at the temple. The several interposing veils being removed out of the way, for the vision related to those times when the way into the holiest was made manifest. The Lord appeared to the prophet sitting on a throne, as in a human form, for he then "saw the glory of Christ, and spake of him," (Note, John xii. 39–44.) And "no man hath seen God at any time, the only-begotten Son hath declared him."—It was the unanimous sense of the ancient church, that all the Divine appearances in the Old Testament, were made by the Son of God, by whom all the affairs of the church were ordered from the beginning. (Lowth.) This "throne, high and lifted up," seems to have been the place of the mercy-seat, over which the glory of the Lord used to appear, and where he reigned as the God of Israel, and of the whole earth; and as an exterior symbol of his majesty, his train, or the skirts of his robes, filled the whole temple.—Above, or rather over against this throne, stood the seraphim, the burning ones, the most glorious of the angelic orders, glowing with the holy flame of divine love. They stood, as employed in celebrating his praises, and prepared to execute his mandates.—Each of them had "six wings; with twain he covered his face;" an emblem of his inability steadfastly to behold, or fully to comprehend, all the glory of the Lord, and of profound reverence and adoring awe. "With twain he covered his feet;" denoting humility, as conscious that he and his services were unworthy the notice of the Lord, or even of the other seraphim in his presence. "And with twain he did fly;" representing prompt celerity and alacrity in executing the will of God. At the same time they sang aloud, responsive to each other, "Holy, holy, holy is the Lord of hosts." (Notes, Ex. xv. 20, 21. Rev. iv. 8.) This threefold repetition hath generally and justly been deemed to refer to the three divine persons in the Trinity, and to the holiness displayed in their several parts in the great work of redemption. For the seraphim seem to celebrate the Lord's holy hatred of sin, as displayed both in the salvation of the gospel, and in the punishment of its opposers; in which respect, the whole earth, as well as the heavens, have been, or will be, filled with his glory.—Whilst this solemn hymn of praise was echoed from one to another of the angelic worshippers, the posts, or pillars, of the porch of the temple shook at every response, and the whole house was filled with smoke, or thick darkness, as when dedicated by Solomon.

V. 5. This awful vision of the Divine majesty and the exalted worship of the seraphim, overwhelmed the prophet with a sense of his own vileness, (Marg.



A.M. 3245.

B.C. 759.

6 Then <sup>a</sup>flew one of the seraphims unto me, <sup>b</sup>having a live coal in his hand, <sup>c</sup>which he had taken with the tongs from off the altar :

7 And <sup>d</sup>he <sup>e</sup>laid it upon my mouth, and said, Lo, this hath touched thy lips; and <sup>f</sup>thine iniquity is taken away, and thy sin purged.

8 Also <sup>g</sup>I heard the voice of the LORD, saying, <sup>h</sup>"Whom shall I send, and who will go for <sup>i</sup>us?" <sup>j</sup>Then said I, <sup>k</sup>"Here am I; send me."

9 And he said, <sup>l</sup>"Go, and tell this people, <sup>m</sup>"Hear ye <sup>n</sup>indeed, but understand not; and see ye indeed, but perceive not.

10 Make <sup>o</sup>the heart of this people <sup>p</sup>'fat, and make <sup>q</sup>their ears heavy, and shut their eyes; <sup>r</sup>lest they

x 2. Dan ix. 21—  
23. Heb. i. 7.  
14.  
\* Heb. and in his hand a live coal.  
Ex. x. 2. Matt. xii. 11. Acts ii. 3.  
y Lev. xvi. 12. Heb. ix. 22—26.  
xiii. 10. Rev. vii. 3—5.  
z Jer. i. 9. Dan. x. 16.  
+ Heb. caused it to touch.  
a xliii. 25. lili. 5. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
b Gen. iii. 8—10. Deut. iv. 33—36. Ez. i. 24. x. 5. Acts xxviii. 1. 2. 7.  
c Gen. i. 26. iii. 22. x. 7. f xxix. 13. xxx. 8—11. g xliii. 8. xlv. 18—20. Matt. xii. 14, 15. Mark iv. 12. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
d Gen. i. 26. iii. 22. x. 7. f xxix. 13. xxx. 8—11. g xliii. 8. xlv. 18—20. Matt. xii. 14, 15. Mark iv. 12. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
e Ex. xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
f xxix. 13. xxx. 8—11. g xliii. 8. xlv. 18—20. Matt. xii. 14, 15. Mark iv. 12. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
g xliii. 8. xlv. 18—20. Matt. xii. 14, 15. Mark iv. 12. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
h xxix. 13. xxx. 8—11. g xliii. 8. xlv. 18—20. Matt. xii. 14, 15. Mark iv. 12. Luke xxi. 2. Matt. ix. 2. Heb. ix. 13, 14. 1 John i. 7. ii. 1, 2.  
i Deut. xxvii. 15. Ps. xlii. 10. xli. 70.  
j Jer. v. 21. John iii. 19, 20. Heb. iii. 8—11.

m xix. 22. Matt. xiii. 15. Acts iii. 19. xxviii. 27.  
n Ps. lxxiv. 10. xc. 13. xciv. 3. Jer. iv. 21. Dan. viii. 13. Hab. i. 2. Rev. vi. 10.  
o i. 7. lili. 26. xxiv. 1—12. xxvii. 10. xxxii. 13, 14. 2 Chr. xxxvi. 20. Jer. xvi. 6. 9. 18. Mic. iii. 12. Luke xxi. 24.  
p Heb. desolate with desolation. pxxvii. 15. 2 Kings xxv. 11, 21. Jer. xiv. 4. lili. 28—30.  
q Jer. iv. 29. xii. 7. Lam. v. 20. Rom. xi. 1, 2, 15.  
r i. 9. iv. 3. x. 20—22. Matt. xxiv. 22. Mark xlii. 20. Rom. xi. 5, 6. 16—26. \* Or, when it is returned, and hath been broused. + Or, stock, or stem. Job xvi. 7—9. s lxx. 8, 9. Gen. xxii. 13. Ezra ix. 2. Mal. ii. 15. John xv. 1—8. Rom. ix. 5. xi. 24. Gal. iii. 16—19, 23, 29.

see with their eyes, and hear with their ears, and understand with their heart, <sup>a</sup>and convert, and be healed.

11 Then said I, <sup>b</sup>"Lord, how long?" And he answered, <sup>c</sup>"Until the cities be wasted without inhabitant, and the houses without man, and the land be <sup>d</sup>utterly desolate,

12 And <sup>e</sup>the LORD have removed men far away, and <sup>f</sup>there be <sup>g</sup>a great forsaking in the midst of the land.

13 But <sup>h</sup>'yet in it shall be a tenth, <sup>i</sup>and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose <sup>j</sup>substance is in them, when they cast <sup>k</sup>their leaves: <sup>l</sup>so the holy seed shall be the substance thereof.

Ref.) and his humiliation was attended with great dismay. If these glorious spirits thought nothing of their exalted services, what would become of him who had presumed so speak to JEHOVAH, with unclean and unhallowed lips? He had denounced woes on others, but he now perceived himself liable to the same condemnation, not only for his other sins, but also as "a man of unclean lips," as one who had used his tongue (which had often spoken vain and sinful words) in declaring the message of God, and had mixed many defilements with his very worship and prophesying.—He was sensible also that he "dwelt among a people of unclean lips," of the sinfulness of whose worship he was not fully aware, till "his eyes had seen the King, the Lord of hosts;" and having measured himself by them, he never was before so sensible of his own unworthiness, and unfitness for the prophetic office, which he now feared would only end in his and their condemnation. The Septuagint translation of this verse is very striking. "And I said, O wretch that I am for I am pierced through; because being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the Lord of hosts." (Rom. vii. 24.)—Bishop Lowth renders the first clause, "Alas for me, for I am struck dumb;" (thus "every mouth must be stopt;") "and he immediately gives this reason why he was struck dumb; because he was a man of polluted lips, and dwelt among people of polluted lips; and was unworthy either to join the seraphim in singing praises to God, or to be the messenger of God to his people." (Bp. Lowth.)—In these words therefore he deprecates the prophetic office.—What the prophet here calls *unclean*, Moses styles *uncircumcised lips*, (Ex. vi. 12,) where he excuses himself from a like employment, both from his own incapacity, and from the cold reception he was like to meet with among the Israelites. (Lowth.) It however appears to me that the prophet expressed consciousness of guilt, as to the past, even in his worship and ministry, as well as apprehensions respecting the future.

V. 6, 7. The Lord was pleased to encourage his dismayed servant by a symbolical action of a seraph, who flew to him with a live coal from off the altar.—The sacred fire from the altar of burnt-offering, represents the sacrifice of Christ, and its effects; and the live coal applied to the prophet's lips, may denote the assurance given him of pardon and acceptance in his work, through the atonement of Christ; and the communication of divine grace, to cleanse away pollution, to kindle the flame of divine love in his heart, and to fit him for the execution of his office with zeal and fervency. (Note, Acts ii. 3.)

V. 8. The Lord would not send his message to the people by the seraphim, but by a prophet like themselves; and he openly enquired whom he should send, that was willing to undertake the service? The expression, "who will go for us?" corresponds with several that have been already noticed. "So God speaks in the plural number, (Gen. i. 26,) which is justly thought to imply a plurality of divine persons. For it cannot be said with any probability, that God is described in *Genesis*, as advising with, or communicating his purposes to the angels, which is the fancy of the rabbins, because the history of the creation takes no notice of angels; and consequently there is no ground for interpreting any text in that chapter with relation to them." (Lowth.) And now the prophet who was before struck dumb, being assured of assistance and acceptance, and filled with zeal for the glory of God, readily answered, "Here I am, send me." He would go on any message, to any person, or any whither, whatever hardship, difficulty, and peril attended it.

V. 9, 10. This awful passage is quoted, or referred to, six times in the New Testament, (Marg. Ref.) which shews that the vision had relation to the rejection of Christ by the Jews, and their consequent calamities; as to the men of that generation, to whom the prophet was sent.—Where the word of God is not made effectual, through the regeneration of the Spirit, it often gives occasion to those very evils which are most contrary to its genuine tendency, by opposing the pride, prejudices, and lusts of men, they become more outrageous, and by producing convictions which are violently resisted, the conscience grows callous; the uneasiness thus excited drives men into excess, infidelity, or furious enmity for shelter, and when they are once engaged in open opposition, obstinacy and regard to carnal interests and credit, among proud and ungodly men, push them forward to the most desperate extremes. Thus the gospel is heard, but not understood; something of its nature is seen, but the glory and excellency of it are not perceived; and men become more and more insensible to both promises and warnings, so that their hearts are made fat, their ears become heavy, they shut their eyes, and the whole tends to their deeper guilt and condemnation. God frequently leaves men to this judicial blindness and hardness, for their other sins, especially for resisting the convictions of their own consciences, and the strivings of his Spirit. This was the awful case of numbers,

in the days of Isaiah, and in those of Christ and his apostles; and the Lord foreseeing this effect, and intending to leave them to this obduracy, "lest they should see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed," or saved, commissioned the prophet to go for this express purpose. "The prophets are said to do things, when they declare God's purpose of doing them. (Jer. i. 10: Ez. xliii. 3.) So here Isaiah is said to harden the people's hearts, &c.; i. e. to declare this to be the event of his preaching, which prophecy should be more signally accomplished when the Jews should reject the preaching both of Christ and his apostles.—"Make the heart of this people fat." (Note, Ps. cxix. 70.) "This St. John expresses by hardening their heart. God is said to harden men's hearts by those very means of grace which are in themselves proper to produce a quite contrary effect; but withal he foresees, that meeting with a perverse and refractory temper, they will in the event render them more obdurate; and he is resolved, for great and wise reasons, not to hinder it." (Lowth.) (Notes, Ez. iv. 21. ix. 12. Rom. ix. 15—23.) V. 11, 12. The prophet did not object to the service assigned him, or question the justice and goodness of God in the awful sentence. But he enquired how long this was to be the case? And was answered, that it would be thus, till the cities and lands were utterly desolated, and the inhabitants carried into captivity; and this forsaking of the whole land would continue for a long time. This was verified in the Babylonish captivity; but much more emphatically in the final desolations of the temple and of Jerusalem, by the Romans, and the dispersed and forsaken state of the Jewish nation, now above seventeen hundred years.

V. 13. The Lord meant to preserve a remnant, like the tenth or *tithes*, that were holy to him. These would return from captivity, and be converted to the truth, and devoted to him, as those holy things that were eaten in his courts by the priests. Nay, the nation of Israel, in its lowest state, would be like an oak, or elm, or any other tree, that is stripped of its leaves, lopped, or cut down: yet the trunk or root still remains, and has life in it, and will again shoot forth. Thus the remnant of believers, during and after the captivity, were a holy seed, the substance of the nation, which shot forth again and flourished: thus Christ especially, and with him the Jews who embraced Christianity, and incorporated with the Gentile converts when the nation was rejected, were the holy seed: and thus the Jews, who shall in due time become his disciples, are the holy seed; the substance of the tree, that hath been lopped and cut down, but which will at length revive and flourish again more than ever. "Though there be a tenth part remaining in it, even this shall undergo a repeated destruction. Yet," &c. This passage, though somewhat obscure, has been made so clear by the accomplishment, that there remains little room to doubt the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity; there was yet a tenth remaining in the land, the poorer sort, left to be vine-dressers and husbandmen under Gedaliah. Yet even these, fleeing into Egypt after the death of Gedaliah, miserably perished there. (Jer. xl—xlv.) And in the subsequent and more remarkable completion of the prophecy, in the destruction of Jerusalem, and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of about a million of men, had become again numerous in their own country, Hadrian slew about half a million more of them, and a second time almost extirpated the nation. Yet after these and so many other repeated exterminations and massacres of them, we see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish." (Bp. Lowth.)—Let the reader reflect that this prophecy hath been extant two thousand five hundred years, by the acknowledgment of the Jews themselves; and, comparing it with the state of that remarkable people, in every subsequent age, and at this day; let him ask himself whether it does not prove, beyond doubt, that Isaiah spake by inspiration of God?—Indeed the condition of the Jews through revolving ages, so different from that of any other nation, compared with the prophecies concerning them, both in the Old and New Testament, is a complete moral demonstration, that the Scriptures are the oracles of God; which is the only kind of demonstration the subject is capable of.

## PRACTICAL OBSERVATIONS.

V. 1—8. The discovery of the glory of God prepares the heart for the exercise of every grace and the practice of every duty. Indeed all external symbols must be inadequate fully to represent the Lord's essential majesty and excellency: yet they may suit our present state, in which we see through a glass darkly.—Though "the Lord is high and lifted up;" yet in and through



## CHAP. VII.

Ahaz and his people terrified by hearing that the Syrians and Israelites had confederated against them, 1, 2. Isaiah sent to assure Ahaz, that they should not accomplish their purpose; but be speedily ruined, 3-9. Ahaz refuses to ask a sign of God; and Isaiah predicts the miraculous birth of Immanuel, as a sign of preservation to David's family, 10-16. A prophecy of judgments to be executed on the land by the Egyptians and Assyrians, 17-25.

AND it came to pass <sup>in</sup> the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that <sup>Rezin</sup> the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, <sup>but</sup> could not prevail against it.

2 And it was told <sup>the</sup> house of David, saying, Syria <sup>is</sup> confederate with Ephraim. <sup>And</sup> his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the Lord unto Isaiah, <sup>Go</sup> forth now to meet Ahaz, thou and <sup>Shear-jashub</sup> thy son, at <sup>the</sup> end of the conduit of the upper pool, in the <sup>high-</sup>way of the fuller's field;

f Ex. vii. 15. Jer. xix. 2, 3. xlii. 1. † That is, *The remnant shall return.* vi. 13. x. 21, 22. iv. 7. Rom. ix. 27. g xxvii. 2. 2 Kings xviii. 17. xx. 20. ‡ Or, *causeway.*

Jesus Christ, he is seated on a throne of grace, and the way into the holiest is now laid open. Whilst his full glory is displayed in his temple above, his train fileth the outer sanctuary: yea, he dwells in every broken heart, as in a temple in which he delighteth.—Every rational creature worships God in humility and reverential fear, proportioned to the degree of his holiness and wisdom; and this is attended with an adequate measure of fervent love, gratitude, zeal, and delight in obedience. The cherubim and seraphim before the throne are so occupied in admiring and adoring the ineffable glories of JEHOVAH, that they have no leisure or inclination, to admire themselves or commend one another. Satisfied with his approbation, they want no other praise; and they know that they cannot but possess each other's love, whilst they bear the image and concur in the worship of the Lord: for all the self-admiration, ambition, and mutual adulation of us sinful creatures, originate from ignorance and pride, and would be annihilated by clear and abiding views of the Divine glory.—The essential holiness of God reflects honour on all his natural attributes: whether he pardon or punish, he hath so arranged his plan, that his hatred of sin and love of justice will be displayed and adored; in the cross of Christ, and by the gospel and its effects, the whole earth is or will be filled with his glory: and these form the most exalted and favourite themes even of the adoration of angels, who sing "Glory to God in the highest, peace on earth, and good will to men." Nor is there one of them, who does not think it an honour to worship him who was crucified on Mount Calvary, even him, whom infidels pride themselves in degrading and opposing! Nay, these blessed spirits vie with each other, who shall most fervently adore the triune God of our salvation. Even to witness their holy strains and active obedience would be more than we sinners could endure: yet they count all beneath his worth, and undeserving of his notice. But such scenes are too dazzling for our constant contemplation: a few glimpses suffice to convince us, that we are all as an unclean thing, and all our righteousnesses as filthy rags." Nor is there a man on earth, who would not be ashamed of his most admired performances, and sink into habitual self-abhorrence if he had a clear view of the Divine glory, and of the worship of heaven; nay, this would be attended with despair; and he would no more dare to speak to the Lord with his polluted lips, if he so saw the justice, holiness, and majesty of God, as not to discern also his glorious mercy and grace in Jesus Christ. But when the atonement is understood, and by faith applied to the heart; the iniquity of our holy things is taken away, and "the conscience purged from dead works to serve the living God;" and when by the Holy Spirit the love of his name is shed abroad in the heart, then the humbled sinner takes encouragement, and feels an ardent desire to glorify the Lord. And thus we become ready for any service in which he pleases to employ us; and neither the sense of our own unworthiness and insufficiency; nor a view of the importance and difficulty of the work; nor a prospect of hardships and injuries in it, will deter us from any attempt, to which we judge ourselves to be called in his providence; but we are ready to say, "Here I am, send me." The love of Christ constrains us, and encourages and prepares us for labouring with diligence, suffering with patience, and bearing injuries with persevering meekness.

V. 9—13. They, whom the Lord sends to preach his gospel, must expect in some instances, to labour without apparent success; and even to be the instruments of rendering many of their hearers more hardened and inexcusable in their crimes, and more ripe for Divine judgments; even as if they were sent upon that melancholy business. We should, however, persist in praying for the Divine blessing on our labours; and solemnly warn men of the danger of resisting their convictions, quenching the Spirit, and holding the truth in unrighteousness. And no humble enquirer after Christ need fear this awful doom, which is a spiritual judgment on those who hate the light, because they determine to hold fast their sins. Let then every one, who hears or reads the gospel, watch and pray against pride and love of wickedness, and all those previous provocations which tend to this dreadful obduracy; let none of them harden their hearts, lest God give them up to a strong delusion; and let every one pray for the illumination of the Holy Spirit, that he may perceive the glory and excellency of divine things, by which alone we are secured against this dreadful danger. And whilst we read of the fate of Jerusalem, and witness the sad state of the unbelieving Jews, let us take warning not to imitate their crimes. Blessed be God, he still preserves his church, for the sake of the remnant of true believers which are the substance of it; and, however pro-

A.M. 3262.

B.C. 742.

a 2 Kings xvi. 1  
— 6. 2 Chr.  
xxvii. 5, 6.

b viii. 6. 2 Kings  
xv. 37. Ps.  
lxxxiii. 2-5.

c 4-9. viii. 9.  
d 13. vi. 13.

e viii. 35. 2 Sam.  
xv. 16. 1 Kings  
xi. 32. xii. 16—  
20. xlii. 2. Jer.  
xli. 12.

\* Heb. *resteth on*  
*Ephraim.* 17. xi.  
13. 2 Chr. xxv.  
10. xxviii. 12.  
Ez. xxxvii. 16  
—19. Hos. xli.  
1, 2.

e viii. 12. xxxvii.  
27. Lev. xxvi.  
36. 37. Num.  
xiv. 1-3. Deut.  
xxviii. 65, 66.

2 Kings vii. 6.  
7. Ps. xi. 1.  
xxvii. 1, 2. cxli.  
7. 8. Prov.  
xxviii. 1. Matt.  
ii. 3.

f Ex. vii. 15. Jer.  
xix. 2, 3. xlii. 1.  
Rom. ix. 27. g xxvii. 2. 2 Kings xviii. 17. xx. 20. † That is, *The remnant shall return.* vi. 13. x. 21, 22. iv. 7. Rom. ix. 27. g xxvii. 2. 2 Kings xviii. 17. xx. 20. ‡ Or, *causeway.*

h xxx. 7. 15. Ez.  
xiv. 31. 17.  
2 Chr. xx. 17.  
Lam. ii. 20.  
viii. 11-14.  
xxxv. 4. xli. 13.  
li. 12, 13. Matt.  
x. 28. xxiv. 6.  
6. Heb. *let not*  
*thy heart be*  
*troubled.* Deut.  
xx. 3. 1 Sam.  
xvii. 32.

k 8. viii. 4.  
2 Kings xv. 29.  
30. Am. iv. 11.  
1 Ps. ii. 2. lxxxiii.  
3, 4. Nah. i. 11.  
Zech. i. 15.  
|| Or, *waken.*

m viii. 10. x. 6—  
12. xxxvii. 29.  
xlii. 10, 11. Ez.  
ii. 4-6. xxxiii.  
11. lxxvii. 10.  
Prov. xxi. 30.  
Lam. iii. 37.  
Ez. vi. 35.  
Acts iv. 25-29.  
n 2 Sam. viii. 6.  
o viii. 4. xvii. 1.  
— 3. 2 Kings  
xvii. 5, &c. Ezra iv. 2.

p 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

h xxx. 7. 15. Ez.  
xiv. 31. 17.  
2 Chr. xx. 17.  
Lam. ii. 20.  
viii. 11-14.  
xxxv. 4. xli. 13.  
li. 12, 13. Matt.  
x. 28. xxiv. 6.  
6. Heb. *let not*  
*thy heart be*  
*troubled.* Deut.  
xx. 3. 1 Sam.  
xvii. 32.

k 8. viii. 4.  
2 Kings xv. 29.  
30. Am. iv. 11.  
1 Ps. ii. 2. lxxxiii.  
3, 4. Nah. i. 11.  
Zech. i. 15.  
|| Or, *waken.*

m viii. 10. x. 6—  
12. xxxvii. 29.  
xlii. 10, 11. Ez.  
ii. 4-6. xxxiii.  
11. lxxvii. 10.  
Prov. xxi. 30.  
Lam. iii. 37.  
Ez. vi. 35.  
Acts iv. 25-29.  
n 2 Sam. viii. 6.  
o viii. 4. xvii. 1.  
— 3. 2 Kings  
xvii. 5, &c. Ezra iv. 2.

p 1 Kings xvi. 24-29. 2 Kings  
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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

r 1 Kings xvi. 24-29. 2 Kings  
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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

s 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

t 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

u 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

v 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

w 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

x 1 Kings xvi. 24-29. 2 Kings  
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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

z 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

aa 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ab 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ac 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ad 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ae 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

af 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ag 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ah 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ai 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

aj 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ak 1 Kings xvi. 24-29. 2 Kings  
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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

al 1 Kings xvi. 24-29. 2 Kings  
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am 1 Kings xvi. 24-29. 2 Kings  
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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

an 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

ao 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

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11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

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as 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

at 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

au 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

av 1 Kings xvi. 24-29. 2 Kings  
xv. 27. || Or, *Do ye not believe? it is, because ye are not stable.* q 2 Chr. xx. 20. Acts xvii.  
11, 25. Rom. xi. 20. Heb. xi. 6. 1 John v. 10.

4 And say unto him, <sup>Take</sup> heed and be quiet; <sup>fear</sup> not, <sup>neither</sup> be faint-hearted for <sup>the</sup> two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because <sup>1</sup>Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and <sup>vex</sup> it, and let us make a breach therein for us, and set a king in the midst of it, <sup>even</sup> the son of Tabeal:

7 Thus saith the Lord God, <sup>"It shall not stand,</sup> neither shall it come to pass.

8 For <sup>the</sup> head of Syria is Damascus, and the head of Damascus is Rezin; and <sup>within</sup> threescore and five years shall Ephraim be broken, <sup>that</sup> it be not a people.

9 And <sup>the</sup> head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. <sup>If</sup> ye <sup>will</sup> not believe, surely ye shall not be established.

10 And ye shall say, <sup>because</sup> we are not established, <sup>because</sup> we are not established, <sup>because</sup> we are not established.

fessed Christians, or visible churches, may be lopped off as unfruitful branches; the holy seed shall shoot forth; yea, "Israel shall" yet again bud and blossom, and fill the face of the world with fruit." May the Lord hasten that glorious time, which shall be as life from the dead to all the nations of the earth.

## NOTES.

CHAP. VII. V. 1. The Syrians and Israelites repeatedly vanquished the Jews with most terrible slaughter; but they could not take Jerusalem, or dethrone the family of David. (Notes, 2 Kings, xvi. 5. 2 Chr. xxviii. 6-8.)

V. 2. Ahaz, though a very wicked man, was preserved, because he was a descendant of David, and of that family from which the Messiah was to arise. Perhaps his enemies had formed their plan of dethroning him and destroying his family, in contemptuous opposition to the promises and prophecies of God, respecting David and his seed. It is probable, that this report was brought to him and his people, after the slaughter before-mentioned, and related to a second assault by the united forces of Syria and Ephraim. The terror, which was excited by this information, is illustrated in a most striking simile: nor can it much be wondered at, when the success of the Syrians, and the dreadful blow already given by Ephraim alone, are considered; and when it is recollected, that Ahaz, and most of his subjects, were entirely destitute of faith and well-grounded confidence in God.

V. 3. Isaiah seems to have been very little noticed by Ahaz, if at all, and perhaps could not have access to him in his palace: but he was ordered to meet him in a place that was pointed out to him; probably because Ahaz and his nobles assembled there, to concert measures for their defence. (Marg. Ref.) He was also commanded to take Shear-jashub his son with him; but the reason of this command is not mentioned. Some think it was merely because his name, *"a remnant shall return,"* was itself a sign of mercy in reserve for the Jews: others suppose that some reference was had to this child in the prophetic sign afterwards given. (Notes, 14-16.) 'The name, probably alludes to the promise made by the prophet, of the people's return from captivity.' (vi. 13. x. 21. original.) (Lowth.)—The word translated *conduit*, seems to mean an *aqueduct*, such as was formerly used for conveyance of water for the supply of populous cities.—There were two pools which supplied Jerusalem with water; the upper pool, mentioned here, and called Gihon, (2 Chr. xxxii. 30.) and the lower pool. (xxii. 9.) (Lowth.)

V. 4. Rezin and Pekah had been two firebrands, and had made a dreadful conflagration; and the Jews feared still more fatal effects from their confederacy: but their success was at an end, and they were only the *two tails* of smoking firebrands, which were ready to be wholly extinguished.

V. 6. Rezin and Pekah intended to subjugate the whole kingdom of Judah, and to divide it betwixt them, or to set over it another king as their vassal. It is not known who Tabeal was. The frequent mention of the house of David, and the sign afterwards given, indicate that they designed to destroy that family.

V. 7-9. As Damascus was the capital of Syria; so that kingdom was arrived at its height under Rezin, and would thenceforth decline; and Ephraim, or the kingdom of Israel, of which Samaria was the capital, was more prosperous under Pekah than it would ever afterward be; and in the space of sixty-five years, it would be so ruined as to be no more a people. It is computed to have been sixty-five years from this prediction to the time when Esarhaddon carried away captive the last remains of the Israelites, about the twenty-second year of Manasseh's reign. But the exact time, in which Esarhaddon carried away the remains of Israel, is not easily ascertained: much less can it be satisfactorily shewn in what year of his reign Manasseh was carried to Babylon. There can, however, be no doubt, but that Ephraim ceased to be a people before, and very little before, the end of the sixty-fifth year after this prophecy was delivered. It was therefore absolutely determined that Syria and Israel would never subjugate Judah; yet unless Ahaz and his family and subjects believed the word of God, and depended on him for protection, they could not be established in prosperity, or secured from similar perils and terrors.

V. 10-12. As Ahaz did not properly regard the message from God; he was required to ask a sign for the confirmation of it, and as a proof that Isaiah spake by divine authority, he was allowed to choose one from the depth beneath, on earth, or in the grave; or, if that would be more satisfactory, (according to the prevailing opinion of the Jews. Matt. xvi. 1,) he might ask a sign from



10 ¶ Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men; but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Acts. 9. 1 Cor. x. 9. x. 2. 2 Chr. xxi. 7. Jer. xxi. 12. Luke i. 69. y Gen. xxx. 15. Num. i. 24. xlii. 24. xvi. 9. 13. Ez. xvi. 20. 47. xxxiv. 18. z 2 Chr. xxxvi. 15, 16. Jer. vi. 11. lxiii. 10. lxx. 3-5. Am. ii. 13. Mal. ii. 17. Acts vii. 51. Heb. iii. 10, 11. || Or, nevertheless, b Gen. iii. 15. Jer. xxxi. 22. Matt. i. 23. Luke i. 35. \* Or, thou, O virgin, shall call. Gen. iv. 1, 2. 25. xvi. 11. xlix. 32. xxx. 6. 8. 1 Sam. i. 20. iv. 21. c viii. 8. ix. 6. John i. 1, 2. 4. Rom. ix. 5. 1 Tim. iii. 16.

A. M. 3262.

B. C. 742.

z Heb. And the Lord added to speak. r xxxvii. 30. xxxviii. 7. 8. 22. Judg. vi. 36. — 40. 2 Kings xx. 8-11. Jer. xix. 1. 10. li. 63. 64. Matt. xii. 38-40. xvi. 1-4. s Or, make thy petition deep.

s 2 Kings xvi. 7. s. 2 Chr. xxv. 11. 22. t Ez. xxxiii. 31. u Deut. vi. 16. Mal. iii. 15. Num. i. 24. xlii. 24. || Or, nevertheless, b Gen. iii. 15. Jer. xxxi. 22. Matt. i. 23. Luke i. 35. \* Or, thou, O virgin, shall call. Gen. iv. 1, 2. 25. xvi. 11. xlix. 32. xxx. 6. 8. 1 Sam. i. 20. iv. 21. c viii. 8. ix. 6. John i. 1, 2. 4. Rom. ix. 5. 1 Tim. iii. 16.

d 22. Matt. iii. 4. e Ps. li. 5. Am. v. 15. Luke i. 35. ii. 40. 52. Rom. xii. 9. Phil. i. 9, 10. f Deut. i. 39. Jonah iv. 11. g viii. 4. ix. 11. 12. xvii. 1-3. 2 Kings xv. 29. 30. xvi. 3. h viii. 7, 8. x. 5, 6. xxxvi. xxxvii. 2 Kings xviii. xix. 2 Chr. xxxviii. 19-21. xxxii. xxxiii. 11. xxxvi. 6-20. Neh. ix. 32. i 1 Kings xli. 16. — 19. 2 Chr. x. 16-19. k v. 26. l xxx. 1, 2. xxxi. 1. Ex. viii. 21. 24. xxiii. 28. Deut. i. 44. vii. 20. Josh. xxiv. 12. Ps. cxviii. 12. m 17. 2 Kings xxiii. 33, 34.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them

heaven. But he, probably assenting in a general way to the promise which had been given, and perhaps not wishing any further intercourse with the prophet, lest he should reprove him for his sins; refused to ask a miraculous sign, pretending that he would not, without necessity, put the power and truth of God to the trial, or presumptuously demand his extraordinary interposition. He seems to have made some shew of piety, but to have acted wholly under the influence of unbelief and alienation from God.

V. 13. Ahaz was the representative of the house of David, though utterly unlike his pious ancestor; and his obstinate rebellion and unbelief, not only wearied out the Lord's prophets and servants, which was no light matter, whatever he thought of it; but they were about to weary out the patience of God, to his own ruin, though the house of David would still be preserved. Perhaps some others of the royal family were present, with whom the prophet thus remonstrated.—For the import of the word *weary* in this connection, see the marginal references.

V. 14. 'The Hebrew word (here used) most properly signifies a virgin, and so it is translated by all the ancient interpreters; and it is never once used in the Scripture in any other sense, as several learned men have proved, against the pretensions of the modern Jews.—The primary signification of the word is *concealed*; because of the custom of the Eastern countries to keep their virgins concealed from the view of men.' (Louth.)—That the reader may judge of this for himself, I shall point out all the texts in which this word is used in Scripture. (Gen. xxiv. 43. Ex. ii. 8. Ps. lxxviii. 25. Prov. xxx. 19. Cant. i. 3. vi. x.)—Christ is called "the seed of the woman," (Gen. iii. 15,) as not to be born in the way of ordinary generation.' (Louth.)—The prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself: the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of a common child required, or even admitted; that we may easily suppose, that in minds prepared by the expectation of a great Deliverer to spring from the house of David, they raised hope far beyond what the present occasion suggested; especially when it was found, that in the subsequent prophecy this child, called IMMANUEL, is treated as the lord and prince of the land of Judah, (viii. 8.) Who could this be, other than the heir of the throne of David? Under which character a great and even a divine person had been promised. St. Matthew, therefore, in applying this to the birth of Christ, takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet.' (Bp. Louth.)—Would it not be very unnatural to suppose, that the prophets have been entirely silent concerning this remarkable sign of the Messiah, (viz. his being born of a virgin,) inasmuch that an evangelist should be obliged to accommodate to this singular circumstance a passage which originally had no reference to the Messiah? (Granville Sharp.) 'God WITH US; which name can agree to none but to him, who is both God and man.'—Thus we are to understand the Messiah's being called IMMANUEL; i. e. as being really what that name imports, God WITH US; being both properly and truly God, and also living and dwelling with us men.' (Louth.)—Indeed, the conception and birth of a child, in the ordinary course of things, could scarcely have been called a sign, whatever name should be given him. The passage cannot be made to accord to any events of those times, as if it meant, 'that one, who was at that time a virgin, should be married, and bear a son,' &c. The application of the name Immanuel to one who was the governor of the land (viii. 8.) can comport with none but the reigning king, or the heir-apparent; but Hezekiah was born before his father Ahaz came to the throne; so that he cannot be meant; and to whom else can the several particulars be made to accord? We can therefore admit of no interpretation, (or even accommodation,) of the prophecy, except that given by the Evangelist, (Matt. i. 23;) "that a virgin of the house of David should miraculously conceive, and bear a son, who should be known to the church in all succeeding ages, as Immanuel, God with us," God manifested in the flesh, and become our brother and Saviour. He would be called by this name, as Solomon was called Jedediah; not that he should have no other name, or be commonly addressed by that name; but as it would properly belong to him, and he would be what that name signified. This sign was given to faith, and would encourage only believers; for it would assure them, that no designs formed to destroy the family of David could be successful, as such a blessing was in it. (Notes, Ex. iii. 12. Mic. v. 3.)

V. 15. Though this child should be miraculously conceived, and be properly called IMMANUEL; yet he would grow up like other children, by the use of the diet customary in those countries, till, or even when, his faculties were unfolded, and he became of age to distinguish between good and evil; and then, unlike other children, he would uniformly "refuse the evil and choose

the good."—I confess that I am singular, or nearly so, in supposing this language to mean any thing more, than the capacity of distinguishing between good and evil: but, as all other children, when left to themselves, are disposed to choose the evil and refuse the good, decidedly preferring sin to holiness; and as Immanuel, that holy child, no sooner exercised the rational faculties of his human nature, but he (and he alone) perfectly used them in a holy manner; I must be of opinion, that this singular case was intended by the sacred writer, or by the Holy Spirit who inspired him, to use these peculiar expressions. (Marg. Ref.)

V. 16. There is very great difficulty in making out the connection betwixt this and the preceding verses; which is the case in some of the most remarkable predictions of Scripture: for the Lord seems purposely to cast an obscurity on them as a trial of our humility, and to prove, whether we will receive and profit by what is obvious, though we cannot satisfactorily solve every difficulty; or whether we will proudly reject the whole on that account. Some suppose, that by this child, the prophet meant his own son, Shear-jashub, who stood by him: but this is not very natural; and it may be questioned, whether the expression, "shall know to refuse the evil, and choose the good," could properly be applied to him. Others think that the prophet meant, that in less time than would be required, after the birth of the Virgin's Son, for his attaining to this capacity, (that is, within two or three years,) the dreaded enemies of Judah would perish. The land of Israel must, in this interpretation, be exclusively meant as the land which Ahaz dreaded and abhorred, for one land alone is spoken of; and both her kings must denote Pekah and his ally, Rezin, king of Syria, and the former was soon after cut off by Hoshea, and the latter by Tiglath-pilezer. (Notes, viii. 4. 1 Kings xv. 30. xvi. 9.)—But some have supposed, that the whole of the promised land was intended, and that the termination of regal authority, both in Israel and Judah, before Immanuel should "know to refuse the evil and choose the good," was predicted.—Before this child can know good from evil, this land, which thou art so solicitous about, shall be bereaved of both her kings; by which, we think, ought to be understood, not the kings of Syria and Israel; for the former could not be called her (Canaan's) king, and the latter had but a share in it at best: but the kings of Israel and Judah; as it really was before the coming of the Messiah.' (Universal History.) The clause may be rendered, "the land by," or concerning, "which thou art disquieted:" and both the dread of Israel, and anxiety about Judah, disquieted Ahaz; and were to him as thorns or goads to keep him awake, (which the word may signify;) and no doubt the word king is often used for a succession of kings, in prophetic language. Now it is very remarkable, that Herod the Great, the last who could be called the king either of Judah or Israel, lived till after Immanuel's birth, but died while yet he was an infant; and then, Shiloh being come, the sceptre departed finally from Judah, as it had long before from Israel. (Note, Gen. xlix. 10.)—How far the prophecy may be supposed to have received a primary accomplishment, by the deliverance, within two or three years, of Judah from the two kings that threatened its destruction; and yet afterwards to have had a more striking and exact completion when Immanuel was born, and while he was yet an infant, the former being a confirmation and sure pledge of the latter; I shall leave it with the reader to determine: but upon so difficult and so important a subject, I was willing to adduce every hint, which might tend to a fuller elucidation of it.

V. 17-19. The Lord would not permit the Syrians and Israelites entirely to prevail against Ahaz: but he would have him and his idolatrous subjects to know, that such judgments were coming upon them, as they had never experienced since the days of Rehoboam. These would be brought on them especially by the king of Assyria, on whom Ahaz placed an improper dependence, (Notes, 2 Kings xvi;) but the Egyptians would also concur in them. Probably Egypt abounded with troublesome and noisome swarms of flies; and Assyria might be remarkable for bees, which give great pain by their stings, and collect honey from every quarter. In allusion to these insects, the Lord intimated his design of giving the signal to those nations, to come in vast multitudes, and possess every part of the land. (Marg. Ref.) Judea lay between the kingdoms of Egypt and Assyria, and was continually harassed by those contending powers. The Assyrians weakened Ahaz, instead of helping him: Sennacherib exceedingly impoverished the land in Hezekiah's reign. The Assyrian king took Manasse captive, and made the land tributary: and the kings of Babylon, who destroyed Jerusalem and desolated the land, ruled over many of the same countries. Pharaoh-necho, king of Egypt, slew good Josiah, and carried Jehoahaz prisoner into Egypt, and thus hastened the ruin of Judah.—The uttermost part of the rivers of Egypt may mean those parts of the land which bordered upon the seven mouths of the river Nile; or which lay beyond them.—Archbishop Usher supposes, that the conquest of Egypt (xx.) happened before the siege of Jerusalem by Senna-



in the desolate valleys, and "in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD "shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, "the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* "a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for "butter and honey shall every one eat that is left in the "land.

23 And it shall come to pass in that day, *that* every place shall be, where there were "a thousand vines at a thousand silverlings, it shall *even* "be for briers and thorns.

A. M. 3262.

B. C. 742.

a ii. 19, 21. 2 Chr. xxxiii. 11. Jer. xvi. 16. Mic. vii. 17.  
+ Or, commendable trees.  
o x. 6. 2 Kings xvi. 7. 8. 2 Chr. xxxviii. 20, 21. Jer. xxvii. 6, 7. Ez. v. 1—4. xxix. 18, 20. p. ii. 5, 6, ix. 14—17. xlv. 2. q. 25. v. 17. xvii. 2. xxxvii. 30. Jer. xxxix. 10. r. 15. 2 Sam. xvii. 29. Matt. iii. 4. 1 Heb. midst of the land.  
s Cant. viii. 11, 12. Matt. xxi. 33.  
t v. 6. xxxii. 12—14. Jer. iv. 6. Heb. vi. 8.

u Gen. xxvii. 3.

x 21, 22. xiii. 20—22. xvi. 2. Zeph. ii. 6.

CHAP. VIII.

a Jer. xxxvi. 2. 28—32.  
b xxx. 8. Job xix. 23, 24. Hab. ii. 2, 3.  
c Rev. xlii. 18, xxi. 17.  
s Heb. In making speed to the spoil, he hasteneth the prey.  
Or, Make speed, &c.; hasten, &c.

24 With "arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: "but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

## CHAP. VIII.

By the name given the prophet's son, the speedy ruin of Syria and Israel, and the invasion of Judah by the king of Assyria, are predicted, 1—8. The confederacy against Judah would be defeated, 9, 10. The Jews exhorted to fear and trust God, and not to fear man: as the way to safety, when numbers would be mared and destroyed, 11—15. The prophet, (as a type of Christ,) with his disciples, are signs to the people, 16—18. He warns them against diviners: directs them to the word of God; and predicts the blasphemy and despair of the rebellious, 19—22.

**M**OREOVER the LORD said unto me, "Take thee a great roll, and "write in it with "a man's pen concerning "Maher-shalal-hash-baz.

cherib;' (it should have been the invasion of the land,) for he was not permitted to besiege the capital (xxxvii. 33.) 'and that a great many Egyptians were his auxiliaries in that expedition.' (*Louth.*)

V. 20. The Lord intended to employ the king of Assyria, (whom Ahaz had hired,) as his servant, in executing judgment on the land, and to give him the spoil of it for his wages: and he would destroy both the priests, princes, and the poor of the land, in such a manner, that the desolation would resemble the razor clearing away the hair from the head, the feet, and the beard, without any discrimination. This gives an idea of much more terrible depredation and destruction by the Assyrian invasion, than we are apt to receive from a cursory reading of the history.

V. 21—25. Through the scarcity of inhabitants and of cattle after these desolations, the pastures would be so luxuriant, that a young cow and two ewes would plentifully supply a man's family with milk and butter, which, with honey, would be almost the only remaining productions of the land. Vineyards, that had been let at high rents, (as a thousand vines for a thousand pieces of silver yearly,) would then be overgrown with briers and thorns; and would become the coverts of wild beasts, or the resort of robbers, which the inhabitants should come with bows and arrows to destroy. Nay, the mattock and plough would be generally disused, of which the thorns and briers are figuratively represented as *afraid*: or the expression may mean, that those places, which were so well cultivated, that no one would have feared their being covered by briers and thorns, would then be over-run with them: in short, agriculture would cease, and the whole land would either become a forest, or a pasture for cattle. (*Marg. Ref.*)—The promise made to the Jews, just before the destruction of Sennacherib's army, may intimate, that the land had, during the preceding desolations, been generally left uncultivated, so as to become a forest or pasture land; and could not, till after some time, be converted into cornfields and vineyards. (xxxvii. 30. *Note*, 2 Kings xix. 29.)

## PRACTICAL OBSERVATIONS.

V. 1—9. Ungodly men are often punished by others as bad as themselves.—"In the fear of the Lord is strong confidence:" but they, who despise him, not only meet with great afflictions, but are destitute of solid support under them; and the most daring rebels against God are frequently most terrified by perils from their fellow-creatures; so that their "hearts are moved, as the trees of the wood are shaken by the wind." But whatever men devise, "the counsel of the LORD shall stand:" and regard to his own glory, and to his faithful word, frequently induces him to interpose in our favour, when there is nothing else to move him to it. When ungodly men are in distress or terror, they devise many expedients for safety; but they seldom think of humbling themselves before God, and seeking help from him; nay, if left to the bent of their own evil inclinations, they will rather venture any extremity of danger and misery than submit to it. Our God will, however, proceed with his own plan; and not leave sinners any excuse, either through want of warning or encouragement, for continuance in sin.—Whilst he hath work for the firebrands of the earth, they continue to consume all before them; but when they have fulfilled their commission, they will be extinguished in smoke and stench: and they are often on the summit of prosperity, and expecting its continuance and increase, when ruin suddenly overtakes them. We should then take heed to the word of God, and quietly wait its accomplishment; and, committing our cause to God, we need not be faint-hearted because of any enemies. But whatever unmerited and unexpected deliverances the Lord may vouchsafe; except we believe and obey his word, and trust in his protection, we cannot be established, either in outward prosperity or in serenity of mind.

V. 10—25. The Lord is ever ready to satisfy the humble enquirer, who desires to believe his truth, yet is perplexed with difficulties and objections; but no evidence can convince such as hate the light, because they are enemies to God, through pride of heart and love of sin: and infidelity is equally provoking, whether it haughtily despise the evidence which the Lord vouchsafes, or whether it presumptuously demand such proof as the case does not require or admit. But ungodly men always varnish over their crimes with some specious colouring, even when their rebellion is most daring: and many pretend a fear of tempting God, when in fact they are determined not to trust or serve him. It is, comparatively, but a small thing for men to grieve and weary the faithful and pious servants of God, that honestly seek their good: alas, sinners also weary the Lord himself, and daily urge him to execute vengeance upon them. But he will encourage humble believers, whilst he leaves hardened infidels to their own delusions: and the recollection of those

promises, which will surely be fulfilled in their season, tends greatly to invigorate true faith, in the most trying circumstances. If the prospect of the coming of the Divine Saviour was a never-failing support to the hopes of ancient believers; what cause have we to rejoice and be thankful, that "the virgin hath conceived and born a Son, and called his name Immanuel;" that "the Word was made flesh;" and that in our nature he passed through the several stages of childhood, youth, and manhood, to fulfil all righteousness, as our surety, and to set us an example through all, of "refusing the evil and choosing the good;" and then closed his life, by offering himself an all-sufficient sacrifice for our sins! May we learn to trust and love him, as now risen, ascended, and, in our nature and for our benefit, reigning upon the mediatorial throne; and whilst we come to our reconciled Father through his advocacy, may we copy his example through every scene of life and death. Thus we shall speedily be delivered from all that we dread or abhor, and become more than conquerors over every enemy, through him that loved us. But sorrows of every kind are speedily coming on all those, who neglect so great salvation: nor can any dignity or sacredness of character, or obscurity and meanness, preserve those from divine judgments, who continue in rebellion against God. The desolations, which sin hath brought on many churches and nations, that once were very prosperous, not only give warning to others, not to copy their example, but they teach every individual to moderate his regard to those objects, which may soon be torn from him; and they awfully assure us, that if we remain unfruitful under the means of grace, the Lord will shortly pronounce sentence on us, and say, "Let no fruit grow on thee henceforth for ever."

## NOTES.

CHAP. VIII. V. 1—4. This chapter begins a new message, which some think is concluded at the seventh verse of the ninth chapter, but others suppose to be continued to the end of the twelfth chapter.—The Lord commanded his prophet to take a large roll, sufficient to contain in legible characters the prophecy to be delivered; and "to write in it with a man's pen," that is, in the plainest manner.—Some render the word translated *roll*, a plate of polished brass, such as were used for mirrors; and by a *man's pen*, an engraving tool, as distinguished from an instrument used by women which was called by the same name; that, being written in this manner, it might be publicly exhibited, (*Note*, Hab. ii. 2.) The prophecy was "concerning Maher-shalal-hash-baz," which signifies, to hasten the spoil, to take quickly the prey. It is probable that this title was affixed to the prophecy, and it was thus intimated, that the Assyrians would speedily and rapidly execute the predicted vengeance. The prophet "took faithful witnesses to record," that they might be ready to testify, if required, that he wrote the prophecy at the time mentioned, and prior to the events foretold. And his wife, (called the prophetess, either on account of her relation to him, or because she too was endued with the spirit of prophecy,) being pregnant at that time, or lately delivered, he was ordered to give the same name to the child, as a memorial of the prediction, and a token of its accomplishment. For before this child should know how to cry "My father and my mother," which children soon learn, (*Note*, vii. 15.) the king of Assyria would seize and carry away the immense riches of Damascus and all the spoil of Samaria. So that this message was delivered soon after the preceding.—Some expositors think, that the *witnesses* and the *record* imply, that Isaiah on this occasion married another wife; though it is not said that the mother of Shear-jashub was dead, (vii. 3.) but others suppose, that these witnesses (who were persons of rank, though Uriah was a man of very bad character, (*Marg. Ref.*) were called on to attend the circumcision of the prophet's son, and to attest the name by which he was called, as well as the prophecy confirmed or illustrated by that name.—"And I took unto me faithful witnesses, both of this act that I did, in fastening this roll upon the doors of the temple, and the name given to my said son, in his circumcision: for my wife, the prophetess, had conceived and born a son, and the Lord had appointed me to call him by this name." (*Bp. Hall.*)—It has been thought that these scenes were only acted in vision; but this seems a dangerous liberty in explaining Scripture. (*Note*, Hos. iii. 1—3.)

V. 6—8. Perhaps there was a party in Judah disaffected to the family of David, that secretly favoured the confederates; and this part of the prophecy might be addressed to them, as well as the people of Israel who had revolted from that family.—Shiloah was a rivulet near Jerusalem from which the pool of Siloam probably was supplied, of which the very name had a typical meaning. (*John*, ix. 7.) The gentleness of this small current represented the mildness and equity of the government of David and his posterity, compared



2 And <sup>a</sup>I took unto me faithful witnesses to record, <sup>b</sup>Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I <sup>c</sup>went unto <sup>d</sup>the prophetess; and <sup>e</sup>she conceived, and bare a son. Then said the LORD to me, <sup>f</sup>Call his name <sup>g</sup>'Maher-shalal-hash-baz.

4 For <sup>h</sup>before the child shall have knowledge to cry, My father, and my mother, <sup>i</sup>the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD <sup>j</sup>spake also unto me again, saying,

6 Forasmuch as this people <sup>k</sup>refuseth the waters of <sup>l</sup>'Shiloah <sup>m</sup>that go softly, and <sup>n</sup>rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, <sup>o</sup>the LORD bringeth up upon them the waters of the river, <sup>p</sup>'strong and many, <sup>q</sup>even <sup>r</sup>the king of Assyria, and all his glory: and <sup>s</sup>he shall come up over all his channels, and go over all his banks:

8 And <sup>t</sup>he shall pass through Judah; he shall overflow and go over, <sup>u</sup>he shall reach <sup>v</sup>even to the neck; and <sup>w</sup>the stretching out of his wings shall fill the breadth of thy land, <sup>x</sup>'O Immanuel.

9 ¶ <sup>y</sup>'Associate yourselves, O ye people, <sup>z</sup>and <sup>aa</sup>ye shall be broken in pieces; and give ear, all ye of far countries: <sup>ab</sup>'gird yourselves, and ye shall be broken in pieces; <sup>ac</sup>'gird yourselves, and ye shall be broken in pieces.

<sup>ad</sup>Erra iv. 10. Ps. lxxii. 8. s vii. 17. x. 8-14. Ez. xxxi. 3, 8c. t 2 Kings xvii. 3. u x. 28-32. xxii. 1-7. xxviii. 14-22. xxxi. 1-9. xxxvi. xxxvii. x xxx. 28. s Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings. Ez. xvii. 3. y vii. 14. Matt. i. 23. Mic. iv. 11-13. Zech. xiv. 1-3. Rev. xvii. 12-14. xx. 8, 9. || Or, yet. Prov. xi. 21. a vi. 5, 6. xxviii. 13. Ps. xxxvii. 14, 15. b 1 Kings xx. 11.

with that of other neighbouring princes. The Israelites, and many Jews also, ungratefully forgot their obligations to the house of David, and, through unbelief, despised the still greater blessing which was to descend from it; so that, contemning its enfeebled condition, they were ready to concur with Rezin and Pekah in their attempts to destroy it. As a gentle brook is an apt emblem of a mild government; so a large impetuous overflowing river aptly represents a mighty conqueror and a powerful tyrant; and God was about to bring the waters of such a torrent to punish the people for rejecting David's family, and for their multiplied sins. Sennacherib, the king of Assyria, at the head of numerous and veteran troops, glorying in his conquests, and, grasping after new acquisitions, was like a mighty river overflowing all his banks, and rolling his impetuous streams through the adjacent lands. The kingdom of Judah was represented as a human body. The inundation reached even to the neck; but the head, the capital city, Jerusalem, still remained above water. The success of the Assyrian was also described by the similitude of a monstrous bird of prey, which stretched forth its wings over the land. Yet the prophet, in predicting these dreadful scenes, addressed himself to Immanuel in person, as the proprietor of this land; the promised Messiah, in the form of God, was *then* Lord of that land especially; there, in the fulness of time, he would surely assume human nature, and appear in the form of a servant; and he would therefore certainly deliver *his* land from Sennacherib's invasion, for his own sake, and for the sake of his promise to David his servant.—'The prophet never calls Immanuel his son; and here he speaks of him as a distinct person from both the children above mentioned, and in such a style, as befits none but him that was to be in an eminent manner, both the Son of David and King of Israel.' (*Louth.*)

V. 9, 10. These verses are a bold challenge to all the enemies of God's people. (xxxvii. 35.) Let as many of them as would combine together; let them strengthen themselves, and prepare for the attempt by every means which they could devise; let them concert their operations with the most profound policy, and promise themselves and each other success, with the utmost confidence; and give their orders with the greatest decision; their efforts would be frustrated, and themselves broken to pieces. This he repeated three times, to shew his confidence that it would certainly be so, "for," says he, "God is with us." The word is "IMMANUEL," referring to the virgin's son before promised: as this blessing was ensured to them, no counsel or confederacy which interfered with it could prosper. This prediction has been fulfilled in the ruin of Syria and Israel; in the destruction of Sennacherib's powerful armies from various countries; and in that of Babylon and its dependencies; and it is equally applicable to every combination against the church of Christ, and will be fulfilling till the last enemy shall be put under his feet.

V. 11-15. The prophet next declared the instruction, which the Lord had powerfully impressed upon his mind, by no means to walk in the way of that people. The Lord spake to him, (as if, in a most encouraging manner he had taken him by the hand while he taught him,) "saying, Say ye not a confederacy," &c. This was a caution to them, not to give credit to every report of combinations formed against them, and not to yield to desponding fears. The word rendered *confederacy* is commonly used in a bad sense, for an *unlawful conspiracy*; and the combination of Rezin and Pekah was an impious attempt to defeat the promises of God to the house of David. It was also the effect of unbelief in the Jews, to be so alarmed at a confederacy which was sure to be

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d Ruth iv. 2, 10, 11. 2 Cor. xiii. 1. e 2 Kings xvi. 10, 11. xviii. 3. f Heb. approached unto. g Judg. iv. 4. 2 Kings xxii. 14. h Hos. i. 3-9. i vii. 3, 14. j k vii. 15, 16. Deut. i. 39. l Jonah i. 11. m Rom. ix. 11.

z Or, he that is before the king of Assyria shall take away the riches, &c. x. 6-14. xviii. 3. 2 Kings xxv. 29. xvi. 9. xvii. 5, 6. l vii. 10. m vii. 6. 1 Kings xii. 16-18.

n Neh. iii. 15. John ix. 7. Sioam. o Jer. ii. 13, 15. xviii. 14. p vii. 1, 2, 6. Judg. ix. 16-20.

q xvii. 12, 13. xxviii. 17, 18. 19. Gen. vi. 17. Deut. xxviii. 49-52. Jer. xlvii. 7, 8. Dan ix. 26. xi. 10. 22. Am. viii. 8. ix. 5. Nah. i. 8. Luke vi. 48. Rev. xvi. 15, 16. xvii. 15.

s Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings. Ez. xvii. 3. y vii. 14. Matt. i. 23. Mic. iv. 11-13. Zech. xiv. 1-3. Rev. xvii. 12-14. xx. 8, 9. || Or, yet. Prov. xi. 21. a vi. 5, 6. xxviii. 13. Ps. xxxvii. 14, 15. b 1 Kings xx. 11.

c vii. 5-7. 2 Sam. xv. 31. xvii. 4. 23. Job v. 12. Ps. ii. 1, 2. xxxiii. 10, 11. lxxviii. 3. &c. Prov. xxi. 30. Lam. iii. 37. Nah. i. 9-12. Acts i. 33, 39. d vii. 14. ix. 6. xii. 10. Deut. xx. 1. Josh. i. 5. 2 Chr. xiii. 12. xxii. 7, 8. Ps. xlvii. 7, 11. Matt. 23. xxviii. 20. Rom. viii. 31. 1 John iv. 4.

z Or, he that is before the king of Assyria shall take away the riches, &c. x. 6-14. xviii. 3. 2 Kings xxv. 29. xvi. 9. xvii. 5, 6. l vii. 10. m vii. 6. 1 Kings xii. 16-18.

n Neh. iii. 15. John ix. 7. Sioam. o Jer. ii. 13, 15. xviii. 14. p vii. 1, 2, 6. Judg. ix. 16-20.

q xvii. 12, 13. xxviii. 17, 18. 19. Gen. vi. 17. Deut. xxviii. 49-52. Jer. xlvii. 7, 8. Dan ix. 26. xi. 10. 22. Am. viii. 8. ix. 5. Nah. i. 8. Luke vi. 48. Rev. xvi. 15, 16. xvii. 15.

s Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings. Ez. xvii. 3. y vii. 14. Matt. i. 23. Mic. iv. 11-13. Zech. xiv. 1-3. Rev. xvii. 12-14. xx. 8, 9. || Or, yet. Prov. xi. 21. a vi. 5, 6. xxviii. 13. Ps. xxxvii. 14, 15. b 1 Kings xx. 11.

10 Take <sup>a</sup>counsel together, and it shall come to nought; speak the word, and it shall not stand: <sup>b</sup>for God is with us.

11 ¶ For the LORD spake thus to me <sup>c</sup>with a strong hand, and <sup>d</sup>'instructed me that I should not walk in the way of this people, saying,

12 Say ye not, <sup>e</sup>'A confederacy, to all <sup>f</sup>them to whom this people shall say, A confederacy; neither <sup>g</sup>'fear ye their fear, nor be afraid.

13 <sup>h</sup>'Sanctify the LORD of hosts himself; <sup>i</sup>and let him be your fear, and let him be your dread.

14 And <sup>j</sup>'he shall be for a sanctuary; but for <sup>k</sup>'a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for <sup>l</sup>'a snare to the inhabitants of Jerusalem.

15 And many among them shall <sup>m</sup>'stumble, and fall, and be broken, and be snared, and be taken.

16 ¶ <sup>n</sup>'Bind up <sup>o</sup>'the testimony, <sup>p</sup>'seal the law <sup>q</sup>'among my disciples.

17 And <sup>r</sup>'I will wait upon the LORD, that <sup>s</sup>'hideth his face from the house of Jacob, and <sup>t</sup>'I will look for him.

18 Behold <sup>u</sup>'I, and the children whom the LORD hath given me, <sup>v</sup>are <sup>w</sup>'for signs and for wonders in Israel, from the LORD of hosts, <sup>x</sup>'which dwelleth in mount Zion.

defeated; and their propensity to form alliances with heathen princes arose from distrust of God, and disregard to his commandments. 'Many of the Jews were secret friends to Rezin and Pekah, and this circumstance increased the fears of that invasion; because it was given out that they had a strong party among the people of Judea. (*Louth.*) This was a conspiracy in the criminal sense of the word.' Instead of this sinful fear of man, they were called on to "sanctify the LORD of hosts himself, and let him be their fear," &c. That is, they were required to honour his glorious majesty, to dread his wrath, to reverence his authority, to cleave to his worship and service, and to trust in his mercy, truth, and power. For he would be a sanctuary, a holy refuge to such as thus sanctified him; but at the same time, he would be "for a stone of stumbling, and an occasion of falling, a trap, and a snare," to both Jews and Israelites who did not.—In the time of Sennacherib's invasion, and during the siege of Jerusalem by Nebuchadnezzar, and the consequent captivity, and at many other times: whilst true believers found the Lord a sanctuary to them, multitudes of unbelieving Jews were emboldened in their presumptuous confidence, by their external relation to God, and by their privileges; and this unwarranted dependence, whilst they continued in sin, proved a snare to them, and accelerated their ruin. But the references made to this and similar passages, in the New Testament, point out its grand accomplishment, and shew whom the apostles understood to be the "LORD of hosts himself." (*Marg. Ref.*) For whilst Christ and his cross were a sanctuary to the remnant of believers, they proved a stumbling-block to the Jewish nation in general; and their erroneous explication of their Scriptures, and false confidence that God would protect them, ensnared them to their ruin, which was attended with unheard-of circumstances of horror.—'This text is directly spoken of God by the prophet, but applied to Christ in the New Testament. A plain proof that Christ is God, and is described as such by the prophets.' (*Louth.*)

V. 16. The prophet delivered the *testimony*, or message and command, of God to the people; but they, being generally blinded by their prejudices and sins, did not understand his words; so that they were bound up and sealed among his disciples, or those who cordially attended on his instructions. Nay, they were in a great measure *closed and sealed up* from believers, as they related to future events; yet the prophet was ordered to preserve his predictions, as a sacred deposit, for future ages. (*Notes, Dan. xii. 4.*)—Thus the doctrines, promises, predictions, and commandments of Christ, were *sealed* among his disciples; others disregarded them, and the Jews in particular have the veil upon their hearts to this day: nay, where the word of Christ relates to future and remote events, it is sealed up, even from his disciples, until its accomplishment.

V. 17. The prophet foresaw that the Lord would hide his face, and withdraw the tokens of his special favour from the house of Jacob; but he would wait on him, and look for his return in favour to them. This might refer to preceding calamities, and to the Babylonish captivity, and the restoration of the Jews to their own land; but it seems also to mark out their present rejected and dispersed state, and to imply a promise of their future admission into the church.

V. 18. The prophet had called the two children, "which God had given him," by very significant names; (vii. 3. viii. 3.) and every time they were mentioned, they would bring his predictions of judgment and of mercy to remembrance. Some of the people would be astonished, that the prophet should give



19 And when they shall say unto you, <sup>a</sup>Seek unto them that have familiar spirits, and unto wizards <sup>b</sup>that peep, and that mutter: <sup>c</sup>should not a people seek unto their God? <sup>d</sup>for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, <sup>e</sup>it is because there is no light in them.

<sup>a</sup> 16. Luke x. 26. xvi. 29-31. John v. 39. 46, 47. Acts xvii. 11. Gal. iii. 8, &c. iv. 21, 22. 2 Tim. iii. 15-17. 2 Pet. i. 19. <sup>b</sup> xxix. 7, 8. cxix. 130. Jer. vii. 9. Matt. vi. 23. xxii. 29. Mark vii. 7-9. Rom. i. 22. 2 Pet. i. 9. <sup>c</sup> Heb. morning. Prov. iv. 18. Hos. vi. 3. Mal. iv. 2. 2 Pet. i. 19.

them such remarkable names: and others would deride both him and them with the most entire scorn and contempt. So that "he and his children were for signs and wonders in Israel, from the Lord," who had ordered him thus to call them. For though they were not *miraculous signs*, confirming to the senses the certainty of the predictions; yet they were memorials from God concerning them, suited to excite attention and expectation.—St. Paul has quoted this passage in an argumentative discourse, and applied it in such a manner, as proves, that Immanuel himself, and his people whom he condescends to own both as brethren and children, were primarily intended: (*Heb. ii. 13.*) *He was "a sign, that should be spoken against;"* (*Luke ii. 34.*) and *they have ever been beheld with wonder and derision, or detestation, because of their conformity to him, and their zealous attachment to his cause, doctrines, and precepts.* This is, among many others, a clear instance, by the apostle's testimony, of a twofold fulfilment of prophecies; one more immediate, but less important or adequate, the other more remote, but more fully answering to the emphatical language of the inspired writer.

V. 19. The unbelieving Jews were prone to seek information, counsel, and help from diviners and wizards of different descriptions, which was expressly forbidden in the law, and was in fact worshipping the devil. These persons, it seems, used strange fantastic gestures in their incantations; such as peeping out of the corners of their eyes, and muttering as if they spake out of their belly; with other ceremonies suited to their abominable practices. But when the Jews were persuaded to seek unto such persons, they were instructed to enquire, whether a people should not seek to their God? And whether it were right or reasonable to leave the living, to consult the dead; the living God, to consult dead idols, or the spirits of dead men, whom these witches and wizards pretended to bring up to them? A strong expression of indignant abhorrence. (*Marg. Ref.*)

V. 20. The law of God is the standard of duty; his sure testimony, the standard of truth; his promise, the firm ground of hope.—If, therefore, the people wanted instruction, counsel, or encouragement, let them go to the law, truths, and promises of God's word. If they would not receive the prophet's message, or doubted its authenticity, let them recur to the law of Moses and other preceding parts of revelation. Let them prove all their principles and practices by this standard. But if any were so perverse, as to reject and contradict this rule, it was plain they were devoid of spiritual understanding, for no hope or comfort could be found in any other way.—They have no knowledge, but are blind leaders of the blind.—Philosophical illuminators and enthusiastical pretenders to new revelations, not to be judged of by the law and the testimony, are alike concerned in this decision. Its effect, however, is counteracted in some cases by a critical difficulty, supported by high authority; as if our translation could not convey the true meaning; because the root of the word rendered *light*, signifies to make *dark*. But the same *noon* is used for the *morning*, or *daybreak*, (when a little light diminishes the darkness,) in the following passages, among many others, (*Gen. xxxii. 24, 26. Josh. vi. 15. 1 Sam. ix. 26. Job xxxviii. 12. Ps. cxxxix. 9.*); though it certainly has another meaning in some places. So that the last clause, I apprehend, with deference to so high authority, may be fairly translated, "if they speak not according to this word, it is because no morning or dawn of light is in him;" i. e. in any one of them.

V. 21, 22. Inevitable and intolerable evils were coming on each of those who rejected the testimony and law of God, to trust in diviners or carnal confidences. None of them would by any means escape the approaching calamities, and all would pass through them in the utmost distress and penury. And when ready to perish with hunger, they would increase their own anguish by impatience; they would curse their king, or rulers, for their ruinous measures, and even blaspheme God, while in vain they looked upward for help. Nor could any assistance or relief be got from man: but on which side soever they looked, they would behold troubles, dismay, and increasing anguish; till, hardened in impious and impenitent rage and blasphemy, they would be driven into final despair and misery.—This may predict the miseries of many individuals in Sennacherib's invasion; and the dreadful calamities during the siege and sack of the city by the Chaldeans: but it most exactly corresponds to the account given by Josephus of the siege of Jerusalem by the Romans, and the miseries connected with that awful event.

#### PRACTICAL OBSERVATIONS.

V. 1—10. We have continual reason to bless God for causing his revealed will to be written for our instruction, "with a man's pen," in language level to our feeble capacities; and for giving us, in his providence, a faithful translation of the Scriptures into our own tongue.—They, who treat on divine matters, should study plainness, that men in general may understand them; even though it should interfere with the display of their eloquence and erudition, and with their reputation among the learned and judicious few.—The accomplishment of the prophecies forms so conclusive an evidence of the divine original of the Scriptures, that too much care cannot be taken to ascertain that they were written on the occasions mentioned in them: and the testimony of the Jews, who have ever been faithful witnesses to record that the books of the Old Testament have been handed down, through succeeding ages, from the persons whose names they bear, is very valuable and useful, as a conclusive

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a xix. 3. Lev. xx. 6. Deut. xviii. 11. 1 Chr. x. 13. 2 Chr. xxxiii. 6. b xxx. 4. c 1 Sam. xxviii. 16. 2 Kings i. 3. 2 Pet. ii. 1. d Ps. cxi. 28. Jer. x. 10. 1 Thes. i. 9.

g 7, 8. h ix. 20. Deut. xxviii. 33, 34. 53-57. 2 Kings xxi. 3. Jer. xiv. 18. lli. 6. Lam. iv. 4, 5, 9, 10. i Prov. xix. 3. k Ex. xxii. 28. 2 Kings vi. 33. Job i. 11, ii. 5, 9. Rev. ix. 20, 21. xix. 9-11.

l v. 30. lx. 1. 2 Chr. xv. 5, 6. Jer. xiii. 16. xxx. 6, 7. Am. v. 18-20. Zeph. i. 14, 15. Matt. viii. 12. xxiv. 29. Luke xxi. 25, 26. Jude 13. m Job xviii. 18. Prov. xiv. 32. Jer. xxiii. 12. Matt. xxiii. 13.

21 And they shall pass <sup>a</sup>through it, <sup>b</sup>hardly be-  
stead and hungry: and it shall come to pass, that  
when they shall be hungry, <sup>c</sup>they shall fret themselves,  
and <sup>d</sup>curse their king and their God, and look up-  
ward.

22 And they shall look unto the earth; and  
behold trouble and darkness, dimness of anguish;  
and they shall be <sup>e</sup>driven to darkness.

argument in our controversy with the enemies of our holy faith.—We should endeavour that every surrounding object may remind us of the words of God, whether of judgment or of mercy; and that those treasures, which men idolize or abuse, will speedily be torn from them.—They, who reject the salvation and authority of Christ, and refuse his peace and consolation, that they may rejoice in worldly confidences and pleasures; will soon find their licentious liberty to be the basest slavery, their joys to terminate in anguish, and their security in desperation. But happy are the subjects of Immanuel, who live in his land; for he will take care of his church in the most urgent circumstances. The enemies of his cause may often come in, like an inundation from some mighty river, overflowing all its banks; they may sweep to destruction numbers of mere professors, and occasion many troubles to believers; but the church will hold her head above water, in the worst of times, and may bid defiance to all the hosts of her enemies. Let persecuting kings and nobles conspire against her with combined power; let wealth and nobility unite with learning, genius, and philosophy, to run down the despised doctrine of the cross; let men of every nation associate, and gird themselves; let them take counsel, give laws, menace, boast, speak, write, triumph: yet, as Jesus is "Immanuel, God with us," we may boldly say, "The Lord of hosts is with us, the God of Jacob is our refuge." Their counsel shall come to nought, their word shall not stand; and the present and future enemies of the church shall share the fate of those, who formerly have been broken to pieces; and be constrained to say, 'Thou hast overcome, O Nazarene.'

V. 11—22. It requires the powerful influences of divine grace to preserve even pious men from conforming, in some respects, to the way of mere professors of Christianity; and from either desponding, or employing carnal weapons, in perilous times. When Christians see persecuting powers, or boasting scholars, combining against the people or truths of Christ, they are ready to give up all for lost. But let us not be thus dismayed: the cause of God is in no danger; but the ruin will fall either upon open opposers, or hypocritical friends. They who sanctify the Lord of hosts himself, and fear and trust in him, as dwelling in human nature; who value nothing in comparison with his grace, and fear nothing so much as coming short of it, or dishonouring his name, shall find him a sanctuary, and be kept by his power through faith unto salvation.—But the crucified Immanuel, who was, and is, a stumbling-stone and a rock of offence to unbelieving Jews, is no less so to thousands who are called Christians. The preaching of the cross is foolishness in their esteem; his doctrines and precepts, and the reproach of his cause, offend them: and yet they rely on a name, a form, or a notion, and are buoyed up in vain-confidence, till they are snared and taken captive by Satan at his will. Even to this day, the truths and commands of Christ are sealed from the generality of his nominal disciples; so that they do not perceive the nature or glory of them. It is given to believers only, to know the mysteries of the kingdom of God: but to them that are without, all is enveloped in parables; (*vi. 9, 10.*) "The secret of the Lord is with them that fear him," and they are all taught of God: yet their knowledge will not be complete, till the mystery of God be finished, and till they see him face to face. In the mean time, they wait on him and look for him, even when he hideth his face from them, and is pleased to leave his church in trouble: and they will not wait or look in vain. He will come at death, to receive their souls; he will come ere long to render his truth universally victorious; and he will come at length to raise the dead, and to judge the world.—As the divine Redeemer was contradicted and blasphemed, and treated with the utmost scorn and enmity, even by Israel; and as he is not ashamed to call us his brethren and children: surely we should not be averse to be treated by the world, and even by professed Christians, as He was, and as prophets and apostles were in their days. But let us aim to be a memorial and an example to them; and let parents so educate their children, and ministers so watch over their people, as, that they may have a good hope of being able to say, in the great day of account, "Behold I, and the children whom the Lord hath given me!" and then will their salvation be completed "from the Lord of hosts, which dwelleth in Zion." Let us then keep close to his word and ordinances, and not listen to deceivers, of whatever name, who would excite our attention by unscriptural and unauthenticated pretensions to intercourse with the world of spirits; or who use whimsical and unaccountable observances, by way of charms or incantations, in order to obtain supernatural help and information. Should not God's people trust in him, and seek assistance from him alone? and should they use any suspicious or unwarranted means of obtaining relief? And would not this be to go from the living God to seek help from the dying or the dead? Let us go to the law of God, where all such practices are condemned; and to his testimony, where all needful or desirable help is promised, in the use of appointed or allowed means. Let us try all doctrines and practices by that unerring rule; and so trust his promises, as to obey his precepts. In all this is neither obscurity nor any thing dubious; but they who speak contrary to this word, and attempt to establish aught in opposition to this rule, are evidently infatuated and blinded by the god of this world. And all the miseries, which ever were felt or witnessed on earth, are as nothing, compared with that anguish, despair, and blasphemy, which will shortly overwhelm them. Then will they fret themselves, and curse those who have led them into their delusions; and looking round on every side for help, but in vain, they shall be driven into the blackness of darkness for ever. May the Lord preserve us from such condemnation!



B. C. 740.

q Luke i. 35. ii  
11.  
r John i. 14. iii  
16, 17. Rom

4.  
c Lev. xx  
28. 2 King  
5, 6. 1 C  
26.  
d Matt. iv  
\* Or, *popu*  
e 1. 10. lx  
19. Mic  
9. Matt.  
Luke i.  
ii. 32. Joh  
12. xii.

Eph. v.  
14. 1 Pe  
1 John i.  
f Job x. 2  
xxiii. 4. c  
14. Am.

g xxvi. 15  
20—22. N  
23. Ps. c  
Hos. i  
Zech. i  
viii. 23.  
† Or, to h  
creased th

h xii. 1.  
xxxv. 2  
liv. 1.  
lxi. 7. 10.  
18 lxxvi

iv. 7. cxx  
Jer. xxxi  
—14. Ac  
8. Phil.  
I Pet. i.  
i xvi. 9, 1

† Or, *Whe*  
13. in x  
Ps. lxxxiii.  
Jer. xlvii. 3  
ii. 36. lxvi.  
i. 8.

Ps. ii. 6-12.  
cx. 1-4. Jer.  
xxiii. 5, 6. Zech.  
vi. 12, 13. ix. 9,  
10. Matt. xi. 27.  
xxviii. 18. Rom.  
xv. 25. Eph.  
i. 21, 22. Rev.  
ix. 16. Judg.  
xiii. 18. *Marg.*  
xxi. 26.

15. John i. 16.  
1 Cor. i. 30. Col.  
ii. 3.  
x xlv. 24, 25. Ps.  
xlv. 3. 6. 1. 1.  
Jer. xxiii. 5. 6.

11 Therefore the LORD shall <sup>1</sup>set up the adver-  
saries of Rezin against him, and <sup>2</sup>join his enemies  
together ;

v. 4, 5. Luke ii. 14, John xiv. 27. Acts 3. 36. Rom. v. 1-10. 2 Cor. v. 19. Eph.  
 i. 1. 20. 21. Heb. vii. 2, 3. xiii. 20. a 2 Sam. vii. 16. Ps. ii. 8. lxxii. 8-11.  
 Jer. xxxiii. 15-21. Dan. ii. 35, 44. vi. 14, 27. Luke i. 32, 33. i Cor. xiv. 23-29.  
 ii. 2. 2. Ps. xlv. 4-6. lxxii. 1-3. 7. Heb. i. 8. Rev. xix. 11. e xxviii. 32.  
 i. 4-6. Ez. xxxvi. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 8

V. 6, 7. The connection of this illustrious prophecy with the preceding verse assures us, that the immediate scope of the Holy Spirit in the whole, was to point out the coming and kingdom of Christ. The prophet spake of the predicted blessings, as if already communicated. "Unto us," says he, "a child is born." Angels say, "Unto you;" (Luke ii. 11 :) but this child was

born for the benefit of us men, of us sinners, of us believers, of all believers from the beginning to the end of the world.—“Unto us a Son is given.” The only-begotten Son of God was given to and for us, to become the Son of man, that he might be our surety, sacrifice, advocate, and salvation: he was given by the Father, and he gave himself.—“And the government shall be on his shoulder.” The Redeemer rules not only over his people, but over all worlds, as Mediator, for their benefit; and he is able to support the weight of this universal and absolute authority.—“His name shall be called *Wonderful*.” he is wonderful in his person, as IMMANUEL, God and man; in his love and mercy; in his hatred of sin, and righteous regard to the holy law; in his compassion to the vilest of sinners; in his majesty and humiliation; in his perfect righteousness and willing sufferings; and in the method which he took to baffle Satan, overcome death, reconcile Divine justice and mercy, and establish his kingdom by dying on the cross. In every part of his character and work, he may justly “be called Wonderful;” and also, in that his glory is incomprehensible, “for no man knoweth the Son but the Father.” (*Note, Judg. xiii. 18–22.*)—He is also the “Counsellor:” the word and wisdom of God came forth from him, to make known his perfections, truths, and will; to be made wisdom to us; and to be our infallible counsellor in all difficulties and perplexities; so that they, who depend on his guidance, and pray for his Spirit, are led in the midst of the paths of judgment. For, this child born is indeed “the mighty God,” one with, and equal to, the Father, according to the sacred mystery of the Trinity in Unity: he possesses all divine attributes, and exercises them through his human nature; and thus is he “mighty” to save his people, and to vanquish and destroy all enemies.—He is also “the everlasting Father:” “the second Adam, the Lord from heaven:” “the everlasting Father” of the whole church, which derives its spiritual being and life from him, as the whole race of men derive their existence from the first Adam, “the author of eternal salvation.” “The author of eternity, by whom the church, and every member of it, shall have immortal life.” And as he hath loved his church with an everlasting love; so he will for ever live to bless it, as “the Prince of peace:” the great author of reconciliation to God; the giver of peace in the heart and conscience; the Prince, who commands all his subjects to live at peace with each other, and inclines them to follow peace with all men.—“Of the increase of his government and peace there shall be no end.” When his kingdom is truly set up in the heart, the efficacy of it shall endure and increase for ever; as it is set up on earth, it shall continue to diffuse its influence, till his authority be universally submitted to, and produce universal harmony; so that men shall “beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more;” yet even this shall increase, and be perfecting in heaven.—He shall reign “upon the throne of David, to order it and establish it, from henceforth even for ever.” He rules in perfect wisdom and equity; he requires righteousness of his subjects, and teaches them to do judgment: he justifies and sanctifies them, and at length will present them faultless before his Father’s throne. And, though his mediatorial kingdom, as he reigns in human nature over all worlds, to fulfil his gracious undertakings, will then terminate, “that God may be all in all:” yet his special relation to his people, as their Lord and King, will endure for ever.—These predictions implied most stupendous interpositions of the Lord, in the behalf of his people; and the performance of them would be connected with immense difficulties: yet the *seal of the Lord* for the glory of his own justice, truth, and love, and of his holy law and service, would ensure his performance of them; and his power as the Lord of hosts would render the whole perfectly easy.—The exact coincidence of this prophecy with the doctrine of the New Testament, in the *literal* interpretation of each, shews evidently, that Jewish prophets and Christian teachers had precisely the same view of the person and salvation of the Messiah and not only tends to



12 The <sup>k</sup>Syrians before, and the Philistines behind; and they shall devour Israel with <sup>m</sup>open mouth. <sup>n</sup>For all this his anger is not turned away, but his hand is stretched out still.

13 For <sup>o</sup>the people turneth not unto him that smiteth them, <sup>p</sup>neither do they seek the LORD of hosts.

14 Therefore the LORD <sup>q</sup>will cut off from Israel head and tail, branch and rush, <sup>r</sup>in one day.

15 The <sup>s</sup>ancient and honourable, he is the head; and <sup>t</sup>the prophet that teacheth lies, he is the tail.

16 For <sup>u</sup>the leaders of this people cause them to err; and <sup>v</sup>they that are <sup>w</sup>led of them are <sup>x</sup>destroyed.

17 Therefore the LORD shall <sup>y</sup>have no joy in their young men, neither shall have mercy on their fatherless and widows: <sup>z</sup>for every one is an hypocrite and

Am. ii. 14—16. iii. 12. v. 2, 3. vi. 11. vii. 8, 9. ix. 1—9. Mic. i. 6—8. q. x. 17. xxx. 13. Hos. x. 15. Rev. xviii. 8. 10. 17. 7. iii. 5. v. 13. 1 Sam. ix. 6. s. xxviii. 17. xia. 10. 1 Kings xiii. 18. xxi. 22. 24. Jer. v. 31. xiv. 14. 15. xlii. 9. 14. 15. 25—27. xxvii. 9. 10. 14. 15. xxviii. 16. 16. xxix. 31. 32. Ez. xiii. 1—16. 19. 22. Hos. ix. 8. Mal. ii. 9. Matt. vii. 15. xxiv. 24. 2 Cor. xi. 13—15. Gal. i. 8, 9. 2 Thes. ii. 9—12. 2 Tim. iv. 2, 3. 2 Pet. ii. 1—3. 1 John iv. 1. Rev. xix. 20. † Or, *they that call them blessed.* ‡ iii. 12. Matt. xv. 14. xlii. 16. &c. § Or, *called blessed of them.* ¶ Num. vi. 23—26. 1 Kings viii. 55. 56. 2 Chr. xxxi. 27. Heb. vii. 7. || Heb. *swallowed up.* a. x. 2. xiii. 2. xlii. 2. Matt. v. 1, 2. i. xii. 5. lxx. 19. Ps. cxlvii. 10. 11. Jer. xviii. 21. Zech. ix. 17. x. 6. Job xiv. 34. Jer. v. 1, 2. Mic. vii. 2. Matt. xvi. 3, 4, 12.

demonstrate the divine authority of the Scriptures, in opposition to avowed infidels of every name; but to assure us of the doctrines intended to be taught by them, that we may be fortified against the subtle attempts of more covert enemies to explain them away.

V. 8—12. 'This whole passage, (to the fourth verse of the next chapter,) reduced to its proper and entire form, and healed of the dislocation which it suffers, by the absurd division of the chapters, makes a distinct prophecy and just poem, remarkable for the regularity of its disposition, and the elegance of its plan.—It has no relation to the preceding or the following prophecy; though the parts, violently torn asunder, have been, on the one side, or the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel.' (Bp. Louth.) The Lord had, in the law of Moses, and by the ministry of the prophets, denounced dreadful threatenings on those of the seed of Jacob who renounced his worship; and this word *lighted*, or was about to have its full effect, on the people of Israel. Then the Ephraimites, (the kingdom of the ten tribes,) and the citizens of Samaria, would know the truth of God's word, and the power of his wrath. 'With briars and thorns Gideon taught the men of Succoth, (Judg. viii. 16;) or, as the margin reads, *made them to know what they had deserved.*' (Louth.) For under more gentle rebukes, by the first inroads of the Assyrian kings, they continued proud and stout-hearted, and despised the judgments of God; boasting that they would rebuild their ruined cities and palaces, in a more magnificent manner, and with more durable materials. But indeed He was about to visit them with more dreadful vengeance; for the king of Assyria, the adversary of Rezin, would shortly subjugate Syria; and then, under the command of the conqueror, the Syrians would appear as enemies to Israel; and whilst these combined forces met them from the east, the Philistines would also attack them from the west, and cut off those who attempted to flee. Thus they would devour Israel with open mouth, as the wolf does the helpless lamb, or in every corner, as it may be rendered; yet even this would not appease the Lord's anger, or prevent his continuing to execute vengeance upon them. Some expositors, by a change in the text, on the authority of several manuscripts, suppose that the *princes*, not the *enemies*, of Rezin are meant: but in fact the desolations of Israel were principally made by the Assyrians, after they had subverted the kingdom of Syria; and we do not any where read, that either Rezin or his princes invaded the kingdom of Israel.

V. 13—17. The Israelites did not repent of their sins, or return to the worship of the Lord, when he punished them; nor did they seek help and protection from his power. He was therefore determined to cut off every order and description of men from the land: even the head and the tail, as from the body of an animal; even the stoutest branch from a tree, and the rush that grows in poor or marshy lands. By the head, the elders and nobles of the land were intended; and their false prophets were the tail, the most worthless and contemptible part of the body politic. For both their rulers and teachers had flattered the people in sin, and grievously misled them to their destruction: (Note, iii. 12:) and they were become so wretchedly corrupt, that every one was either profane, or a hypocrite in his religion, (if he pretended to any,) and an evil-doer in his dealings, and deceitful in his conversation: so that God could no longer take pleasure in any of them; neither would he have mercy on orphans and widows, seeing even they were involved in the general guilt and condemnation; nor would any judgments short of utter ruin appease his wrath, or terminate the execution of his vengeance.

V. 18—21. The wickedness of the nation, like a fire for a time smothered up, would at length burst forth into an universal conflagration, causing all their glory to vanish, as the columns of smoke ascend and dissipate. For their sins would render them fuel for the wrath of God, and this would darken all their hopes and prosperity: and whilst his judgments and their enemies straitened them on every side, they would be so infatuated as to destroy each other without mercy. In their extreme necessity they would plunder one another; snatching on every side for sustenance, yet consumed by unsatisfied hunger, till they were ready to tear their own flesh, or to destroy their nearest relations, as both Manasseh and Ephraim were descended from Joseph. The more they were wasted, the more furious would their contentions be; and yet, if occasion offered, the most enraged parties would unite to harass the kingdom of Judah. (Marg. Ref.)

A. M. 3364.

B. C. 740.

k 2 Kings xvi. 6. 2 Chr. xxviii. 18. Jer. xxxv. 11. 1 Deut. xxi. 17. Ps. lxxix. 7. xxiv. 3—6. Jer. ix. 3. 5.

† Heb. *schote month.* m 17. 21. v. 25. x. 4. Jer. iv. 8. n 1. 5. xxi. 11. lvi. 17. 2 Chr. xxviii. 22. Job xxxvi. 13. Jer. v. 3. xxxi. 18—20. Ez. xiv. 13. Hos. v. 15. vii. 10. 16.

o xxxi. 1. Deut. iv. 29. Jer. xxxi. 11—13. 1. 4. 5. Hos. iii. 4, 5. p iii. 2. 3. xix. 15.

q 2 Kings xvii. 6—20. Hos. i. 4. 6. 9. iv. 5. v. 12—14. viii. 8. ix. 11—17. xiii. 3.

r q. x. 17. xxx. 13. Hos. x. 15. 2 Kings xvii. 6—20. Hos. i. 4. 6. 9. iv. 5. v. 12—14. viii. 8. ix. 11—17. xiii. 3.

s q. x. 17. xxx. 13. Hos. x. 15. 2 Kings xvii. 6—20. Hos. i. 4. 6. 9. iv. 5. v. 12—14. viii. 8. ix. 11—17. xiii. 3.

t Or, *they that call them blessed.* ‡ iii. 12. Matt. xv. 14. xlii. 16. &c. § Or, *called blessed of them.* ¶ Num. vi. 23—26. 1 Kings viii. 55. 56. 2 Chr. xxxi. 27. Heb. vii. 7. || Heb. *swallowed up.* a. x. 2. xiii. 2. xlii. 2. Matt. v. 1, 2. i. xii. 5. lxx. 19. Ps. cxlvii. 10. 11. Jer. xviii. 21. Zech. ix. 17. x. 6. Job xiv. 34. Jer. v. 1, 2. Mic. vii. 2. Matt. xvi. 3, 4, 12.

y xxxii. 6, 7. Matt. xii. 34. \* Or, *villany.* z 12. 21. Ez. xx. 33.

a 1. 31. xxx. 30. 35. xxxii. 12. xxiv. 8—10. lxxvi. 16, 17. Num. xi. 1—3. Deut. xxxii. 22. Job xxxi. 12. Am. vii. 4. Nah. i. 6. 10. Mal. iv. 1. Matt. xiii. 48, 50. Matt. xli. 49. Mark ix. 43—50.

b x. 16—18. xxvii. 4. Heb. vi. 8.

c Ez. xx. 47, 48. v. 24. Ps. xxxvii. 20. Hos. xiii. 3. Joel ii. 30. Rev. xiv. 11.

d e. v. 30. viii. 22. xxiv. 11, 12. 12. 2. Jer. xlii. 16. Joel 2. 2. Am. v. 13. Matt. xxvii. 45.

e v. 30. viii. 22. xxiv. 11, 12. 12. 2. Jer. xlii. 16. Joel 2. 2. Am. v. 13. Matt. xxvii. 45.

f Heb. *meat.* 5. f xiii. 18. Ez. ix. 5. Mic. vii. 2. 6. 2 Pet. ii. 4. g xlix. 26. Lev. xxvi. 26—29. Jer. xix. 9. Lam. iv. 10. † Heb. *cut.* h Judg. vii. 22. 1 Sam. xiv. 20. 2 Kings xv. 30. 37. 2 Chr. xxviii. 6—8. Matt. xxiv. 10. Gal. v. 15. i 12. 17. v. 25. x. 4. Jer. iv. 8.

an evil-doer, and <sup>every</sup> mouth speaketh <sup>folly</sup>. <sup>For</sup> all this his anger is not turned away, but his hand is stretched out still.

18 For <sup>wickedness</sup> burneth as the fire: <sup>it</sup> shall devour the briars and thorns, and <sup>shall</sup> kindle in the thickets of the forest, and they shall <sup>mount up like</sup> the lifting up of smoke.

19 Through the wrath of the LORD of hosts <sup>is</sup> the land darkened, and the people shall be as the <sup>fuel</sup> of the fire: <sup>no</sup> man shall spare his brother.

20 And <sup>he</sup> shall <sup>snatch</sup> on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, <sup>Ephraim</sup>; and Ephraim, Manasseh: <sup>and they together shall be</sup> against Judah. <sup>For</sup> all this his anger is not turned away, but his hand is stretched out still.

## PRACTICAL OBSERVATIONS.

V. 1—7. The Lord sometimes visits with his choicest mercies those places that have experienced his severest vengeance: and the gospel, faithfully preached, is an abundant counterbalance for all the temporal vexations to which any nation hath been exposed. Wretched is the state of fallen man without this blessed word of salvation. Men walk on still in darkness, yea, in the way to final darkness. Such must have been the dreary condition of the whole human race, ever since the entrance of sin, had it not been for the promised Saviour, who in the fulness of time came a Light into the world, to lighten the Gentiles, and to be the glory of his people. Blessed be God, this Sun of righteousness hath risen on our land, and still shines around us, with glorious splendour: yet numbers prefer darkness, and choose to continue in the land of the shadow of death, that they may have no disturbance in their sinful pursuits. Yea, many who glory of living in this enlightened age, and even of being its luminaries, hate this heavenly light, and prefer to it their own proud imaginations and vague conjectures! But let us remember that this light is intended "to guide our feet into the ways of peace;" and let us earnestly pray, that it may shine into our hearts, and make us wise unto salvation. Then indeed the multiplying of believers will increase our joy in the Lord. This will far exceed the joy of harvest, or of those who divide the spoil: and abundantly recompense us for all our godly sorrow, self-denial, diligence, losses, and persecutions for the Lord's sake; for if he hath delivered us from the slavery of sin and Satan, he will at length rescue us from the yoke and scourge of every oppressor.—Our chief conflict must be with our own sins; and in this warfare we may hope to obtain more splendid victories than any conqueror ever did in his bloody contests; for the influences of divine grace will daily weaken our lusts; even fiery trials and afflictions shall concur in securing our victory; and every advantage will be an earnest of our eternal triumphs, when made "more than conquerors through him who loved us." But all our hopes and joys originate from the incarnate Redeemer: for us and our salvation he became "a child born, a son given," that he might be the propitiation for our sins; for us he obeyed, suffered, and died; for us he arose, ascended, reigns, and intercedes in our behalf; "all power is given to him in heaven and earth." Let us adore the wonders of his person, character, and love; and learn in every thing to seek and follow his counsel, as well as to obey his command. We may indeed safely entrust our souls in his hand, for he is "the mighty God," and if from him, as "the everlasting Father," we receive spiritual life, and bear his image, and are counted to him for a generation: we shall certainly enjoy that peace, which he purchased and bestows; and shall learn, as the subjects of the Prince of peace, to be peaceable and peace-makers, and to seek the peace of the church and of the world. Let us then pray, without ceasing, that his government and peace may increase in our hearts and in the world, until they prevail against all opposition, and make all things subject unto them. And no doubt this will be the case: for the zeal of the LORD of hosts will surely perform whatever relates to the execution of his purposes, the ruin of his enemies, the prevalence of his cause, and the salvation of his people.

V. 8—21. The words of terror which God hath spoken, will as surely be performed as those of his love; and they often light with dreadful efficacy upon his professing people; for they who will not trust and serve him as a God of mercy, must know him as a God to whom vengeance belongeth. That pride and stoutness of heart, which render numbers fearless of consequences, and induce them to despise rebukes and warnings, and to flatter themselves and each other with the hopes of impunity and prosperity in sin, will hasten and aggravate their destruction: and unless the afflicted turn to him that smiteth them, and humbly seek his mercy, "his anger will not be turned away, but his hand will be stretched out still;" and temporal calamities will only prove an earnest of eternal misery. Even the ancient and honourable will thus perish, if they continue in sin: but the false teachers, who for filthy lucre's sake promise them peace, will be marked with peculiar contempt and detestation. Yet how common is it for the leaders of the people to cause them to err, and for the blind to lead the blind, till they fall together into the pit of destruction!—The righteous Lord can take no pleasure in the workers of iniquity, however they may be distinguished: if they, who are young in years, be old in wickedness, they may expect the more speedy punishment: nor will he spare the impenitent, however otherwise entitled to commiseration.—Hypocrisy or



CHAP. X.

A. M. 3291.

B. C. 713.

Was denounced against the rulers for their iniquitous laws and decrees, 1-4. God commissions the Assyrian to punish the Jews; he describes and rebukes his insolence and impiety, and predicts the ruin of him and his army, 5-19. He promises mercy to a remnant, attended with righteous judgments on the nation, 20-23. The people encouraged not to fear the Assyrians; and a prophetic description of Sennacherib's progress, and the sudden ruin of his army, 24-31.

**WOE** unto them that decree unrighteous decrees, and \*that write grievousness which they have prescribed;

2 To \*turn aside the needy from judgment, and to take away the right from the poor of my people, \*that widows may be their prey, and \*that they may rob the fatherless.

3 And \*what will ye do in \*the day of visitation, and \*in the desolation which shall come from far? \*to whom will ye flee for help? and \*where will ye leave your glory?

4 \*Without me they shall bow down under the prisoners, and they shall fall under the slain. \*For all this his anger is not turned away, but his hand is stretched out still.

5 ¶ \*O \*Assyrian, \*the rod of mine anger, \*and the staff in their hand is mine indignation.

6 I will send him \*against an \*hypocritical nation, and against the people of my wrath \*will I give him a charge, to take the spoil, and to take the prey, and to \*tread them down like the mire of the streets.

7 Howbeit \*he meaneth not so, neither doth his heart think so; but \*it is \*in his heart to destroy and cut off nations not a few.

8 For he saith, \*Are not my princes altogether kings?

† Or, Woe to thee, &c. ‡ Heb. Ashur. Gen. x. 11. m 15. viii. 4. xiv. 5, 6. Ps. xvii. 14. cxv. 3. Jer. ii. 20-24. § Or, though. n ix. 17. xliii. 13. xxx. 9-11. xxxvii. 14. Jer. iii. 10. iv. 14. Matt. xv. 7. o 13. 14. xxxvii. 30. 27. xli. 25. xiv. 1-3. Jer. xli. 1. xlii. 22. xliiii. 6, 7. ¶ Heb. lay them a treasuring. xxii. 5. lxiii. 3, 6. 2 Sam. xxii. 42. Mic. vi. 10. Zech. x. 5. p Gen. 1. 20. Mic. iv. 11, 12. Acts ii. 23. xiii. 27-30. q xxxv. 18-20. xxxvii. 11-13. r xxxvi. 8, 9. Ez. xxvii. 7. Dan. ii. 37.

impiety commonly connects with dishonesty and deceitful insinuation; and when these become general, they mark a people ripe for destruction. For this is a fire which will consume all before it.—The vengeance of God is frequently executed on men by means of their own iniquities; and in times of public calamity, the rich and noble are only distinguished from the poor, as the lofty cedars are from the briars and thorns, when the whole forest is destroyed by one general conflagration. But all that can be suffered on earth from the anger of the Lord is but a shadow of the wrath to come; and the enraged and furious discord to which men have sometimes been given up when suffering for their sins, to the increase of their own and each other's torment, suggests to the mind a horrid idea of the misery of the wicked in another world; when, bereft of all hope and comfort, and enduring the fiery wrath of God, every one will be tormented by his own conscience, and express without restraint all his malignant passions; and so enhance the anguish and vexation of his fellow-sufferers. Blessed be God for Jesus Christ, who delivereth us from the wrath to come!

NOTES.

CHAP. X. V. 1-4. These verses belong to the subject of the preceding chapter: yet they are so expressed, as to include the rulers and magistrates of the Jews, as well as those in Israel; and indeed those of every nation who thus abuse their authority. The persons intended enacted laws which authorized grievous oppression, and decided causes in the most iniquitous manner; and their edicts and decrees were enrolled by the scribes and writers, and prescribed for rules and precedents in the inferior courts. Thus the poor were robbed, and the orphans and widows plundered of their little property, under colour of law and justice.—The Lord, indeed, still acknowledged the Israelites as his people. He had yet a small remnant, especially among the poor, who were peculiarly exposed to these oppressions. But he was about to send the Assyrians from afar to execute his vengeance, and what would they do in those desolations? whither would they flee for safety? or to whose keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in splendour and luxury? (Marg. Ref.) For the Lord would certainly withdraw his protection: and then the very prisoners, or men who had been mortally wounded and left among the slain, would prevail against them. These strong expressions denote how easily and certainly they would be ruined, by the continued anger and powerful vengeance of God.

V. 5, 6. The prophet here enters upon another subject: and some think that this prediction was delivered after the ruin of Samaria, in the reign of Hezekiah: because Sennacherib is introduced, boasting of what he had done to that city. But it is more probable that this also was spoken prophetically as what the Lord foreknew he would say, when marching against Jerusalem: and perhaps this prophecy was delivered, when Ahaz was depending on the assistance of the king of Assyria; both to warn the people of their danger from that quarter, and to encourage them to place their confidence in God. He here pointed out the Assyrian king, as the rod with which he meant to correct his offending people; and his righteous indignation was the staff with which

s Am. vi. 1, 2. Coloss. t 2 Chr. xxxv. 20. Jer. xli. 2, 3. u xxxvi. 19. xxxvii. 13. 2 Sam. viii. 9. 2 Kings xvii. 24. Jer. xlix. 23. x vii. 8, 9. xvii. 3. 2 Kings xvi. 9, 10. xviii. 9, 10. y 14. 2 Kings xviii. 33-35. xix. 12, 17-19. 2 Chr. xxxii. 12-16. 19. z xxxvi. 19, 20. xxxvii. 10-13. a 5, 6. xiv. 24-27. xxxvii. 9, 10. b 16-18, 25-34. xvii. 12-14. xxii. 7, 8. xxx. 30-33. xxxi. 5-9. xxxvii. 36-38. Jer. l. 18. c Heb. said upon the fruit of the greatness of the heart. Ps. xxi. 10. Matt. xii. 43. d ix. 15. e ix. 11, 12. d ii. 11. v. 15. Prov. xxi. 13. Ez. xxi. 10, 14. Dan. iv. 37. e 8. xxxvii. 23. 24. Deut. viii. 17. Ez. xxv. 3. xxxv. 2. 2 Kings xix. 3. Dan. iv. 30. Am. vi. 13. Hab. i. 16. f 2 Kings xv. 29. xvii. 6, 24. xviii. 11, 32. 1 Chr. v. 26. Am. v. 27. vi. 1, 2. g 2 Kings xv. 10. xviii. 15. Hos. xiii. 16. h v. 8. Job xxxi. 25. Prov. xviii. 12. xxi. 6, 7. Hos. xii. 7, 8. Nah. ii. 9-13. iii. 1. Hab. ii. 5-11. i 5. Ps. xvii. 13, 14. Jer. ii. 20-23. Ez. xxxvii. 9. k v. 17. xix. 25-27. xlix. 5-8. xxxvii. 6, 7, 29, 36. 2 Chr. xxxii. 21. l ix. 5. xxx. 30-33. xxxiii. 10-14.

9 Is not \*Calno as \*Carchemish? is not \*Hamath as Arpad? is not \*Samaria as Damascus?

10 As my hand hath found \*the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, \*as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, \*that \*when the LORD hath performed his whole work upon mount Zion and on Jerusalem, \*I will \*punish the fruit of \*the stout heart of the king of Assyria, and \*the glory of his high looks.

13 \*For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and \*I have removed the bounds of the people, and have \*robbed their treasures, and I have put down the inhabitants like \*a valiant man:

14 And \*my hand hath found as a nest the riches of the people: and as one gathereth eggs \*that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall \*the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if \*the rod should shake \*itself against them that lift it up, or as if the staff should lift up \*itself as if it were no wood.

16 Therefore shall the LORD, the LORD of hosts, \*send among his fat ones leanness; \*and under his glory he shall kindle a burning like the burning of a fire.

that prince would beat and bruise them. For God would send that fierce and insolent conqueror against a nation, professedly his worshippers, but generally ungodly, and which in general would comply with Hezekiah's reformation, in a hypocritical manner. And he would commission him to take the spoil and prey, and to debase and trample upon them as if they were the very mire of the streets.

V. 7. Though the Lord would give Sennacherib power and success, and use him as his instrument in the work; yet Sennacherib would not do it because the Lord commanded him, or as his willing servant. He had no intention or inclination of that kind; but was actuated entirely by enormous ambition, rapacity, and cruelty. 'Here is declared the difference of the work of God, and of the wicked, in one very thing and act, for God's intention is to chastise them for their amendment; and the Assyrians, is to destroy them, and enrich themselves: thus, in respect of God's judgment, it is God's work; but, in respect of their malice, it is the work of the devil.' (Note, Gen. 1. 20.)

V. 8-11. (Notes, 2 Kings, xviii. xix.) Sennacherib proudly deemed his vassals or tributaries altogether equal to other kings, as it was common at that time for a conqueror to be styled king of kings. He had subjected one kingdom after another, and none of their deities had been able to defend them against him. (Marg. Ref.): yet their images were more splendid than any to be found in Jerusalem; he therefore supposed that he should easily master that city and her idols; either numbering JEHOVAH among them, or utterly disregarding him.—Shalmaneser took and destroyed Samaria; but probably Sennacherib had some share in the victory, the whole honour of which he arrogated to himself.

V. 13, 14. This haughty conqueror supposed that his success was wholly owing to the number and valour of his troops, and to his own conduct and courage. The taking and plundering of cities was to him like gathering eggs, when the timorous bird hath flown away and left them: and so sure and easy was his success, that no one even dared to interrupt him, or to complain of him, or so much as to come and see what was going forward.

V. 15. These animated interrogations have a peculiar energy. JEHOVAH as much employed the power given to Sennacherib for certain purposes, as a man does a tool that he hath formed for that use. But could an axe be conceived to glory over him that hewed with it? or a saw to menace him that moved it? or a rod him that corrected another with it? or a staff, as if it were not mere wood, to strike him that used it? The absurdity in these instances would not be greater than it was for Sennacherib to vaunt himself against JEHOVAH, on whom he was far more dependent, and to whom he was vastly more inferior than the axe or the saw to him who used them. Yet, ignorant of him by whom he moved, and forgetful of his own weakness, he defied the God of Israel, and expected to overcome him!

V. 16-19. To convince the proud worm of his madness, and to promote his own glory, the Lord determined to enfeeble his overgrown power and prosperity, and to consume his stoutest commanders and forces, and all that in which he gloried. For the holy protector and light of Israel, would be a



17 And <sup>the</sup> light of Israel shall be for a fire, and his Holy One <sup>for</sup> a flame: and it shall burn and <sup>devour</sup> his thorns and his briars in one day;

18 And shall <sup>consume</sup> the glory of his forest, and of his fruitful field, <sup>both</sup> soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be <sup>few</sup>, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* <sup>the</sup> remnant of Israel, and such as are escaped of the house of Jacob, shall <sup>no</sup> more again stay upon him that smote them; <sup>but</sup> shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall <sup>return</sup>, *even* the remnant of Jacob, unto the mighty God.

22 For <sup>though</sup> my people Israel be as the sand of the sea, <sup>yet</sup> a remnant <sup>of</sup> them shall return: <sup>the</sup> consumption decreed shall overflow <sup>with</sup> righteousness.

23 For the Lord GOD of hosts shall make a consumption, *even* <sup>determined</sup>, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, <sup>O</sup> my people that dwellest in Zion, <sup>be</sup> not afraid of the Assyrian: he shall <sup>smite</sup> thee with a rod, <sup>and</sup> shall lift up his staff against thee, <sup>after</sup> the manner of Egypt.

25 For <sup>yet</sup> a very little while, and the indignation shall cease, and mine anger in their destruction.

Y vi. 11. viii. 8. xxvii. 10. 11. xxviii. 15-22. Dan. ix. 27. Rom. ix. 28. § Or, in. Gen. xlvii. 25. Acts xvii. 31. Rom. ii. 5. iii. 5. 6. 2 xiv. 26. 27. xxiv. 1. &c. Dan. iv. 35. a iv. 3. xii. 6. xxv. 19. xlv. 13. lxi. 3. Heb. xii. 22-24. b vii. 12. 13. xxxiii. 14-16. xxxiv. 4. xxxvii. 6. 22. 33-35. c 5. ix. 4. xiv. 29. xxvii. 7. ¶ Or, but he shall lift up his staff for thee. d Ex. i. 10-13. xiv. 9. 21-23. xvi. 6-10. e 33. 34. xli. 1. 2. xlv. 24. 25. xlvii. 12-14. xxx. 33-35. xxxi. 4-9. xxxvii. 36-38. Ps. xxvii. 10. Heb. x. 37.

fire to destroy his army, as briars and thorns; and he would level them to the ground, as a conflagration does the forest and the crop of corn; yea, he would destroy them, both *soul and body*, absolutely and finally; and the desolations would be, as "when a standard-bearer fainteth," and all who followed his standard are put to confusion, and cut in pieces; so that the few men that should remain of that army, which had been numerous as the trees in a vast forest, might be numbered and registered even by a child. (*Marg. Ref.*)

V. 20. The Jews and Israelites were wont to rely on the assistance of the neighbouring nations, and they were corrected by them one after another. Under Ahaz, they sought the protection of the Assyrians, who were employed to smite them. But a remnant of those who escaped Sennacherib's ravages, by the miraculous interposition of God, could be cured of this propensity, and learn in truth to rely on the Holy One of Israel; for they would not only return to their habitations, from which the invaders had driven them, but to the worship and service of God.

V. 21-23. The original of "a remnant shall return," is *Sheur-jashub*, the name given to one of Isaiah's sons, in confirmation of the perpetuity of God's promises. (*Note*, vii. 3.) The descendants of Abraham, Isaac, and Jacob, according to the promises of God, were indeed numerous as the sand of the sea; yet, in general, they had forsaken him, and no more than a *remnant*, even on this great occasion, would return to him. Not only did Sennacherib execute vengeance on many of the people, but further judgments were *decreed* and predicted, which, in strict and awful justice, would make them desolate for their sins; for the Lord had determined to make a consumption of the people throughout the land. The use which the apostle makes of this passage, shews that the Holy Spirit intended also to foretell more important events; even the conversion of a remnant of the Jews to Christ, and the execution of righteous vengeance upon the bulk of the nation that rejected him. (*Notes*, xxviii. 21, 22. Dan. ix. 24-27. Rom. ix. 27, 28.)

V. 24-26. 'The promises of deliverance from Sennacherib's invasion are made only to the inhabitants of Jerusalem, (xxxvii. 32, 33;) a type of the elect among the Jews, in whom God will fulfil the promises made to their fathers.' (*Rom.* xi. 23.) (*Lowth.*) The inhabitants of Judea seem to have suffered very grievous things from the invaders, while Jerusalem, and those who took shelter there, were preserved. Sennacherib and the Assyrians, (after the manner of Pharaoh and the Egyptians,) threatened the entire destruction of Israel; but, in a very short time, it would appear that the Lord's anger against his people was turned away, by the destruction of their enemies, in the same manner that he destroyed the Midianitish oppressors by the enfeebled Israelites, and as he overwhelmed Pharaoh and the Egyptians in the Red Sea. (*Marg. Ref.*)

V. 27. *Because, &c.* 'God preserved the kingdom of Judah from utter destruction, because the Messiah was to come from that tribe.' (*Lowth.*)—'The yoke of servitude shall be taken from thy neck, because thou art a people consecrated to me, for the sake of that Messiah, mine anointed, which shall descend from thee.' (*Bp. Hall.*)—'Because of the promise made to that kingdom, whereby Christ's kingdom was prefigured.' (*Marg. Ref.*)

V. 28-34. These verses contain a prophetic description of Sennacherib's march towards Jerusalem, when he desolated all before him, and threatened that city with immediate destruction. The consternation and flight of the inhabitants of the cities near to Jerusalem, is also represented in a very animated

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in ix. 19. Ps. xxxvii. 1. lxxxvii. 11. n xxx. 27, 28. xxxiii. 14. lxxv. 1, 2. lxxvi. 15, 24. Num. xi. 1-5. xvi. 35. Ps. xviii. 8. xxi. 9. 1. 3. lxxxiii. 14. 15. Jer. iv. 4. vii. 20. Mal. iv. 1-3. Matt. iii. 12. 2 Thes. i. 7-9. Heb. xii. 29. o xxvii. 1-4. Ps. xxxvii. 3. Nah. i. 5, 6, 10. p 33, 34. ix. 18. 2 Kings xix. 23. Jer. xxi. 14. Ez. xx. 47, 48. \* Heb. from the soul and even to the flesh. † Heb. number. xxvii. 36. q 19. i. 9. iv. 2, 3. vi. 13. xxxviii. 4. 31, 32. Ezra ix. 13. r 2 Kings xvi. 7. 2 Chr. xxviii. 20. Hos. v. 13. xiv. 3. s xlvii. 7, 8. xxvi. 3. xlviii. 1, 2. 1, 10. t ix. 6. 13. xix. 22. iv. 7. Hos. vi. 1. vii. 10. 16. xiv. 1. Acts xxvi. 20. 2 Cor. iii. 14-16. u 1 Kings iv. 20. Hos. i. 10. Rom. ix. 27. xi. 6, 7. Rev. xx. 8. x vi. 13. v Heb. in, or, among. xlviii. 11.

f 10-19. Ps. xxxv. 23. g ix. 4. Judg. vii. 25. Ps. lxxxvii. 11. h xi. 16. ii. 9, 10. Ex. xiv. 25, 26. Neh. ix. 10, 11. Ps. cvi. 10, 11. Hab. iii. 7-10. Rev. xi. 17. xix. 15. i x. 4. xiv. 25. 2 Kings xviii. 13, 14. Nah. i. 9-13. \* Heb. remove. k xxxvii. 35. 2 Sam. i. 21. Ps. ii. 1-3. marg. xx. 6. xiv. 7. lxxxiv. 9. m lxxxix. 20, &c. v. 15. xxxviii. 10, 17, 18. Dan. ix. 24-26. Luke ix. 19. John i. 41. marg. Acts ii. 20, 27. 1 Josh. vii. 2. 2i Neh. xi. 31. Aia. n 1 Sam. xiv. 2. o 1 Sam. xiii. 2, 5. 31. p 1 Sam. xiv. 4. q Josh. xvi. 17. 2i Sam. xiv. 17. 1 Kings xv. 22. r Judg. xix. 12-13. 1 Sam. xiv. 4. xlvii. 2. Hos. ix. 9. x. 9. † Heb. cry shrill with thy voice. s 1 Sam. xxi. 44. t Judg. xviii. 7. 29. u Josh. xxi. 18. 1 Kings ii. 26. Jer. i. 1. xxxii. 8. 2i Sam. xxi. 1. xxi. 19. Neh. xi. 32. z 2i. xi. 15. xiii. 2. xiv. 16. Zechar. ii. 9. a ii. 2. xxxvii. 22. b 16-19. xxxvii. 24-36. 2 Kings xix. 21. 37. 2 Chr. xxxii. 21. c Am. ii. 9. d ii. 11. Job xl. 11, 12. Dan. iv. 37. e ix. 18. xxxvii. 24. Jer. xxii. 7. xlv. 22, 23. xlvii. 2. Nah. i. 12. f Zechar. xi. 1, 2. g Or, mightily. h xxxi. 8. xxxvii. 36. Ps. ciii. 20. Dan. iv. 14, 23. 2 Thes. i. 7. 2 Pet. ii. 11. Rev. x. i. xviii. 21.

26 And the LORD of hosts shall <sup>'stir up</sup> a scourge for him, <sup>'according to</sup> the slaughter of Midian at the rock of Oreb: and as <sup>'his rod</sup> was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* <sup>'his</sup> burden shall be <sup>'taken away</sup> from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed <sup>'because of</sup> the anointing.

28 ¶ He is come to <sup>'Aiath</sup>, he is passed to <sup>'Migron</sup>; at <sup>'Michmash</sup> he hath laid up his carriages:

29 They are gone over <sup>'the</sup> passage: they have taken up their lodging at <sup>'Geba</sup>; <sup>'Ramah</sup> is afraid; <sup>'Gibeah</sup> of Saul is fled.

30 <sup>'Lift up</sup> thy voice, O daughter of <sup>'Gallim</sup>: cause it to be heard unto <sup>'Laish</sup>, O poor <sup>'Anathoth</sup>.

31 <sup>'Madmenah</sup> is removed; the inhabitants of <sup>'Gebim</sup> gather themselves to flee.

32 As yet shall he remain at <sup>'Nob</sup> that day: he shall <sup>'shake</sup> his hand *against* <sup>'the</sup> mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall <sup>'lop</sup> the bow with terror: and <sup>'the</sup> high ones of stature shall be hewn down, <sup>'and</sup> the haughty shall be humbled.

34 And he shall <sup>'cut down</sup> the thickets of the forests with iron, and <sup>'Lebanon</sup> shall fall <sup>'by</sup> <sup>'a</sup> mighty one.

1 Judg. xviii. 7. 29. u Josh. xxi. 18. 1 Kings ii. 26. Jer. i. 1. xxxii. 8. 2i Sam. xxi. 1. xxi. 19. Neh. xi. 32. z 2i. xi. 15. xiii. 2. xiv. 16. Zechar. ii. 9. a ii. 2. xxxvii. 22. b 16-19. xxxvii. 24-36. 2 Kings xix. 21. 37. 2 Chr. xxxii. 21. c Am. ii. 9. d ii. 11. Job xl. 11, 12. Dan. iv. 37. e ix. 18. xxxvii. 24. Jer. xxii. 7. xlv. 22, 23. xlvii. 2. Nah. i. 12. f Zechar. xi. 1, 2. g Or, mightily. h xxxi. 8. xxxvii. 36. Ps. ciii. 20. Dan. iv. 14, 23. 2 Thes. i. 7. 2 Pet. ii. 11. Rev. x. i. xviii. 21.

## PRACTICAL OBSERVATIONS.

V. 1-19. Injustice and oppression are most atrocious when sanctioned or prescribed by law; and a tremendous woe is denounced against all those who enact iniquitous statutes, or decree injustice from the seat of the magistrate. The more indigent and destitute the persons are who are thus robbed, the deeper is the guilt of their oppressors; and when persecution for righteousness' sake is added, it speedily fills up the measure of national guilt. Even in temporal calamities, tyrants and persecutors will not know how to secure that power, pomp, or affluence, which they account their glory, or even their own lives; and if the Lord withdraw his protection, the most despicable instruments will execute deserved vengeance on them. But what will sinners do? whither will they flee? and what will their glory avail them in the approaching day of judgment?—When the Lord intends to desolate nations, or to chastise his people, he sometimes arms with power and renders successful the vilest of men, and commissions them to smite those who have provoked his anger. He means to destroy the most criminal, and to excite others to repentance; but the instruments seek not his glory but their own, and count it their pleasure to destroy and to cut off nations not a few. The lust of dominion renders them callous to the feelings of humanity, and forgetful that they are the creatures and subjects of the Almighty; authority, power, and success inflate their minds with increasing arrogance, and whilst they ascribe all their achievements to their own prowess and conduct, they suppose that nothing can stop their progress; nay, they can be so infatuated as to "exalt themselves above all that is called God, and is worshiped;" and to suppose themselves able to overcome the deities, as well as the kings, of opposing nations!—How lamentable was it that Jerusalem, which was single and unrivalled in her relation to JEHOVAH, should have set up graven images, in which she was excelled by the heathen cities! and it is equally foolish for Christians to emulate the people of the world in those vanities in which they will always be eclipsed.—The Lord allots to every man his part, in fulfilling his grand designs. When any one serves him humbly and willingly, he graciously recompenses his faith and obedience; but they who unintentionally perform his purposes, are influenced by corrupt motives, and will be punished for their sins.—Men's words and works are the fruit of their hearts, whether they be good or bad; and those high looks, which are admired as full of dignity and glory, being the fruit of a stout heart, will expose a man to Divine judgments. When mighty conquerors are cut off in the very crisis of their success, the event often occasions various speculations; but, in fact, they have done their whole work, and are ripe for Divine vengeance, and therefore the Lord stops their career; and this hath often taken place when they have been glorying in success, and anticipating fresh triumphs. Such overgrown murderers, robbers, and scourges of mankind, think the horrors and



## CHAP. XI.

Predictions of Christ, as springing from the root of Jesse, his endowments for his work, and the equity of his government, 1—5; of the peace and holiness produced by his gospel, 6—9; of the conversion of the Gentiles, and the gathering of the Jews by the marvellous power of God, 10—16.

AND <sup>a</sup>there shall come forth a rod out of the stem <sup>b</sup>of Jesse, and <sup>c</sup>a Branch shall grow out of his roots:

2 And <sup>d</sup>the spirit of the LORD shall rest upon him, <sup>e</sup>the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And <sup>f</sup>shall make him of quick <sup>g</sup>understanding in the fear of the LORD: and <sup>h</sup>he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But <sup>i</sup>with righteousness shall he judge the poor, and <sup>j</sup>reprove with equity <sup>k</sup>for the meek of the earth: <sup>l</sup>and he shall smite the earth with the rod of his mouth, and <sup>m</sup>with the breath of his lips shall he slay the wicked.

1 Kings iii. 9, 28. John vii. 24, viii. 15, 16. 1 Cor. ii. 13—15, iv. 3—5. h xxxii. 1. 1 Kings x. 8, 9. Ps. xlv. 6, 7. lxxii. 1—4, 12—14. lxxxii. 2—4. Jer. xxiii. 5, 6. xxxiii. 15. Matt. xi. 5. Rev. xix. 11. + Or, argue. i. 17. Prov. xxxi. 8, 9. Jer. v. 28. i. xix. 19. lxi. 1. Zeph. ii. 3. Matt. v. 5. 2 Cor. x. 1. Gal. v. 23. Tit. iii. 2. Jam. iii. 13. k Job iv. 9. Ps. ii. 9. cx. 2. Mal. iv. 6. 2 Thes. ii. 8. Rev. i. 16. ii. 16. xix. 15. l xxx. 33. Ps. xviii. 8. Acts ix. 1.

ruiseries of war a mere pastime. They act as if the wealth of the world were created for them alone, and as if every man deserved death who was not willing to be their slave; and we need not wonder that the lives of thousands are so vile in their esteem, when the God, in whom they live and move, and from whom they have all their power and success, is despised by them. Instead of his instruments, they affect to be his rivals; and, forgetful how easily he can crush them, they set themselves against him. But when the Lord of hosts is pleased to repress their insolence, he can soon thin their ranks, either by the sword of an enemy, or by famine and pestilence. And the Light of Israel will be a fire to consume all the dignity, prosperity, and multitude of the workers of iniquity, both soul and body. Some few, indeed, escape the most tremendous temporal judgments, but not one impenitent sinner will escape the wrath to come. Then even the standard-bearers of infidelity and impiety will utterly faint, and doubtless all their legions will be driven into darkness.

V. 20—34. Scarcely in any age is there more than a remnant who stay upon the Holy One of Israel in truth. Most professed Christians still cleave to sin and stay themselves on the world, though often troubled and injured by it; but, blessed be God that there is a remnant who return to him; may we be found of that happy number! Then, whilst we expect his righteous judgments, according to his word, to overflow the profane and hypocritical multitudes, we may dwell in Zion, fearless of every enemy and catastrophe; nay, even the corrections which we receive by the hands of wicked men, who are the rod of our Father, will ere long cease in the execution of his indignation on them for their crimes.—All former judgments on proud oppressors were only specimens of the final ruin reserved for the enemies of God. Because of the anointing of our great Redeemer, the yoke of every antichrist must be broken from off his church; and if our souls partake of the unction of his Holy Spirit, our complete and eternal deliverance is ensured to us. In the mean time, whilst our enemies defy the daughter of Zion, and seem to make swift progress in their attempts against her; let us not yield to unbelieving fears. The Lord, in his own time, by his own hand, or by some instrument endued with power from on high, will bring down his most exalted and haughty enemies; and all opposition shall fall before him, and his cause shall finally prevail and triumph.

## NOTES.

CHAP. XI. V. 1. The transition from the temporal deliverances of Israel, to that spiritual redemption from which they all originated, is very common in the prophetic writings. Sennacherib's chieftains and army were like the unnumbered stately cedars of Lebanon; but speedily cut down by a mighty one. But the extraordinary person here predicted, would resemble a tender shoot from the root of a tree that had been cut down, and yet he arrived at the highest exaltation. (liii. 2.) Some think that the prophecy had reference to Hezekiah or Zerubbabel, as types of Christ. But Hezekiah was born long before it was delivered; and there was nothing in the state of the Jews under Zerubbabel, answerable to the glorious things spoken in the sequel of this chapter; so that it must be entirely a prophecy of Christ, and can accord to no other. (Notes liii. 2, 3. Rev. xxii. 16.)—The prophet spake of the Messiah, as springing from the root of Jesse, rather than from that of David; because Jesse lived and died in a private station; but David was a prosperous monarch: and when all the glory of his family seemed to be like the withered trunk or decaying stump of a tree, a tender shoot or rod would spring forth, in which that glory would revive, increase, and be established for ever; and which would indeed become a plant of renown. (Note, Ez. xvii. 22—24. xxxiv. 29. Marg. Ref.)

V. 2—5. As the human nature of Christ was formed by the operation of the Holy Spirit, in the womb of the virgin; so all his power, wisdom, and holiness as a man, are in the New Testament ascribed to the same divine influence; “for the Holy Spirit was not given by measure unto him.” The varied expressions here used, denote the manifold endowments of the human nature of Christ for the work which he had undertaken, and the fulness treasured up in him for his people. Every kind of divine knowledge and sagacity, of wisdom and prudence, of piety and boldness, of holy affections and spiritual relish for

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a liii. 2. Zech. vi. 12. Rev. v. 5. xxii. 16. b 10. Ruth iv. 17. 1 Sam. xvii. 58. Matt. i. 6—16. Luke iii. 23—32. Acts xiii. 22. Rom. xv. 12. c iv. 2. Jer. xxiii. 5. xxxiii. 15. Zech. iii. 8. d xlii. 1. lix. 21. lxi. 1. Num. xi. 25, 26. Matt. iii. 16. John i. 32. 33. iii. 34. Acts x. 38. e Deut. xxxiv. 9. John xiv. 17. 26. xvi. 12. Eph. i. 17, 18. Col. i. 8, 9. 2 Tim. i. 7. Jam. iii. 17. f xxxiii. 6. Prov. ii. 5, 9. Luke ii. 52. \* Heb. scent, or. smelt. Job xii. 11. xxxiv. 3. Phil. i. 9, 10. Heb. v. 14. g 1 Sam. xvi. 7. 2 Sam. xvi. 17. 2 Sam. xvii. 15. h xxxii. 1. 2 Sam. xvii. 15. xxxiii. 5, 6. xxxiii. 15. i xix. 19. lxi. 1. Zeph. ii. 3. Matt. v. 5. 2 Cor. x. 1. Gal. v. 23. Tit. iii. 2. Jam. iii. 13. k Job iv. 9. Ps. ii. 9. cx. 2. Mal. iv. 6. 2 Thes. ii. 8. Rev. i. 16. ii. 16. xix. 15. l xxx. 33. Ps. xviii. 8. Acts ix. 1.

m lix. 17. Ps. xxii. 1. 2 Cor. vi. 7. Eph. vi. 14. 1 Pet. iv. 1. Rev. i. 13. n xxv. 1. Hos. ii. 20. Heb. ii. 17. 1 John i. 9. Rev. iii. 14. o lxx. 25. Ez. xxxiv. 25. Hos. ii. 18. Acts ix. 13—20. xiv. 17. 1 Cor. vi. 9—11. 2 Cor. v. 14—21. Gal. iii. 26, 27. Eph. iii. 3—8. Tit. iii. 3—5. Philom. 9—16. Rev. v. 9, 10. \* Or, orders. lix. 5. Ps. exl. 3. p 13. ii. 4. xxxv. 9. ix. 18. Mic. iv. 2—4. Matt. v. 44, 45. Acts ii. 41—47. iv. 19—35. Rom. xii. 17—21. Gal. v. 22—24. Phil. ii. 14, 15. 1 Thes. v. 15. q xxx. 26. xlix. 6. lix. 19. lx. 1. &c. Ps. xxi. 27. —31. xxviii. 2, 3. Hab. ii. 14. Zech. xiv. 9. Rom. xi. 25, 26. Rev. xx. 2—6. r 1. Rom. xv. 12. Rev. xxi. 16. s lix. 19. Gen. xlix. 10. John iii. 14, 15. xii. 32. t lx. 3. 5. lxxvi. 12. 19. Matt. ii. 1, 2. viii. 11. xii. 21. Luke ii. 32. John xii. 20, 21. Acts xi. 18. xxvii. 18. Rom. xv. 9—11. o xxxii. 17, 18. lxxvi. 10—12. Ps. xci. 1. 4. cxlvi. 7. Jer. vi. 16. Hag. ii. 9. Matt. xi. 28—30. 2 Thes. i. 7—12. Heb. iv. 19. 1 Pet. i. 7—9. v. 10. § Heb. glory. Ps. cxlix. 5.

5 And <sup>n</sup>righteousness shall be the girdle of his loins, <sup>o</sup>and faithfulness the girdle of his reins.

6 The <sup>p</sup>wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the <sup>q</sup>cockatrice' den.

9 They shall <sup>r</sup>not hurt nor destroy in all my holy mountain: <sup>s</sup>for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And <sup>t</sup>in that day there shall be a root of Jesse, <sup>u</sup>which shall stand for an ensign of the people; <sup>v</sup>to it shall the Gentiles seek: and <sup>w</sup>his rest shall be <sup>x</sup>glorious.

11 And it shall come to pass in that day, <sup>y</sup>that the

heavenly things, of vigour and strength of mind for obedience; and suffering with unabated courage, zeal, and patience; whatever was requisite for the exercise of his personal ministry attended with singular miracles on earth, or for that of his mediatorial kingdom in Heaven, to the end of time, are comprised in the expressions before us. So perfect would be his knowledge, wisdom, and justice, that he would in no case judge by appearances or report; but would distinguish characters and decide causes with the most exact discernment and impartiality. He would be the protector of his poor and humble people, and plead for them against oppressors; and whilst he saved all those who submitted to him, he would destroy the enemies of his kingdom, by denouncing and executing vengeance upon them; as if an iron rod proceeded from his mouth to dash them in pieces, or as if his breath were a flame of fire to devour them; and his most perfect righteousness and faithfulness would both establish him on the throne, prepare him for it, and be the ornament and glory of it. (Notes, Ps. lxxii. Marg. Ref.)

V. 6—9. (Notes, ix. 6, 7.) The effects of divine grace on the minds of men, in the times of the Messiah, are here represented with much beauty under the most significant emblems. Persons of the most dissimilar dispositions and pursuits, and addicted to various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of “one heart, and of one way.” The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate; they would live together in harmony, hearken to instruction, and be guided by gentle persuasions and entreaties. So that the change would be as evident and surprising, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals, should learn to be as gentle and harmless as the lamb, the kid, the calf, or the cow; to associate with them, to graze the pasture as they do, or to feed on straw or hay; and should be so tractable that a little child could lead them. Or, as if the asp or the cockatrice should no longer be disposed to bite with venomous teeth; but should be so inoffensive, that infants might safely play by their holes: for there would be no more a disposition in the inhabitants of Zion, the true church of Christ, to hurt or destroy; the knowledge of the Lord, with all its sanctifying effects, should at length cover the whole earth, even as the waters cover the sea.—The fables and imaginations of the gentiles, of a golden age, and the return of it in the latter days, seem to have been taken from the scriptural account of Adam in Paradise, and from the predictions of the Messiah's happy reign.—To suppose that the Holy Spirit, by this decisive language, foretold events no way answerable to their exact meaning; and that they are merely highly wrought figures of speech, like those of uninspired Eastern poets; and suited to raise expectations in simple-hearted believers, which must be eternally disappointed, savours too much of infidelity, not to say blasphemy, to deserve a serious refutation. The earth has never yet been “full of the knowledge of the Lord, as the waters cover the sea;” and therefore the grand accomplishment of the prophecy has not yet taken place.

V. 10. When the gospel began to be publicly preached and embraced, the divine Saviour, as springing from the root of Jesse, and as crucified for sinners, ascended into heaven, and exalted into the mediatorial throne, stood as an ensign to which the people of God resorted. (Marg. Ref.) The gentiles sought to him as their Lord and Saviour; and the rest of soul, which they found by trusting in him, was connected with the glory and beauty of holiness, and an earnest of the glory of heaven. (Rom. xv. 12.) Or, rather, the Saviour would rest with full complacency in his redeemed people, chiefly from the gentiles, in whom his name would be exceedingly glorified. (Ps. cxxxii. 8, 13.)

V. 11—16. The Lord recovered a remnant of his people from Assyria and Babylon, by the same power with which he had brought the whole nation out of Egypt; and it is here predicted that he would “set his hand again the second time” to gather those that would be left of them from all nations whither they were scattered; and several of the adjacent countries, and some very distant ones, are specified. The crucified Saviour, doubtless, as held forth in



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4 And "in that day shall ye say, Praise the LORD, "call upon his name, "declare his doings among the people, make mention that 'his name is exalted.

5 "Sing unto the LORD; for he hath done excellent things: 'this is known in all the earth.

6 "Cry out and shout, "thou 'inhabitant of Zion: for 'great is the Holy One of Israel in the midst of thee.

### CHAP. XIII.

God musters the armies of his indignation, 1-5. The terrible destruction of Babylon by the Medes, 6-18. The final devastation of Babylon, 19-22.

**T**HE "burden of Babylon, "which Isaiah the son of Amoz did see.

2 "Lift ye up a banner "upon the high mountain, exalt the voice unto them, "slake the hand, that they may "go into the gates of the nobles.

3 I have "commanded my sanctified ones, I have also called my 'mighty ones for mine anger, *even* "them that rejoice in my highness.

4 The 'noise of a multitude in the mountains, "like as of a great people; a tumultuous noise of the king-  
 + Heb. *inhabitors*. o viii. 18. xxiv. 23. Ps ix. 11. lxxviii. 16. lxxxix. 18. cxcvii. 14. Ez. xliii. 7. xlviii. 35. Zech. ii. 5. iii. 15-17. Zech. ii. 5, 10, 11. — CHAP. XIII. a xiv. 28. xv. 1. xvii. 1. xix. 1. xxi. 1. 13. xxii. 1. 25. xxiii. 1. Jer. xxiii. 33-38. Ez. xii. 10. Nah. i. 1. Hab. i. 1. Zech. ix. 1. xli. 1. Mal. i. 1. b xiv. 4. &c. xxi. 1-10. xliii. 14. xlv. 1. 2. xlvii. 1. &c. Jer. xxv. 12-26. i. 1. Dan. v. 28-31. &c. Rev. xli. xviii. c. i. 1. d v. 25. xi. 12. xviii. 3. Jer. i. 2. ii. 27, 28. e Jer. ii. 25. f x. 32. xi. 15. g xli. 1-3. Jer. ii. 38. h xlviii. 11. xlv. 27. 28. xlv. 4. 6. Jer. ii. 21. i Jer. ii. 24. Joel iii. 11. Rev. viii. 12-15. k Ezra i. vi. vii. 12-26. Ps. cxlix. 5-9. Rev. xviii. 4-8. 20-24. xix. 1-7. l xxi. 1-9. Jer. i. 2, 3, 21. &c. ii. 11. 27, 28. Ez. xxxviii. 3-23. Joel iii. 14. Zech. xiv. 1-3. 13, 14. Rev. xix. 11-21. \* Heb. *the likeness of*. Joel ii. 4-11. Rev. ix. 7-10. 14-19.

V. 3. The purifying, fertilizing, and consolatory influences of the Holy Spirit are commonly denoted under the emblem of springing water; (*Marg. Ref.*) This water flows through the mediatory work of Christ, and is conveyed to our souls by means of the ordinances of God's worship. When the gospel is preached in any place, *a well of salvation* is opened, which communicates with the fountain of life in Christ; and in the predicted times, this fountain of life and these wells of salvation, though long hidden from Israel, will be discovered to them, and they will praise God with joyful hearts.—The Jews themselves seem to have applied this to the times of the Messiah. On the last day of the feast of tabernacles, they fetched water in a golden pitcher, from the fountain of Shiloah, and poured it, mixed with wine, on the sacrifice, as it lay upon the altar, with great rejoicing.—Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given, by him. (*Bp. Lowth.*)

V. 4-6. In the day, when the Lord shall do such great things for his church; his people shall excite each other to praise him for the past, and to call upon him for all that yet remains to be done: or they will *proclaim his name* and perfections, as well as declare his doings among the people, and expatiate on his wonders wrought in their behalf, that his name may be exalted. Thus the excellent things done for the Jews, being celebrated and made known to all the earth, will probably be one grand mean of bringing in the fulness of the Gentiles; whilst the inhabitants of Zion, the church of converted Jews, will cry aloud and shout for joy; and all shall see the triumphant power of the Holy One of Israel, in the wonders wrought in their behalf.

### PRACTICAL OBSERVATIONS.

Every one of those, who now have peace with God, was once exposed to his righteous anger; and most of them experienced many painful effects from it, and dreaded such as were far more tremendous. But when the awakened and humbled sinner finds pardon and peace through the atoning blood of Christ, he with thankful heart exclaims, "O LORD, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou hast comforted me." But, alas! we are prone to relapse into transgression; and then our heavenly Father is angry with us, and frowns upon us; he bereaves us of our comforts, and inflicts sharp corrections. When these bring us to mourn for our sins, and to renew repentance and humble faith, his anger will be turned away, our comforts will be restored, and our hearts, again tuned to celebrate his praises. All these our hopes and comforts are vouchsafed to us sinful creatures, because "God is become our salvation;" and when we rest all our hope on his foundation, "we may trust, and not be afraid." For as God was manifest in the flesh; as Immanuel died for our sins, when we were enemies; he will doubtless be the strength and complete salvation of all, whom he hath taught to believe in, love, and obey him, and whom he now numbers amongst his friends. Having *JEHOVAH*, the eternal God, for our strength and song, we may bid defiance to all our enemies; and though we must encounter difficulties, endure hardships, and experience many sharp conflicts; we have wells of salvation opened on every side; and, drawing from them the waters of life and consolation, by faith and prayer, we may rejoice in the midst of tribulation, and find some foretastes of heaven, in communion with the Lord in this outward sanctuary. The more diligently we attend on the means of grace; and the larger supplies we derive from the fountain of salvation; the more fervent will be our praises of God our Saviour. The glories of his character, and the excellency of all his wonderful works, especially that of our redemption, will be our favourite theme. We shall ardently desire that his name should be universally extolled; and that his precious salvation should be known to all the earth. Whilst our hearts rejoice, that the Holy God dwelleth in Zion upon a mercy-seat, the friend of sinners who seek unto him, and the almighty protector of his church; we shall be

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g 1. Ps. cv. 47, 48. cxlii. 1-3. cxvii. \* Or, *proclaim his name*. Ez. xxxiii. 19. xxxiv. 5-7. 1 Chr. xvi. 8. Ps. cv. 1. h lxxvi. 19. Ps. ix. 11. xlii. 31. xli. 5. lxxi. 16-18. lxxiii. 28. xevi. 3. cvii. 22. cxlv. 4-6. Jer. i. 2. ii. 9, 10. John xvii. 26. i. ii. 11, 17. xxv. 1. xxxiii. 5. Ex. xv. 2. 1 Chr. xxxix. 11. Neh. ix. 3. Ps. xlviii. 46. xxi. 13. Rev. 10. lvi. 5. xlviii. 9. cxlii. 5. Phil. ii. 9-11. k Ex. xv. 1. 21. Ps. lxxviii. 32-35. xlviii. 1. cv. 2. Rev. xv. 3. xix. 1-3. l x. 9. Ps. lxxii. 19. Hab. ii. 14. Rev. xi. 15-17. m xl. 9. 1. 7-10. liv. 1. Zeph. iii. 14. Luke xix. 37-40. n x. 24. xxx. 19. xxxiii. 24. Zech. viii. 3-5. o x. 32. 3. 4. xxi. 17. Ps. xlviii. 5. 6. Jer. xiii. 6. 1. 43. Dan. v. 6. 1 Thes. v. 2. 3. x. 15-18. xlviii. 10-15. Jer. vi. 22. 23. 1. 40-42. ii. 35-38. Nah. i. 2. 6. Mal. iv. 1. Rev. xvii. 16, 17. xviii. 8. xix. 17-21. y Ps. civ. 35. Prov. ii. 22. z v. 30. Ez. xxxii. 7, 8. Joel ii. 10. 31. iii. 15. Am. viii. 9, 10. Zeph. i. 15, 16. Matt. xxiv. 29. Mark xiii. 24, 25. Luke xxi. 25. Rev. vi. 12-14. viii. 12.

doms of nations gathered together: "the LORD of hosts mustereth the host of the battle.

5 They come "from a far country, from the end of heaven, *even* the LORD, "and the weapons of his indignation, to destroy the whole land.

6 ¶ "Howl ye: "for the day of the LORD is at hand; it shall come "as a destruction from the Almighty.

7 Therefore "shall all hands "be faint, and "every man's heart shall melt:

8 And they shall be afraid: "pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall "be amazed one at another; their faces shall be as "flames.

9 Behold, the day of the LORD cometh, "cruel both with wrath and fierce anger, to lay the land desolate; and "he shall destroy the sinners thereof out of it.

10 For "the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

ready to shout for joy as victors, even when we are fighting the good fight of faith: and we shall not only anticipate our own complete salvation, and that of every believer, through him who loved us; but the prevalence also of his truth and cause over all opposition: whilst numerous accessions will be made continually to those, who celebrate his praises with joyful hearts; and every one shall, with increasing alacrity, seek to recommend his salvation and service to all around him.

### NOTES.

CHAP. XIII. V. 1. The word rendered *burden*, (though some translate it *the oracle*), seems to denote the heavy vengeance predicted; which was seen in vision by the prophet, as if already falling upon Babylon. (*Note*, Jer. xxiii. 33-40.) "These two chapters (striking off the last verse of the latter) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians, delivered probably in the reign of Ahaz, about two hundred years before the completion of it. The captivity itself of the Jews at Babylon, (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected;) did not fully take place till about one hundred and thirty years after the delivery of this prophecy: and the Medes, who are expressly mentioned (17,) as the principal agents in the overthrow of the Babylonish monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a people under Deioces till about the seventeenth of Hezekiah. (*Bp. Lowth.*)—The Jews had hitherto had little acquaintance with the Chaldeans; that empire was, at the time when this prophecy was uttered, inferior to that of the Assyrians, if it did not constitute a part of it; and it was several years after, that the kings of Babylon obtained the ascendancy, and their empire supplanted and swallowed up that of the Assyrians. Some intimations, however, had been given the Jews of their danger from that quarter; and indeed all the predictions of the prophets, concerning foreign nations, were given with some reference to the state of the Jews, and with an especial regard to their advantage.—"Babylon was a type or figure of Antichrist, the great oppressor of God's church in after times.—These prophecies have an aspect beyond the taking of Babylon by Cyrus; in as much as the prophets describe this judgment as a decisive stroke, that should thoroughly vindicate the cause of oppressed truth and innocence; and put a final period to idolatry, and to all the miseries and oppressions of God's people." (*Lowth.*) (*Marg. Ref.*)

V. 2-5. The Lord, by his prophet, addressed himself to the rulers of the Medes and Persians, as if present, commanding them, by every means to collect forces, and to go and take possession of Babylon, and of the stately palaces of her nobles. He called them, "his sanctified ones;" "those whom I have appointed and set apart for that service." (*Lowth.*) He had selected them, and endued them with power to execute his indignation; and he knew, that they would rejoice in doing those things, by which his name would even finally be magnified. (*Note*, Ezra i.) When the Lord should thus muster the host for the battle, vast multitudes from distant nations would soon be collected, with tumultuous noise, to destroy the whole kingdom of the Babylonians.—This exactly accords to the account given by historians of the various nations which constituted the army of Cyrus.

V. 6. *The Almighty*; "Whose power and purposes none is able to resist. (*Lowth.*)

V. 8. *As flames*. That is, *pale and livid*, as terror renders man; for this is the colour of the flame: not red, as with anger, which is the colour of the fire, from which the flame proceeds. (*Marg. Ref.*)—After many defeats in the open field the king of Babylon retired with his forces within the walls of his



11 And <sup>a</sup>I will punish the world for *their* evil, and the wicked for their iniquity; <sup>b</sup>and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make <sup>a</sup>a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore <sup>a</sup>I will shake the heavens, and <sup>c</sup>the earth shall remove out of her place, <sup>d</sup>in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be <sup>a</sup>as the chased roe, and as a sheep that no man taketh up: <sup>b</sup>they shall every man turn to his own people, and flee every one into his own land.

15 Every one <sup>a</sup>that is found shall be thrust through: and every one that is joined *unto them* shall fall by the sword.

16 <sup>a</sup>Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, <sup>b</sup>and their wives ravished.

17 Behold, <sup>a</sup>I will stir up the Medes against them, which <sup>b</sup>shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also <sup>a</sup>shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; <sup>b</sup>their eye shall not spare children.

19 And <sup>a</sup>Babylon, the glory of kingdoms, the

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a xiv. 21, xxiv. 4  
—6. Jer. li. 34  
—38. Rev. xii.  
9, 10. xviii. 2, 3.

b ii. 17. v. 15. xiv.  
12—16. Jer. i.  
29—32. Dan. v.  
22, 23.

c 15—18. iv. 1.  
xxiv. 6. Ps.  
cxxxvii. 9.  
d Joel iii. 9.  
Hag. ii. 6, 7, 21.  
22. Matt. xxiv.  
29. Heb. xii. 27.  
Rev. vi. 13, 14.

e Jer. iv. 23, 24.  
Matt. xxiv. 35.  
9 Pet. iii. 10.  
Rev. xi. 11.

f Ps. cx. 5, 6.  
Lam. i. 12. Nah.  
i. 4—6.

g xvii. 13. Kings  
xxii. 17, 36.  
h xlii. 15. Jer.  
i. 16. ii. 9. Rev.  
xviii. 9, 10.

i xiv. 19—22.  
xvii. 9—14.  
Jer. i. 27, 35.  
42 li. 3.

k Ps. cxxxvii. 8.  
9 Hos. x. 14.  
Nah. iii. 10.

l Lam. v. 11.  
Zech. xiv. 2.

m 3—5. xxi. 2. xli.  
25. Jer. i. 9, 11.  
ii. 27, 28. Dan.  
v. 29—31.  
n Prov. vi. 34, 35.

o 2 Kings viii. 12.  
Hos. xii. 1. iii.  
10.

|| Heb. *the over-  
throwing of*  
r Gen. xix. 24, 25.  
Deut. xxix. 23.  
Jer. xlix. 18, 1.  
39, 40. Zeph. ii.  
9, 10.

s xiv. 23. Jer. i.  
3. 13, 21, 45, 1.  
25, 29, 43, 62—64.  
Rev. xviii. 21.

t xxiv. 11—15.  
Rev. xviii. 2.  
\* Heb. *Zim.*  
\* Ochine.

\* Or. *Ostriches.*  
Heb. *daughters  
of the owl.*

s Heb. *fin.*  
|| Or. *palaces.*  
A xxv. 7.

x Deut. xxxii. 35.  
Jer. li. 33. Ez.  
vii. 7—10. Hab.  
ii. 3. 2 Pet. ii.  
13, 17, 19, 23.

CHAP. XIV.  
a xl. 1, 2. xlii. 21.  
22. lii. 7, 8. Lev.  
xxvi. 40—45.  
Deut. iv. 29—

31. Neh. i. 8, 9.  
Ps. cxxviii. 3. cil.  
13. cxxxvi. 10—  
16. cxliii. 12.

14. 1—3, 17—  
20, 33, 34, 11, 4—6.  
34—37. Luke i.  
54, 72—74.

b xxvii. 6. Zech.  
i. 17. ii. 12.

c Deut. xxx. 3—  
5. Jer. xxiv. 6.  
7. xxix. 14.  
xxvi. 18. &c.  
xxviii. 8. &c.  
xxii. 37—41.

d xxv. 25—29.  
23. lxvi. 8—9. lx 3—5. lxvi. 20. Ruth i. 14—18. Esth. viii. 17. Jer. xlii. 15, 16. Zech. ii. 11, viii. 4, 23. Mal. i. 11. Luke ii. 32. Acts xv. 14—17. Eph. ii. 12, &c. e ix. 5—12. lx. 5. Ezra i. 63. Rom. xv. 27. 2 Cor. vii. 4, 5. Gal. v. 13. f Ps. lxxviii. 18. 2 Cor. x. 5. Eph. iv. 8—11. \* Heb. *that had taken them captives.* g lx. 14. Jer. xxx. 16. Dan. vii. 18, 25—27. Zech. xiv. 2, 3. Rev. iii. 9, xi. 11—18. xviii. 20—24.

beauty of the Chaldees' excellency, shall be as <sup>a</sup>when God overthrew Sodom and Gomorrah.

20 It <sup>a</sup>shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there:

21 <sup>a</sup>But <sup>a</sup>wild beasts of the desert shall lie there; and their houses shall be full of <sup>a</sup>doleful creatures; and <sup>a</sup>owls shall dwell there, and satyrs shall dance there.

22 And <sup>a</sup>the wild beasts of the islands shall cry in their <sup>a</sup>desolate houses, and <sup>a</sup>dragons in *their* pleasant palaces: and <sup>a</sup>her time is near to come, and her days shall not be prolonged.

## CHAP. XIV.

A prediction of Jacob's deliverance as the effect of Babylon's ruin, 1—3. A prophetic exultation over the royal family, and the last king of Babylon; and the desolations of that city, 4—23. The ruin of Sennacherib's army, 24—27. The burden of the Philistines, 28—32.

**F**OR <sup>a</sup>THE LORD will have mercy on Jacob, and will yet <sup>a</sup>choose Israel, and <sup>a</sup>set them in their own land: and <sup>a</sup>the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: <sup>a</sup>and the house of Israel shall possess them in the land of the LORD for servants and handmaids: <sup>a</sup>and they shall take them captives, <sup>a</sup>whose captives they were; and <sup>a</sup>they shall rule over their oppressors.

tremendous vengeance ready to fall on those who are not aware of their own danger: and whilst he would affectionately warn them to escape from it, he becomes the object of their derision, or indignation.—The Lord selects and sets apart the weapons of his wrath, who are of *themselves* disposed to the work in which he purposes to employ them; and whilst they rejoice in gratifying their selfish passions, they unintentionally perform his righteous judgments. He invests them with power, affords them favourable opportunities, gives them helpers, and endues them with intrepidity; and thus “the LORD of hosts mustereth the hosts of the battle:” with furious tumult they march from the ends of the earth, to assault their enemies, and they are not aware that they are only the weapons of his indignation. He also gives them success; and when his day of taking vengeance arrives, the most valiant warriors become feeble, numerous armies melt away, and all resistance is heartless and useless. But the compass of nature cannot furnish images fully to illustrate the horror and dismay, the amazement and despair, which will come upon the wicked, when the day of the LORD, which is near at hand, “shall come, as a destruction from the Almighty.” Then indeed all hands shall be faint, and the hearts of sinners shall melt: they shall look with astonishment one at another, and their ghastly countenances shall correspond with their inward anguish. For that day will indeed be “terrible with wrath and fierce anger, to lay the earth desolate, and to destroy the sinners thereof out of it:” then the stars shall not give their light, and the sun and the moon shall be extinguished: “the LORD will punish the world for their evil, and the wicked for their iniquity; and cause the arrogancy of the proud to cease:” nay, the heavens and the earth shall pass away, and no place be found for them. In that day all these emphatical expressions, which are here used as bold metaphors, shall be found too feeble to express the least part of the tremendous scene: nor will there be any place for the sinner to flee unto, or any method by which he may attempt an escape. Alas! few act, as if they believed these things, and numbers treat the plain declarations of Scripture to this effect, with at least as much neglect and contempt, or contradiction, as we can suppose the proud monarchs and nobles of Babylon heard these predictions of poor Jewish prophets. But too late they found the truth of these despised oracles: then, neither their riches could bribe, nor the misery of the women and children soften, nor the beauty and glory of their city allure, nor its strength resist, “the weapons of the LORD's righteous indignation;” and Babylon became, at length, entirely desolated, even as Sodom and Gomorrah. Thus will the denunciations of God's word be executed on all impenitent sinners, in their full meaning: and, notwithstanding the clamours and blasphemies of his enemies, the Lord will appear glorious in justice, in their tremendous ruin; and too late they will know “whose word will stand, his, or theirs.” The fate of this proud city is both a demonstration of the truth of the Bible, an emblem of the approaching ruin of the New-Testament Babylon; a warning to sinners to flee from the wrath to come; and an encouragement to believers to expect victory over every enemy of their souls, and of the church of God.

## NOTES.

CHAP. XIV. V. 1, 2. The ruin of Babylon was immediately connected with mercy to the Jews; and the victory of Cyrus made way for their restoration from captivity. The terms, *Jacob* and *Israel*, may imply that mercy was intended to a remnant from all the twelve tribes.—Probably several proselytes were made to the Jewish religion, when they were restored to their own land: but we do not read that they ever ruled over the Chaldeans, or had any number of them for slaves. It may therefore be inferred, that still more important events were predicted: and in general all the prophecies, relating to the destruction

capital; and Cyrus formed the siege of that city, and beyond all expectation took it, by draining off the waters of the Euphrates, and marching his army into the city by the channel of that river. (*Marg. Ref.*)

V. 10. The prophets, under these figures, describe the subversion of governments, when kings, nobles, and rulers are degraded or destroyed; and that confusion, horror, and dismay, which attend such violent convulsions. The grandeur of the images, and the sublimity of the language, in these chapters, have greatly excited the admiration of the most competent judges.

V. 11. *The world.* The Babylonish empire, at one time the largest in the universe, was, it seems, called the world; as the Roman empire was in after ages. (*Luke* ii. 1.)

V. 12. Such havoc would be made of the men capable of bearing arms, that they would become as scarce as the finest gold, and not to be procured for it. (*Note*, iv. 1.)

V. 13—15. The governors and state of Babylon would be entirely subverted, as if the heavens and the earth were shaken out of their place; the vanquished armies of the Chaldeans would be pursued as a hunted roe, and scattered like lost sheep; their allies would retire in dismay to their several cities; every one who was overtaken would be slain without mercy; and all, who united to make a stand, would be speedily cut to pieces; or all the associates of Babylon should share her fate.

V. 16. <sup>a</sup>By way of retaliation for the cruelty of the Babylonians against the Jews. (*2 Chr.* xxxvi. 17. *Ps.* cxxxvii. 9.) (*Louth.*)

V. 17. Thirst of glory and dominion, and fierce revenge, would render the Medes regardless of riches; so that they would rather execute their prisoners, than spare them for the sake of ransom. (*Note*, i.) Xenophon makes Cyrus open a speech to his army, in this manner, ‘Ye Medes, and others who now hear me, I well know, that ye have not accompanied me in this expedition with a view of acquiring wealth.’

V. 18. This does seem to have been the case, when Cyrus took Babylon: but the prophecy then began to be fulfilled; and all the several particulars were accomplished in the subsequent desolations.

V. 19—22. The vast extent of Babylon, its stupendous walls and gates, and its magnificent buildings and decorations, are celebrated by ancient writers above those of any other city in the world. But after it was taken by Cyrus it began to decline, and soon ceased to be the seat of empire; then its population decreased; at length it was utterly deserted; and the desolate buildings were long the resort of every species of wild beasts and venomous reptiles, so that it was dangerous for travellers to approach them: at length, it was so entirely wasted away, that no remains of it could be found; and, strange to tell, it cannot at present be exactly ascertained where this renowned city stood! As the walls and buildings were formed of brick not very skillfully prepared; perhaps this might conduce to the utter decay of its ruins: but when God is pleased to destroy, nothing can withstand his power. (*Notes*, Rev. xviii.)—It is uncertain what creatures are meant by several of these Hebrew words; particularly what the word *searim* signifies, which we render *satyrs*. The word originally signifies *goats*; and it is supposed, that evil spirits of old time appeared in the shape of goats, upon which account it is sometimes translated *devils*. (*Note*, Lev. xvii. 3—7.)

## PRACTICAL OBSERVATIONS.

The threatenings of Scripture press with incumbent weight upon the head of the wicked, and are a sore burden too heavy for them to bear: and at the appointed time they will sink the most flourishing cities and nations into ruin, as well as the souls of sinners into eternal misery. But the believer sees this



3 ¶ And it shall come to pass <sup>in</sup> the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this <sup>proverb</sup> against the king of Babylon, and say, <sup>How</sup> hath the oppressor ceased! <sup>The</sup> golden city ceased!

5 The LORD hath <sup>broken</sup> the staff of the wicked, and the sceptre of the rulers.

6 He <sup>who</sup> smote the people in wrath with <sup>a</sup> continual stroke, he that ruled the nations in anger, <sup>is</sup> persecuted, <sup>and</sup> none hindereth.

7 The whole earth is at rest, <sup>and</sup> is quiet: <sup>They</sup> break forth into singing;

8 Yea, <sup>the</sup> fir-trees rejoice at thee, <sup>and</sup> the cedars of Lebanon, <sup>saying</sup>, Since thou art laid down, no feller is come up against us.

9 <sup>Hell</sup> <sup>from</sup> beneath <sup>is</sup> moved for thee to meet thee at thy coming: it stirreth up the dead for thee, <sup>even</sup> all the <sup>chief</sup> ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, <sup>Art</sup> thou also become weak as we? art thou become like unto us?

11 Thy <sup>pomp</sup> is brought down to the grave, <sup>and</sup> the noise of thy viols: <sup>the</sup> worm is spread under thee, and the worms cover thee.

12 <sup>How</sup> art thou fallen from heaven, O <sup>Lucifer</sup>, son of the morning! <sup>how</sup> art thou cut down to the ground, which didst <sup>weaken</sup> the nations!

xxviii. cxxvi. 1-3. Prov. xi. 10. Jer. li. 48. Rev. xviii. 20. xix. 1-6. Zech. xi. 2. ¶ Or, *The grave*. r Prov. xv. 24. s Ez. xxxii. 21-32. u xxi. 4, 5. xlii. 2. Job xxi. 11-15. Ez. xxvii. 13. xxxii. 14, 30. Dan. v. 1-4. 23-40. Am. iii. 3-7. Rev. xviii. 11-19. x lxxi. 24. Job xvii. 13, 14. xiv. 19, 20. Mark ix. 43-48. xxxiv. 4. Ez. xxviii. 13-17. Luke x. 18. 2 Pet. ii. 4. Rev. xii. 7-10. + Or, *day-star*. 2 Pet. i. 19. Rev. ii. 28. xxii. 16. z 4-6. Jer. i. 23. li. 20-24.

A. M. 3592.

B. C. 712.

h xli. 1. xxxii. 18. Deut. xxviii. 48. 65-68. Ezra ix. 8, 9. Jer. xxx. 10. xvi. 27, 28. 1. 34. Zech. vii. 2, 3. 8. Rev. xviii. 20. xix. 1-3. + Or, *taunting speech*. Jer. xxv. 9. Ez. v. 15. Hab. ii. 6. i 6, 17. xlvii. 5. xlix. 26. li. 22. Jer. xxv. 9. Ez. xxvii. 6, 7. 1. 22. xli. 20-23. 34, 35. Dan. vii. 19-25. Hab. i. 2-10. ii. 6-12. 17. Rev. xiii. 15-17. xlvii. 5. xlviii. 6. xlviii. 5. 6. xlviii. 13. Lam. iv. 1. Dan. ii. 38. Rev. xviii. 16. + Or, *extraction of gold*. xlv. 2, 3. 2 Chr. xxxvi. 18. 1. 29. ix. 4. x. 5. Ps. cxxxv. 3. cxxxix. 4. Jer. xlviii. 15-17. m xlvii. 6. 2 Chr. xxxvi. 17. Jer. xxv. 9. Dan. vii. 19-21. Jam. ii. 13. s Heb. *a stroke without removing*. n xli. 14-19. xli. 1-10. Jer. xlv. 1. s. Jer. xxv. 26. i. 11. Rev. xvii. 16, 17. xviii. 9-10. o xlvii. 10, 11. Job ix. 13. Prov. xxi. 30. Dan. i. 35. p xlix. 13. Ps. xlvii. 11-13. q lv. 12. Ez. xxxi. 16. + Heb. *leaders*. Luke xvi. 20, 23. Am. iii. 3-7. y xlii. 10. + Or, *day-star*. 2 Pet. i. 19. Rev. ii. 28. xxii. 16.

a xlvii. 7-10. Ez. xxvii. 3. xxviii. 2. xxix. 3. Dan. iv. 30, 31. Zeph. ii. 15. Rev. xviii. 7, 8. Ez. xxviii. 9, 12. 16. Dan. viii. 10-12. c li. 2. Ps. xlviii. 2. d xxxvii. 23, 24. e Gen. iii. 5. 2 Thes. ii. 4. f 11. Ez. xxviii. 8, 9. Matt. xi. 23. Acts xii. 22, 23. Rev. xix. 20. g Ez. xxviii. 23. h Ps. lviii. 10, 11. lxiv. 9. i 4, 5. Ps. lvi. 7. Jer. i. 23. li. 20-22. k xlii. 19-22. lxiv. 10. Ez. vi. 14. Joel ii. 13, 14. l Or, *did not let his prisoners loose*. home. xlv. 13. lviii. 6. 2 Chr. xxviii. 8. 15. Ezra i. 2-4. 1. xxii. 16. 2 Chr. vi. 16, 25. Ez. vi. 2. 3. Jer. i. 25. 34-36. Jer. viii. 1, 2. xvi. 6. xxii. 19. o Jer. xli. 7, 9. Ez. xxxii. 23, 24. p xlii. 13-19. Ps. xxi. 10. xxxvii. 28. cix. 13. cxxxvii. 8, 9. q Ex. xx. 5. Lev. xxvi. 39. Matt. xxvii. 55. xxviii. 6. Hab. ii. 17. s xlvii. 5, 6. xxi. 9. xliii. 14. xlvii. 9-14. Jer. i. 26, 27, 30-35. li. 3, 4, 56, 57. t Job xviii. 16-19. Prov. x. 7. Jer. li. 62-64.

13 For <sup>thou</sup> hast said in thine heart, <sup>I</sup> will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon <sup>the</sup> mount of the congregation, in the sides of the north:

14 I will <sup>ascend</sup> above the heights of the clouds; <sup>I</sup> will be like the most High.

15 Yet <sup>thou</sup> shalt be brought down to hell, <sup>to</sup> the sides of the pit.

16 They that see thee <sup>shall</sup> narrowly look upon thee, <sup>and</sup> consider thee, <sup>saying</sup>, <sup>Is</sup> this the man that made the earth to tremble, that did shake kingdoms?

17 That <sup>made</sup> the world as a wilderness, and destroyed the cities thereof; <sup>that</sup> <sup>opened</sup> not the house of his prisoners?

18 All the kings of the nations, <sup>even</sup> <sup>all</sup> of them, lie in glory, every one in his own <sup>house</sup>.

19 But <sup>thou</sup> art cast out of thy grave, like an abominable branch, <sup>and</sup> as the raiment of those that are slain, thrust through with a sword, that <sup>go</sup> down to the stones of the pit, as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, <sup>and</sup> slain thy people: <sup>the</sup> seed of evil-doers shall never be renowned.

21 Prepare <sup>slaughter</sup> for his children for the iniquity of their fathers: that they <sup>do</sup> not rise, nor possess the land, nor fill the face of the world with cities.

22 For <sup>I</sup> will rise up against them, saith the LORD of hosts, and cut off from Babylon <sup>the</sup> name, and remnant, and son, and nephew, saith the LORD.

Ps. xlvii. 5, 6. xxi. 9. xliii. 14. xlvii. 9-14. Jer. i. 26, 27, 30-35. li. 3, 4, 56, 57. t Job xviii. 16-19. Prov. x. 7. Jer. li. 62-64.

of Babylon, have, no doubt, a typical reference to the destruction of the great Antichrist as foretold by St. John. (*Marg. Ref.*)

V. 3-6. 'The deliverance of Judah from captivity introduces, with the greatest ease, the triumphant song on that subject. A chorus of Jews is introduced, expressing their astonishment at the sudden downfall of Babylon, and the great reverse of fortune which had befallen the tyrant, who had oppressed his own, and harassed the neighbouring kingdoms.' (*Bp. Lowth.*)—Babylon may be called "the golden City," with reference to her immense riches: or "the extractress of gold," from the rapacity of her kings. (*Marg. Ref.*)

V. 7, 8. At the destruction of this victorious and of oppressive monarchy, the whole earth seemed to experience a sudden and unexpected relief, serenity, and security; and to express her joy by songs of triumph. The fir trees and cedars mean the princes of the earth, who had seen many of their number levelled by the king of Babylon, and had trembled for themselves; but now rejoiced at his destruction, and at the peace and security thus afforded them.

V. 9-11. The scene here changes. The regions of the dead are laid open to the imagination, and their inhabitants are seen in commotion at the approach of this proud monarch to join their company; and the mighty kings and captains, (especially they whom the kings of Babylon had destroyed,) are represented as leaving their several thrones in order to meet him: not to condole with, or to welcome, him, but to insult over him, as now become like one of them; and as bereft of all his pomp, luxury, music, and mirth; whilst his poor remains on earth are become company and food for the worms. Doubtless this is a poetical description, and the imagery is taken from external objects: but we must remember, that it has truth for its basis, that the wicked remove at death to a place of misery, and that proud malignant spirits do insult and torment each other. (*Luke* xvi. 19-31.)—Here follows a poetical description of the infernal regions, where all the ghosts of the deceased tyrants are represented, as rising out of their places, and coming to meet the king of Babylon.—The Hebrew word *sheol*, which our translation renders *hell*, or *the grave*, signifies the state of the dead in general, and is indifferently applied to the good and bad. Here it denotes the infernal mansions of deceased tyrants. (*Lowth.*)—The word rendered *the dead* signifies *giants*: and Mr. Mede seems to think that the rebels of the old world, who perished in the deluge, were especially intended.

V. 12-15. The Jews here resume the discourse, and address the king of Babylon by the title of "Lucifer, son of the morning." He had been as the morning-star, the first in dignity among the princes of the earth, but he was now fallen from heaven, and utterly debased. This language may refer to the fall of Satan and his angels, as the king of Babylon greatly resembled that arch-apostate in his character and fate. The Jews, exulting in his astonishing fall, upbraided him with his vain ambition and enmity against God. He "had said in his heart, that he would ascend into heaven, and exalt his throne above the stars of God:" he would eclipse all earthly princes, and even rival the God of heaven; nay, he would fix his throne on mount Zion, where God's worshippers used to assemble; (*Marg. Ref.*) and there receive the adorations of his

subjects and vanquished foes; for he would aspire to divine honours, and "ascend above the heights of the clouds, and be like the Most High." But indeed his soul was about to sink into hell, and his body to be thrown into the pit without the accustomed rites of burial.—The fall of the apostate angels is not directly recorded in the Old Testament; but it is implied in the distinction the holy writers make between good and evil spirits; and is sometimes alluded to by the prophets, when they threaten destruction to proud and insolent tyrants, who, in imitation of the pride of the devil, exalt themselves against God and his truth; and are the instruments of Satan in promoting idolatry and wickedness in the world. These expressions, as they allude to the rebellion of Satan, who affected to be equal with God; so they contain an exact description of Antichrist, as represented by St. Paul. (*2 Thes. ii. 4.*) (*Lowth.*)

V. 16-20. The subject is here diversified by another scene. The dead body of the king of Babylon is found, narrowly examined, and recognized, by some that had known him in his prosperity; and they express their surprise and contempt by the subsequent interrogations. Among other cruelties, they mention his severity to his captives, whom he kept in bondage and in prison without mercy, as a reason of the dreadful judgments executed upon him.—Belshazzar performed no exploits answerable to the lofty terms here used; and we may thence infer, that the race of kings, which centred and terminated in him, is also meant; for this is common in prophecy.—Other kings had been buried according to their dignity, and lay quietly in their tombs; but he was deprived of burial, as an abominable branch from a detested stock; as the polluted raiment of those slain in battle, when, not being worth preserving, it is tumbled into the hole with their dead bodies; or as a carcase, that is trampled under foot in contempt. His cruelty to his people, beyond the example of his predecessors, merited this treatment; and neither such evil-doers, nor their posterity, would be exempted from infamy and misery.

V. 21-23. God himself here speaks and commands the extirpation of the royal family of Babylon; that they might no more arise to possess the earth, and build cities to perpetuate their memory as they had done. For he would destroy both that family and their name, and Babylon also, from off the earth; yea, he would "sweep it with the besom of destruction." an expression incomparably emphatical; yet it has been fulfilled in the most extraordinary manner.—The word rendered *nephew*, properly signifies *grandson*. Belshazzar was the grandson of Nebuchadnezzar; and after his death, it may well be supposed that the posterity of that great conqueror was extirpated. And when Cyrus had taken Babylon, the waters of the Euphrates were not properly reduced to their channel; so that they gradually changed the adjacent country into a marsh, or fen, full of pools of water, and an habitation for bitterns, or other creatures which choose such situations; for the import of the original word is not certainly known. 'There is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, such a variety of images, persons, and distinct actions, with such rapidity and ease of transition, and in so small a compass, as in this ode of Isaiah.' (*Bp. Lowth.*)



23 I will also "make it a possession for the bitter, and pools of water: and "I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That "I will break the Assyrian in my land, and upon my mountains tread him under foot: "then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is "the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For "the LORD of hosts hath purposed, and who shall disannul it? and "his hand is stretched out, and who shall turn it back?

28 ¶ In "the year that king Ahaz died was this burden.

29 "Rejoice not thou, "whole Palestina, "because the rod of him that smote thee is broken; "for out of the serpent's root shall come forth a "cockatrice, and his fruit shall be "a fiery flying serpent.

e ix. 12. 2 Chr. xx. 6. Job ix. 12. Dan iv. 31-35. f vi. 1. 2 Kings xvi. 20. 2 Chr. xxviii. 27. g Prov. xvii. 17. Ez. xxvi. 2. xxxv. 15. Hos. ix. 1. Ob. 12. Mic. vii. 8. Zeph. iii. 11. h Josh. xiii. 3. 1 Sam. vi. 17. 18. i 2 Chr. xxvi. 6. xxviii. 18. k 2 Kings xviii. 8. s Or, adder. xi. 8. Marg. 1 xxx. 6.

A. M. 3278.

B. C. 726.

u xiii. 21. 22. xxiv. 11-15. Jer. i. 39, 40. li. 42, 43. Zeph. ii. 14. Rev. xiv. 8. xviii. 2, 21-23. x 1 Kings xv. 10. 2 Kings xxi. 13. y Ez. xvi. 13. Ps. cx. 4. Jer. xlii. 26. Am. viii. 7. Heb. iv. 3. vi. 16-18. z xlii. 10, 11. Job xxiii. 13. Ps. xxxiii. 10. xcii. 5. Prov. xix. 21. xxi. 30. Jer. xxiii. 20. xxx. 11. Lam. iii. 37. Matt. xi. 25, 26. Acts iv. 28. Eph. i. 9, 11. s ix. 4. x. 16-19. 32-34. xvii. 12 -14. xxx. 30-33. xxxi. 8, 9. xxxvii. 36-38. Ez. xxxix. 4. b 5. x. 24-27. Nah. i. 13. c v. 25. Zeph. iii. 6-8. d xxiii. 9. xliii. 13. xlii. 11. Job xli. 8. Jer. iv. 28. ii. 29. Rom. viii. 28-31. f vi. 1. 2 Kings xvi. 20. 2 Chr. xxviii. 27. g Prov. xvii. 17. Ez. xxvi. 2. xxxv. 15. Hos. ix. 1. Ob. 12. Mic. vii. 8. Zeph. iii. 11. h Josh. xiii. 3. 1 Sam. vi. 17. 18. i 2 Chr. xxvi. 6. xxviii. 18. k 2 Kings xviii. 8. s Or,

m Job xviii. 13. n v. 15. vii. 21. 22. xxx. 23, 24. xxxiii. 16. xxxvii. 30. lxx. 13, 14. o Jer. xvii. Ez. xxv. 15-17. Joel iii. 4-8. Am. i. 6-8. Zeph. ii. 4-7. Zech. ix. 5-7. p xiii. 6. xvi. 7. q xx. 1. Jer. i. 14. xv. 16, 20. || Or, he shall not be alone. \* Or, assemblies. r xxxix. 1, 2. Sam. viii. 10. 2 Kings xx. 12, &c. s xii. 6. xxxvii. 32. Ps. lxxxvii. 1. 5. cii. 16, 25. cxxviii. 13, 14. Matt. xvi. 18. t xi. 4. xxv. 4. Zeph. iii. 12. Zech. xii. 7, 11. Jam. ii. 5. + Or, betake themselves to it. Prov. x. xii. 10. Matt. xxiv. 15. 16. Heb. xii. 22. CHAP. XV. a xiii. 1. xiv. 28. b xi. 14. xxv. 10. Jer. ix. 26. xlviii. Ez. xxv. 8-11. Am. ii. -3. Zeph. ii. 8-11. c Ex. xii. 29, 30. 1 Thes. v. 1-3. d Num. xxi. 28. Deut. ii. 9, 18. e xvi. 7. Kir-hareseth. 11. Kir-hareseth. 2 Kings iii. 25. Kir-hareseth. Jer. xlviii. 31, 36. Kir-hareseth. f xvi. 12. Josh. xiii. 17. Jer. xlviii. 18, 22, 33. g xiv. 31. xvi. 7. Jer. xlviii. 31, 39. h Num. xxxii. 3, 38. Deut. xxiv. 1. Jer. xlviii. 1. Josh. xiii. 16. k iii. 24. xxii. 12. Lev. xix. 27, 28. xxi. 5. Deut. xiv. 1. Job i. 20. Jer. vii. 29. xlvii. 5. xlviii. 37, 38. Ez. vii. 18.

30 And the "firstborn of "the poor shall feed, and the needy shall lie down in safety: "and I will kill thy root with famine, and he shall slay thy remnant.

31 "Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: "for there shall come from the north a smoke, and "none shall be alone in his "appointed times.

32 What "shall one then answer the messengers of the nation? That "the LORD hath founded Zion, "and the poor of his people shall "trust in it.

## CHAP. XV.

The beginning of the prophecy against Moab, 1-9.

THE "burden of Moab. Because "in the night "Ar of Moab is laid waste, and "brought to silence; because in the night "Kir of Moab is laid waste, and brought to silence:

2 He "is gone up to Bajith, and to Dibon, the high places, to weep: "Moab shall howl over "Nebo, and over "Medeba; on "all their heads shall be baldness, and every beard cut off.

2 He "is gone up to Bajith, and to Dibon, the high places, to weep: "Moab shall howl over "Nebo, and over "Medeba; on "all their heads shall be baldness, and every beard cut off.

V. 24-27. The destruction of the Assyrian army in the land of Judah, and the consequent deliverance of the Jews from Sennacherib's oppression, were an earnest and pledge of the performance of the preceding prophecy.—Some think that the destruction of Gog and Magog, who shall "fall on the mountains of Israel," about the same time with the New-Testament Babylon, is also predicted. (Ez. xxxviii. xxxix.)

V. 28-32. These verses form a distinct prophecy, which probably was delivered at another time.—Uzziah had vanquished the Philistines, (2 Chr. xxvi. 6, 7;) but when he died, and the Jews were afterwards greatly enfeebled during the reign of Ahaz, and left in great difficulties at his death, the whole land of Philistia, and all connected with it, rejoiced. But it was predicted that Hezekiah would be more terrible to them than Uzziah had been; as if a less destructive serpent should produce a cockatrice, or a fiery flying serpent. At that time, the very poorest of the Jews would be sustained in plenty, and live in safety; whilst the Lord would destroy the root of the Philistines' prosperity by famine, and employ Hezekiah to slay their remnant. Instead of rejoicing, therefore, howling would be more seasonable; for the whole land would be ruined: a smoke or cloud of dust from the north would give notice of the approach of the army of Judah from the north-west, to waste them; from which none would straggle or desert, when that appointed time arrived. And if any nation should send ambassadors to make peace with the Jews, or to enquire concerning their deliverances, they might answer, that "JEHOVAH himself had chosen and established Zion, as the place of his special presence and worship; in order that his people, when afflicted and distressed, might betake themselves thither for refuge; and thus putting themselves under his protection, they might be taken care of by him, though poor and destitute in themselves."

## PRACTICAL OBSERVATIONS.

V. 1-23. The whole plan of providence is arranged for the good of the chosen people of God, on whom he will have mercy: so that even revolutions in kingdoms conduce to the true interests of his church. His judgments on some ungodly men are made instrumental to the conversion of others, who join themselves to his people, and cleave to them in all circumstances; and the consolations of his service abundantly compensate their losses and sufferings. The Israel of God will certainly obtain a complete ascendancy over all opposers, with rest from sorrow, and fear, and hard bondage; whilst all their oppressors will be reduced to the most abject slavery and contempt. The Lord now glorifies his patience in bearing with his rebellious creatures; but he will shortly glorify his power and justice in their punishment: and men shall behold with astonishment the sudden and tremendous ruin of oppressive rulers and cities, that are full of the gains of iniquity.—There always have been men, who gloried in using power, to gratify their rage, ambition, and cruelty, and in continued oppression. But when they are run down by others more powerful and successful than themselves, their ruin excites a general rejoicing. Speedily the most mighty and terrible of the scourges of mankind will be broken; and having here resembled in disposition the inhabitants of hell, they will there be made like them in impotency and misery: and their only distinction will then be, a degree of wrath proportioned to their abused talents, their enormous crimes, and extensive mischievousness; whilst their mutual revilings and taunts will enhance their misery. What then will all their present pomp and sensual mirth avail them? The vaster the ambition, and the higher the exaltation, of the wicked have been; the more tremendous will be their downfall. As our first parents ruined themselves by aspiring to be as gods; so the same propensity hath infected their posterity; and many proud worms have defied God, and claimed divine adoration: as if it were not sufficient to be exalted above all earthly potentates; but they really thought, that they could ascend into heaven, and be like the Most High! But the more of this inebriating poison they gorge, the greater is their resemblance to Satan, and the more their fall into hell will accord to the fall of that Lucifer, the son of the morning. For a while they weaken the nations, make the earth

to tremble, shake kingdoms, and change the world into a wilderness, a slaughter-house, or a dungeon, for the few whom they leave alive. But soon death weakens and removes them: and whilst their souls are in torment, perhaps great honour is rendered to their breathless remains: they lie in state, are sumptuously interred, and moulder in a magnificent sepulchre; whilst some mercenary wretch celebrates their exploits with infamous panegyrics! But sometimes the Lord disgraces the remains of such monsters of iniquity; and the contempt shewn to those who once were renowned on earth, causes such as narrowly observe them to say, "Is this the man, who—" But whether honourably interred, or left as a carcase trodden under feet, such men are abominable and contemptible, and entail misery and disgrace on their posterity; for whom slaughter is prepared, for the iniquity of their fathers.—When God arises against the wicked, he will so crush them, that they shall rise up no more; and will sweep them from the earth "with the besom of destruction:" and deserts, seas, and pools of water, in the places where once proud cities stood, form affecting monuments of the power of his wrath, and the truth of his word.

V. 24-32. According to the thoughts and purposes of God, every event must take place; for who can disannul his purpose, or turn back his outstretched arm? Woe then be to those, against whom "he swears in his wrath, that they shall not enter into his rest." When one instrument of his vengeance is removed, he soon raises up another more terrible; and he easily destroys the root, as well as lops off the branches, of his enemies. They have therefore no cause to rejoice, but rather to weep and howl; for the appointed time of their complete destruction speedily and certainly approacheth. But the Lord hath founded Zion, for a refuge to poor sinners, who flee from the wrath to come, and trust in his mercy through Jesus Christ. None, that humbly apply for admission into this city of our God, are excluded. There they are protected and provided for, even the poorest and vilest of them; and he hath not only ensured their salvation by his promise, but confirmed it with an oath; that they might enjoy "a strong consolation, who have fled for refuge to lay hold on this hope set before them." Let us then glory in our privileges, and in our relation to the crucified Immanuel: let us always be ready to give a reason of our hope to every enquirer, of whatever rank, nation, or character; and let us inform all around us of our comforts and security, and exhort them to seek the same refuge and salvation.

## NOTES.

CHAP. XV. V. 1. (Notes, Jer. xlviii.) "This and the following chapter, taken together, make one entire prophecy. The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain, the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered in the first year of Hezekiah, and accomplished in his fourth year, when Sennacherib invaded the kingdom of Israel." (Bp. Lowth.)—"Surely Ar was destroyed and brought to silence in a night," &c. (Old Trans.) That is, suddenly, in a very short time, and not after a long siege, and with every circumstance and aggravation of terror.

V. 2. Either the king of Moab is here introduced, or the people are spoken of collectively, in the person of their progenitor, who is represented as mourning over his ruined posterity. Bajith may mean an idol-temple at Dibon, to which the people resorted with their lamentations and devotions, in their terror and distress. Indeed, we know little of the places here mentioned, except the names. (Marg. Ref.) The speedy performance of the prediction would confirm the credit of Isaiah, as a prophet, and tend to excite the attention of his contemporaries to his prophecies concerning them.

V. 4. Armed, &c. "Even the soldiers shall lose their courage, and cry as women!" (Lowth.)—"Even the men of war, which should by their courage cheer up others, shall in despair of success cry and lament; and their life shall be but a grief and burden to them; for they are in a sad expectation of death." (Bp. Hall.)



3 In 'their streets they shall gird themselves with sackcloth: "on the tops of their houses, and in their streets, every one shall howl, 'weeping abundantly.

4 And 'Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto 'Jahaz: therefore the armed soldiers of Moab shall cry out; 'his life shall be grievous unto him.

5 'My heart shall cry out for Moab; 'his fugitives shall flee unto 'Zoar, an heifer of 'three years old: for by 'the mounting up of Luhith 'with weeping shall they go it up; for in the way of Horonaim, they shall raise up a cry of 'destruction.

6 For the waters of 'Nimrim shall be desolate: for the hay is withered away, 'the grass faileth, there is no green thing.

7 Therefore 'the abundance they have gotten, and that which they have laid up, shall they carry away 'to the 'brook of the willows.

8 For 'the cry is gone round about the borders of Moab; the howling thereof unto 'Eglaim, and the howling thereof unto 'Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring 'more upon Dimon, 'lions upon him that escapeth of Moab, and upon the remnant of the land.

### CHAP. XVI.

Moab is counselled to submit to the kings of Judah, and shew kindness to the Lord's distressed people, 1-3. Farther predictions of the miseries of Moab for his pride and wickedness, 6-14.

**SEND** ye 'the lamb to the ruler of the land, 'from 'Sela to the wilderness, unto 'the mount of the daughter of Zion.

2 For it shall be, *that* 'as a wandering bird 'cast out of the nest, so the daughters of Moab shall be at 'the fords of Arnon.

3 For it shall be, *that* 'as a wandering bird 'cast out of the nest, so the daughters of Moab shall be at 'the fords of Arnon.

V. 5. 'If we understand the prophet, as speaking in his own person, it implies that the calamities of Moab are so great, as to extort pity even from an enemy.' (Lowth.) (Marg. Ref.)—Heifer. That is, the Moabites would imitate in their howlings the deep lowing of a full-grown heifer, which is observed to be more noisy than the bullock.

V. 7. Brook, &c. Or, the valley of the Arabians. Either the Moabites would entrust their property with the Arabians, or it would be plundered and carried away by them. Some, however, think that Babylon is meant, by the valley of willows.

V. 8. Dimon is derived from the Hebrew word which signifies blood.—'I will bring more and more calamities; and they that flee to escape the present evils, shall fall into worse disasters: as if a man that fled from his enemy should meet with a lion to devour him.' (Lowth.) (Marg. Ref.)—Perhaps lions and other beasts of prey infested the desolate countries, and devoured the remnant of the inhabitants.

### PRACTICAL OBSERVATIONS.

Whilst wicked men are asleep or drunken in the night, their enemies are watchful and active; and death often breaks their golden dreams, or silences their tumultuous revels. But let us be sober and vigilant, lest that day should come upon us unawares.—The ungodly, when in danger or trouble, may well be alarmed and inconsolable; for they are destitute of a comforter, and of any adequate support. Yet, alas, they are but seldom induced to approach the mercy-seat of God with penitent sorrow and believing prayer: and all other endeavours to extricate themselves eventually involve them the more.—Temporal sufferings may render life grievous to such as find the thoughts of death intolerable: but some are left to seek escape from present anguish by plunging into eternal misery! How worthless then are men's idolized treasures! And how soon will every possession be torn from them, or made a burden to them! and more anguish still remaineth for impenitent sinners, after all they have suffered, till they fall into that place where is weeping and gnashing of teeth for ever. Yet our hearts should be pained for such men: they are our brethren in Adam, however inimical to us. Whilst therefore we warn them to escape from impending ruin, let us continue to pray for them; that they may seek and find forgiveness of sins, and an inheritance with the redeemed of the Lord in that kingdom which cannot be moved.

### NOTES.

CHAP. XVI. V. 1, 2. The Moabites had paid tribute to the kings of David's race, out of their flocks, but when Judah was reduced they revolted; and the prophet seems here to call on them to send again the tributary lamb to Hezekiah, from one end of the land to the other, and to the daughter of Zion, the place of God's worship; as a token of their submission to him, and their desire

A.M. 3278.

B.C. 726.

12 Sam. iii. 31.  
2 Kings vii. 30.  
Jonah iii. 6-8.  
Matt. xi. 21.  
o 2 xli. 1. Deut.  
xxii. 8. Jer. xix.  
13. xlviii. 38,  
39.  
† Heb. descend-  
ing into weep-  
ing. 5.  
n xvi. 8, 9. Num.  
xxii. 3, 4. Jer.  
xlviii. 34.  
o Num. xxi. 23.  
Deut. iii. 32.  
Judg. xi. 20.  
p Gen. xxv. 46.  
Num. xi. 15.  
1 Kings xix. 4.  
Job iii. 20-22.  
vi. 16, 16.  
Jer. vii. 3. xx. 18.  
Jonah iv. 3, 8.  
Rev. ix. 6.  
q xvi. 9-11. Jer.  
viii. 19. ix.  
10, 18, 19. xii.  
17. xvii. 16.  
xlviii. 31-36.  
Luke xix. 41—  
44. Rom. ix. 1—  
3.

† Or, to the bor-  
ders thereof, even  
as an heifer.  
r Gen. xiii. 10.  
xiv. 2. xix. 22.  
s xvi. 14. Jer.  
xlviii. 34.  
t Jer. xlviii. 5.  
34.  
2 Sam. xv. 23.  
30.  
§ Heb. breaking.  
xxii. 5. Jer. iv.  
20.  
x Num. xxii. 3.  
36. Nimrah Beth-  
nim. Josh. xii.  
27. Bethnimrah.  
y Heb. desola-  
tions. 9.  
Joel i. 10-12. Hab.  
iii. 17, 18. Rev.  
viii. 7.  
z v. 29. x. 6, 14.  
Nah. ii. 12, 13.  
a Ps. cxxxvii. 1.  
2. Or, valley of  
the Arabians.  
b 2-5. Jer. xlviii. 20-24. 31-34.  
Num. xxi. 16-18.  
c Ez. xlvii. 10. En-eglain.  
d The well of the princes.  
e Lev.  
xxvi. 22. 2 Kings xvii. 25. Jer. xv. 3. Am. v. 19.—CHAP. XVI. a 2 Sam. vii. 2. 2 Kings iii. 4.  
Ezra vii. 17. b 2 Kings xiv. 7. \* Or, Petra. Heb. a rock. c x. 32. Mic. iv. 1.  
Prov. xxvii. 8. d Or, nest forsaken. e Num. xxi. 13-15. Deut. ii. 36. iii. 8, 12. Josh.  
xiii. 16. Judg. xi. 18.

† Heb. bring.  
f i. 19, 20. Ps.  
lxxiii. 3, 4. Jer.  
xii. 12. xxii. 3.  
Ez. xiv. 9-12.  
Dan. iv. 27.  
Zech. vii. 9.  
ix. 6. xxv. 4.  
xxii. 2. Judg.  
ix. 15. Jonah iv.  
9-8.  
h lvi. 8. Ob. 12-  
14. Matt. xxv.  
33. Heb. xii. 2.  
i Deut. xxiii. 15.  
16. xxiv. 14. Jer.  
xii. 12.  
k xiv. 4. xxxiii.  
1. li. 13. Jer.  
xii. 15. 18.  
Zech. ix. 8.  
§ Heb. winger.  
|| Heb. treaders  
down. x. 6. xxv.  
13. Zech. x. 5.  
Mal. iv. 3. Luke  
xxi. 24. Rom.  
xvi. 20. marg.  
Rev. xi. 2.

1 Ps. lxi. 6, 7.  
lxxxv. 10. lxxxix.  
1, 2. 14. Prov.  
xx. 28. xxix. 14.  
Luke i. 69-74.  
\* Or, prepared.  
m ix. 6, 7. 2 Sam.  
v. 9. vii. 16.  
Jer. xxiii. 5, 6.  
Am. ix. 11.  
Luke i. 31-33.  
Acts xv. 16, 17.  
n xli. 1-5. xxxii. 1.  
1, 2. 2 Sam.  
xvi. 3. 2 Kings  
ii. 9. 2 Chr.  
xxxii. 20, 21. Ps.  
lxxii. 2-4. xlvii.  
1. xlviii. 3.  
ix. 1. Heb. i. 8.  
9.  
o 2 Pet. iii. 11.  
12.  
p ii. 1. Jer.  
xlviii. 26, 29, 30.  
42. Am. ii. 1.  
Ob. iii. 4. Zeph.  
i. 9, 10. 1 Pet.  
v. 6.  
q xxviii. 15. 18.  
xlv. 25. Jer. i.  
36.  
r 2-5. Jer.  
s i. 11. 1. Kings iii. 25. + Or, mutter. viii. 19. t xv. 4. xxiv. 7, 8. 2 Sam. i. 21. u o Num.  
xxii. 33. Shihmah. Josh. xiii. 19. x. 7. Jer. xxvii. 6, 7. y Num. xxxii. 3. Josh. xiii. 25.  
x Or, plucked up. z xv. 5. Jer. xlviii. 32-34. a xv. 4. b ix. 8. Jer. xl. 10. 12. § Or, the  
Arabian seaport, &c. c xxi. 8, 9. xxxii. 10. Jer. xlviii. 33. Am. v. 11, 17. Hab. iii. 17, 18.  
Zeph. i. 13. d xv. 5. Isai. 15. Jer. iv. 19. xxxi. 20. xlviii. 36. Hos. xi. 8. Phil. ii. 1.  
e 7. Kirharsesh.

3 'Take counsel, 'execute judgment; 'make thy shadow as the night in the midst of the noon-day; 'hide the outcasts, bewray not him that wandereth.

4 Let 'mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: 'for the 'extortioner is at an end, the spoiler ceaseth, the 'oppressors are consumed out of the land.

5 And 'in mercy shall the throne be 'established: and he shall sit upon it in truth, 'in the tabernacle of David, 'judging, and seeking judgment, and 'hastening righteousness.

6 ¶ We 'have heard of the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: 'but his lies shall not be so.

7 Therefore 'shall Moab howl for Moab, every one shall howl: for the foundations of 'Kir-hareseth shall ye 'mourn; surely *they* are stricken.

8 For 'the fields of Heshbon languish, and 'the vine of Sibmah: 'the lords of the heathen have broken down the principal plants thereof, they are come *even* unto 'Jazer, they wandered *through* the wilder-ness; her branches are 'stretched out, they are gone over the sea.

9 Therefore 'I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, 'O Heshbon, and Elealeh; 'for 'the shouting for thy summer-fruits, and for thy harvest, is fallen.

10 And 'gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore 'my bowels shall sound like an harp for Moab, and mine inward parts for 'Kir-hareseth.

s i. 11. 1. Kings iii. 25. + Or, mutter. viii. 19. t xv. 4. xxiv. 7, 8. 2 Sam. i. 21. u o Num.  
xxii. 33. Shihmah. Josh. xiii. 19. x. 7. Jer. xxvii. 6, 7. y Num. xxxii. 3. Josh. xiii. 25.  
x Or, plucked up. z xv. 5. Jer. xlviii. 32-34. a xv. 4. b ix. 8. Jer. xl. 10. 12. § Or, the  
Arabian seaport, &c. c xxi. 8, 9. xxxii. 10. Jer. xlviii. 33. Am. v. 11, 17. Hab. iii. 17, 18.  
Zeph. i. 13. d xv. 5. Isai. 15. Jer. iv. 19. xxxi. 20. xlviii. 36. Hos. xi. 8. Phil. ii. 1.  
e 7. Kirharsesh.

of deprecating his indignation, by furnishing sacrifices at his temple. For otherwise the invaders would desolate the land, and drive the daughters of Moab before them, destitute and defenceless, to pass the fords of Arnon, like birds that wander from their nest.

V. 3-5. The Moabites were concerned to take counsel how to escape the judgments that impended over them; and, if they would be advised, let them begin by reformation, and doing justice and protecting the oppressed. Many of the Jews had been driven from their habitations, during the distractions of the preceding years: let Moab shelter them as the people of God, and conceal them from their spoilers. For though Israel had been grievously wasted, they would not always continue in that distressed condition. Their ravagers were about to be cut off; God would in mercy establish Hezekiah on the throne, and in the tabernacle, of David, as one that would tread in the steps of that prince; maintaining the truth and worship of God, impartially executing justice, seeking diligently to find out the right in every cause, and making haste to reform the nation, and promote righteousness; and then they would again prosper.—Bishop Lowth applies the counsel of the prophet to the Jews, and supposes that he exhorted them to entertain the Moabitish outcasts. But though this doubtless was a proper conduct, yet it is more likely that the exhortations were addressed to the same persons against whom the predictions were uttered. Some think that the counsel given to Moab was ironical. In the days of Ahaz, and especially after the victory of Pekah over Judah, the Jews, in great distress, perhaps sought shelter among the Moabites: but the Moabites are supposed to have repelled and betrayed them. Had they at that time acted according to the reasonable advice here given, they might have escaped the ruin that now awaited them; but by their cruelty to the people of God, they provoked his vengeance; Pekah, Remaliah, and other oppressors, had been cut off; Ahaz, the wicked king of Judah, was dead; and Judah no longer needed the assistance of Moab, for Hezekiah's throne was established in mercy, &c.—'He would govern his people with an equal mixture of justice and mercy; and therein prefigure the Messiah, in whom all the promises made to the house of David shall be finally accomplished. "The tabernacle of David," both here and in Amos, (ix. 11.) the only two places in which the phrase is used, mystically denotes the church.' (Lowth.)

V. 6. The excessive pride of the Moabites, and their indignation against God's people, were generally reported, and well known; but their deceitful designs would not prosper. Some explain the last clause thus: "His wrath is greater than his strength." His power is not equal to his vain boastings.

V. 8-11. The vines of Sibmah seem to have been had in great repute, and to have been thence propagated in very distant regions: but the lords, or conquerors, of the nations would soon destroy them, with all other productions of the land: and then their shouting and singing for the vintage, or harvest,



12 And it shall come to pass, 'when it is seen that Moab is weary on the high place, that 'he shall come to his sanctuary to pray, 'but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab 'since that time.

14 But now the LORD hath spoken, saying, 'With-in 'three years, as the years of an hireling, and 'the glory of Moab shall be contemned, with all that great multitude; 'and the remnant shall be very small and 'feeble.

## CHAP. XVII.

A prophecy against Syria and Israel: and intimations of mercy to a remnant of Israel, 1—11. The destruction of Sennacherib's army foretold, 12—14.

THE 'burden of 'Damascus. Behold, 'Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of 'Aroer are forsaken: 'they shall be for flocks which shall lie down, and 'none shall make them afraid.

3 The 'fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: 'they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of 'Jacob shall be made thin, and 'the fatness of his flesh shall wear lean.

5 And it shall be 'as when the harvestman gather-

Zeph. ii. 6. g Jer. vii. 33. h vii. 8, 16, viii. 4, x. 9. 2 Kings xvi. 9, xvii. 6, Hos. i. 4, 6, ii. 4, 13, 14, viii. 8, ix. 11, 16, 17, x. 14, xiii. 7, 8, 15, 16. Am. i. 6—9, ii. 9—15, v. 26—27, vi. 1—11, viii. 14, ix. 1—10. Mic. i. 4—9. i xvi. 14, xxviii. 1—4. Hos. ix. 11. k ix. 8, 21, x. 1—4. 1. 16, 16. Deut. xxxii. 15—27. Ez. xxxiv. 20. Zeph. ii. 11. marg. m Jer. ix. 22, li. 33. Hos. vi. 11. Joel iii. 13. Matt. xiii. 30, 39—42. Rev. xiv. 15—20.

would utterly cease. The prospect of these calamities greatly affected the prophet; he could not refrain from weeping, and his inward commotion was such, that he compared it to the tremulous sound of a harp.

V. 12. The king and nobles of Moab, in terror and distress, would weary themselves in sacrificing upon one high place after another, and would then resort to their sanctuary, the chief temple of their god Chemosh, but this would avail nothing to their preservation.

V. 13, 14. The Lord had made the approaching ruin of Moab known to his prophets, some time before; but now he fixed the precise date of it; namely, after three exact years, such as hirelings serve. (Notes, Jer. xlviii.)

## PRACTICAL OBSERVATIONS.

The most awful denunciations of divine wrath are connected with the discovery of a way of escape to those who take warning.—Submission and tribute are due to such as God hath made rulers of the land; and it is a valuable privilege to obey those who govern according to his word. From one end of the earth to the other, there is no salvation for sinners, but by submitting to the Son of David, and devoting themselves and their substance to him; and they who refuse this will be reduced to extreme misery, without regard to rank or sex. It behoves all therefore to take counsel: but every device will be in vain, unless they renounce their sins, and learn to "do justice, to love mercy, and to walk humbly with God:" these are the genuine fruits of "faith which worketh by love;" and all who love Christ, will be kind to his poor people, and use their influence to provide for and protect them in distress.—Extortioners and oppressors may for a time be permitted to afflict them, but they will witness the destruction of every enemy; and such, as will not countenance them in their suffering, shall not share their felicity.—The Redeemer's throne is established in mercy and in righteousness; his subjects, who share his mercy, rely on his truth, and obey his just commands, are a holy nation; and those rulers, who copy his example may expect to prosper.—The pride and enmity of men's hearts commonly render them deaf to the most pressing exhortations. And many, especially the prosperous, the wise, and the learned of the world, are very proud, and apt to be exasperated by the counsel of Christ, and to prefer to it their own lying unprofitable devices.—If the Lord have taught us to value what such men despise, let us be thankful: and let us not envy or covet their transient enjoyments; for we may foresee a season, when they will terminate in weeping and howling.—If that mind be in us, which was in Christ, our bowels of compassion will be moved for them; we shall weep in the prospect of those miseries, that are coming upon our most indignant enemies; and we shall persist in our endeavours to do them good, "if peradventure God may give them repentance." But numbers, when driven by distress to their devotions, weary themselves to no purpose; whilst every one goes to his sanctuary to pray; but neglects the mercy-seat, and the great High-Priest of Israel, or only pays an hypocritical regard to them. When the Lord hath spoken, and his appointed time arrives, all the glory and prosperity, and multitude of the wicked shall be contemned and perish; for "who can stay his hand, or say unto him, what doest thou?"

## NOTES.

CHAP. XVII. V. 1. This prophecy must have been delivered at the time when the kings of Syria and Israel confederated against Judah. It is called "the burden of Damascus," as foretelling the desolations of that city by the Assyrians; but it was at least equally directed against Israel. Damascus was afterwards rebuilt; and, after many changes, continues to this day. It was

A.M. 3263.

B.C. 741.

f xv. 2. Num. xxii. 4, 39, 41. xxiii. 1—3, 14. 28. xxiv. 17. Jer. xlviii. 35. g xxviii. 38. 1 Kings xiii. 27. 2 Kings iii. 27. Jer. xlviii. 7. 13, 46. h xviii. 12. 1 Kings xviii. 26. —29. Ps. cxv. 3. —7. Jer. x. 5. k xvi. 16, xv. 5. xxi. 16. Deut. xv. 18. 1 xvii. 4, xxiii. 9. Gen. xxxi. 1. Esth. v. 11. Jer. ix. 23. Nah. ii. 9, 10. m Jer. xlviii. 46, 47. n Or, not many.

CHAP. XVII. a xvi. 1. xix. 1. b viii. 8. Gen. xiv. 15, xv. 2. 1 Kings xi. 24. 1 Chr. xvii. 5. 2 Chr. xxviii. 5. 23. Jer. xlix. 23. —27. Ez. xxi. 5. 5. Zech. ix. 1. Acts ix. 4. x. 9. c viii. 4. x. 9. 2 Kings xvi. 9. d xxv. 2. xxxviii. 25. Jer. xlix. 2. Mic. i. 6. iii. 12. e Num. xxxii. 34. Deut. ii. 30. iii. 12. Judg. xiii. 16. Jer. xlviii. 9. f v. 17. vii. 23. —25. Ez. xxv. 5. Hos. i. 4, 6, ii. 4, 13, 14, viii. 8, ix. 11, 16, 17, x. 14, xiii. 7, 8, 15, 16. Am. i. 6—9, ii. 9—15, v. 26—27, vi. 1—11, viii. 14, ix. 1—10. Mic. i. 4—9. i xvi. 14, xxviii. 1—4. Hos. ix. 11. k ix. 8, 21, x. 1—4. 1. 16, 16. Deut. xxxii. 15—27. Ez. xxxiv. 20. Zeph. ii. 11. marg. m Jer. ix. 22, li. 33. Hos. vi. 11. Joel iii. 13. Matt. xiii. 30, 39—42. Rev. xiv. 15—20.

n Jer. xv. 9. xviii. 16. valley of giants. 2Sam. v. 18, 22. o i. 9, x. 22. xxiv. 13. Deut. iv. 27. Judg. viii. 2. 1 Kings xix. 16. Ez. xxxvii. 17. &c. xxxviii. 19. 20. Hos. x. 20. Ob. 5. Mic. vii. 1. Rom. ix. 27. xl. 4—6, 26.

p x. 20, 21. xix. 22. xxii. 11. xxiv. 14, 15. xxix. 18, 19, 24. Judg. x. 15, 16. 2 Chr. xxx. 10. 11. 15—20. xxxi. 1. xxxv. 17, 18. Jer. iii. 12—14. —22. xxxi. 4. —10. Hos. xiii. 5. vi. 1. xiv. 1—3. Mic. vii. 7. q i. 29, ii. 18—21. xxxvii. 9. xxx. 22. 2 Chr. xxxiv. 6, 7. Ez. xxxvii. 25. Hos. xiv. 8. Zeph. i. 3. Zech. xiii. 2. r i. 2. xxxi. 6, 7. xlv. 19, 20. Hos. xiv. 4—6. x. 1. 2. xiii. 12. Mic. v. 13, 14. s Or, images. 2 Chr. xiv. 5. xxxiv. 4. marg. s 4, 5. vi. 11—13. vii. 11, 12, 13, 14. 9—12. xxiv. 1. —12. xxvii. 10. xxviii. 1—4. Hos. x. 14, xiii. 15, 16. Am. iii. 11—15. vii. 9. Mic. v. 11. vi. 16. vii. 13. t ii. 13. Deut. vi. 12. Ps. ix. 17. cvi. 13. 21. Jer. ii. 32. Hos. ii. 13, 14. iv. 6. viii. 14. xiii. 6, 7. u xiii. 2. 1 Chr. xvi. 35. Ps. lxxv. 19, 20. lxxix. 9. lxxxv. 4. Hab. iii. 18. x. xxvi. 4. Deut. xxviii. 4. 15. Ps. xxviii. 2. xxxi. 2. y lxxv. 21. 22. Lev. xxvi. 16, 20. Deut. xxviii. 30, 38—42. Jer. xli. 13. Gal. vi. 7, 8. z xviii. 5, 6. Job iv. 8. Hos. viii. 7. ix. 1—4, 16. x. 12—15. Joel i. 5, &c. Am. vi. 7, 8. Or, removed in the day of inheritance, and there shall be deadly sorrow. lxxv. 13, 14. Matt. viii. 12. Rom. ii. 5, 8, 9.

eth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in 'the valley of Rephaim.

6 Yet 'gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day 'shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And 'he shall not look to the altars, 'the work of his hands, neither shall respect that which his fingers have made, either the groves or the 'images.

9 In 'that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation

10 Because 'thou hast forgotten 'the God of thy salvation, and hast not been mindful of 'the rock of thy strength, therefore 'shalt thou plant pleasant plants, and shalt set it with strange slips.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but 'the harvest shall be 'a heap in the day of grief, and of desperate sorrow.

s 4, 5. vi. 11—13. vii. 11, 12, 13, 14. 9—12. xxiv. 1. —12. xxvii. 10. xxviii. 1—4. Hos. x. 14, xiii. 15, 16. Am. iii. 11—15. vii. 9. Mic. v. 11. vi. 16. vii. 13. t ii. 13. Deut. vi. 12. Ps. ix. 17. cvi. 13. 21. Jer. ii. 32. Hos. ii. 13, 14. iv. 6. viii. 14. xiii. 6, 7. u xiii. 2. 1 Chr. xvi. 35. Ps. lxxv. 19, 20. lxxix. 9. lxxxv. 4. Hab. iii. 18. x. xxvi. 4. Deut. xxviii. 4. 15. Ps. xxviii. 2. xxxi. 2. y lxxv. 21. 22. Lev. xxvi. 16, 20. Deut. xxviii. 30, 38—42. Jer. xli. 13. Gal. vi. 7, 8. z xviii. 5, 6. Job iv. 8. Hos. viii. 7. ix. 1—4, 16. x. 12—15. Joel i. 5, &c. Am. vi. 7, 8. Or, removed in the day of inheritance, and there shall be deadly sorrow. lxxv. 13, 14. Matt. viii. 12. Rom. ii. 5, 8, 9.

for a season "taken away from being a city, and made a ruinous heap:" but it was not "swept with the besom of destruction."

V. 2. Aroer. Aroer was a city on the river Arnon, formerly belonging to Moab; but it might at this time be in the hands of the Syrians. It is, however, much more probable, that there was a district of Syria of the same name, in which several cities were placed. Such coincidences in names are common in all parts of the world.

V. 3. As Syria and Israel had combined in attempting the ruin of Judah and of the house of David, they should be visited with similar judgments. Samaria, the fortress of Israel, would be destroyed, and the kingdom cease from Damascus; nor would the remnant of Syria, which survived the taking of Damascus, any more be established as a kingdom; but, losing all their glory, they would decline like the Israelites, as mingled among other nations, and subject to foreign princes. Accordingly, Syria was first subject to the Assyrians, and successively to the Chaldeans, the Persians, the Macedonians, the Romans, and others, even to this day, when it belongs to the Ottoman empire: so exactly has this prophecy been accomplished!

V. 4—8. The glory and prosperity of Israel would more and more decline, like a man in a consumption; and their enemies would waste them, as the husbandman reaps the harvest, and as the gleaner after him collects the scattered ears. Yet a few individuals would be preserved; as a few grapes or olive berries are, when the rest are gathered, being situated out of the gatherer's reach. And these would renounce idolatry, and return to the worship and service of the Lord, looking to him for help, and having respect to his commandments, as the Holy One of Israel; and not to the altars erected to their idols, the work of their own hands. After the ravages of Tiglath-pilezer, several of the Israelites joined themselves to the Jews in celebrating the passover, and in destroying idolatry. (2 Chr. xxx. xxxi.) Afterwards many were incorporated with the Jews; (especially after the Babylonish captivity) and finally renounced their gross idolatry.

V. 9. This obscure verse probably means, that the cities of Israel would be as entirely desolated, as those of the Canaanites were in the conquest of the land by Joshua. The Septuagint render it, 'Thy cities shall be forsaken; as when the Hivites and Ammonites forsook,' (that is, their cities,) 'because of the children of Israel; and they shall be desert.' Either this is a mere paraphrase and exposition, or the text from which it was translated differed from that of the present Hebrew Bible.

V. 10, 11. 'The pleasant plants and shoots from a foreign soil are allegorical expressions for strange and idolatrous worship; for vicious and abominable practices connected with it; for reliance on human aid, and alliances entered into with the neighbouring nations.' (Lowth)—The Israelites bestowed much pains about such plants; but when they expected an harvest from them, it proved a ruinous heap; and instead of rejoicing in possessing the prosperity they were thus seeking, they had intense grief and desperate sorrow as their reward.

V. 12—14. These verses form a detached subject, and describe with great energy the march and ruin of Sennacherib's army. A woe is denounced against his numerous forces collected from many nations. Their noise, and blasphemous rage, and impetuous force, resembled the mighty waters of the sea: but when He, (that is, the God of Israel) should rebuke them, they would flee like the chaff or thistle-down before the whirlwind. (Marg.) In the evening Jerusalem would be in consternation and distress, because of the powerful



12 ¶ Woe to the "multitude of many people, which" make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of "mighty waters!"

13 The nations shall rush like the rushing of many waters: "but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

14 And behold "at evening-tide trouble; and before the morning he is not. This is 'the portion of them that spoil us, and the lot of them that rob us."

## CHAP. XVIII.

A message to Egypt and Ethiopia, shewing the event of the Assyrian invasion; and a prediction, that they would present oblations to the Lord, 1-7.

**W**OE to "the land shadowing with wings, which" is beyond the rivers of Ethiopia:

2 That "sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

3 "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

4 For so the Lord said unto me, "I will take my" invader; but before morning almost his whole army would be cut off, and he would flee with the rest, as fast as possible.

## PRACTICAL OBSERVATIONS.

"Though hand join in hand, the wicked shall not be unpunished;" and if the people of God associate with his avowed enemies, they must expect to share in their heavy judgments. His powerful wrath speedily desolates flourishing cities, and wastes all human glory, as a man's vigour, comeliness, and cheerfulness decline by an incurable disease; and when sinners are ripe for destruction, the Lord will employ some of his instruments to reap and glean them, till he make a full end of them. But though no impenitent sinner can escape the wrath of God; yet in the worst state of the visible church, or any part of it, he hath always reserved to himself a few humble believers: these he will place out of the reach of the instruments of his vengeance. Public calamities likewise are often the means of bringing men to renounce their idols and iniquities, to look to the Lord for help, and to have respect to his promises and precepts. But if professed Israelites forget the God of their salvation, and are not mindful of the rock of their strength; they will seek help, peace, and prosperity in vain from every quarter; their labour will be lost, and their harvest a heap, in the day of grief and desperate sorrow. But happy are they who remember God as their salvation, and rely on his power and grace; their enemies may rage, and rush upon them with dreadful force and fury; but God shall rebuke them, and they shall flee away as a rolling thing before the whirlwind. Their trouble, and their enemies' prosperity, will be equally transient; their joy will endure for ever, like the destruction of those who hate and spoil them.

## NOTES.

CHAP. XVIII. V. 1. This is allowed to be one of the most obscure prophecies in Scripture to us; though doubtless well understood by those for whom it was intended. "The land shadowing with wings," marks out Egypt as connected with Ethiopia; and it may be so called on account of the ridges of mountains which shadowed it on each side: or rather because the Egyptians pretended to shadow the Jews under their protection, as "with wings," against the incursions of the Assyrians. Some, however, on apparently good ground, suppose the original word to denote a musical instrument of a remarkable form, which was peculiar to Egypt, except as others might have derived the use of it from that country.—The land was "beyond," or on each side "the rivers of Cush." The river Nile, flowing through Ethiopia and Egypt, is divided into seven streams, or rivers, before it reaches the sea.—The word translated "woe," may be merely a call on them to attend to the message of JEHOVAH.

V. 2. The land intended was remarkable for sending ambassadors, or messengers, upon the seas and rivers, in vessels of bulrushes, or formed of the papyrus; and this was peculiar to the Egyptians, who made vessels of that plant for this purpose. To this country swift messengers were ordered to be sent; that is, the message of the Lord ought assiduously to be conveyed into every part of it; for to them it appertained. The nation is described as "scattered and peeled;" or, as it may be rendered, "stretched out and smoothed;" and this may refer to the length of the land of Egypt from north to south, being a vale on each side of the Nile, about seven hundred miles long; Ethiopia extends to a considerable length on the south of it; and the whole was smoothed, or made level by the constant inundations of the Nile. It was also "a nation terrible from their beginning hitherto," which is characteristic of Egypt: "a nation meted out, and trodden down;" alluding to the frequent admeasurement of their lands, which was rendered necessary by the inundations of the

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\* Or, noise. jv. 5. a v. 26-30. viii. 7. 8. xxviii. 17. Ps. xlviii. 4. xlvii. 1-3. lxxi. 6. 7. xlvii. 3. 4. Jer. vi. 23. Ez. xlii. 2. Luke xxi. 25. † Or, many. Ps. xlvii. 1. Rev. xlvii. 1. 15. b x. 15. 16. 33. 34. xiv. 25. xxv. 4. 5. xxvii. 1. xxx. 30-35. xxxii. 8. 9. xxxiii. 1-3. 9. -12. xxxvii. 29. -34. Ps. ix. 5. xlvii. 5-11. c Job xxxviii. 11. Mark iv. 39-41. d xxix. 5. xli. 15. 16. Job xxi. 18. Ps. i. 4. xxxv. 5. lxxviii. 13-15. Dan. ii. 35. Hos. xii. 3. † Or, whistle-down. e x. 28-32. 2 Kings xix. 35. f xxxiii. 1. Judg. 9. 31. Job xx. 29. Prov. xxii. 23. Jer. xlii. 25. Ez. xxxix. 10. Hab. ii. 16. 17. Zeph. ii. 9. 10.

CHAP. XVIII. a xx. 4-6. xxx. 2. 3. xxi. 1. b Ruth ii. 12. Ps. xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. d xx. 2. 3. 4. 2 Chr. xii. 2-4. xiv. 9. h v. 26. vii. 18. i xxvi. 21.

§ Or, regard-mym set dwelling. 7. xii. 6. xiv. 32. xxxi. 9. xlv. 13. Joel iii. 17. k 2 Sam. xxiii. 4. Ps. lxxii. 6. † Or, after rain. i xvii. 11. Cant. ii. 13. 15. Ez. ii. 16-19. Rev. xiv. 19. xxiv. 10. 15. Jer. vii. 33. xv. 3. Ez. xxx. 4-10. xxxix. 17-20. Rev. xix. 17. 18. n xvi. 1. xlvii. 17. 18. xlv. 14. 2 Chr. xxxii. 23. Ps. lxxviii. 29-31. lxxii. 10. 15. Zeph. iii. 10. Mal. i. 1. Acts vii. 27. 28. \* Or, out-spread and polished. 2. o 4. lx. 6-9. Mic. iv. 13. Zech. xiv. 16. 18.

## CHAP. XIX.

a Jer. xxv. 19. Jer. xlii. 13. xlv. 29. 30. xlv. Ez. xxix. xxxii. Joel iii. 19. Zech. x. 11. xiv. 18. 19. b Deut. xxxiii. 26. Ps. xviii. 10. 12. lxxviii. 4. 33. 34. civ. 3. Hab. iii. 3. Matt. xxvi. 64. 65. Rev. i. 7. c xxi. 9. xli. 1. 7. Ez. xli. 12. Jer. xlii. 12. xlv. 25. 1. 2. ii. 4. 4. Ez. xxx. 13. d 16. Ez. xv. 14-16. Josh. ii. 9. 11. 24. Jer. xli. 5. 15. 16. m 13. 14. ix. 21. Judg. vii. 22. 1 Sam. xiv. 16. 20. 2 Chr. xv. 23. Ez. xxxviii. 21. Matt. xii. 26. Rev. xvii. 12-16. \* Heb. mingle.

rest, and I will "consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

5 For "before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches."

6 They "shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

7 In that time "shall the present be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

## CHAP. XIX.

Predictions of terrible judgments, which God was about to inflict on Egypt, 1-17. That the Egyptians would worship the Lord, and share the blessings of his salvation, 18-25.

**T**HE burden of "Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."

2 And "I will set the Egyptians against the Egyptians; and they shall fight every one against his" river, by which their land-marks were destroyed; and to their method of throwing the seed upon their mud, when the waters subsided, and treading it in by turning their cattle into the fields. "Whose land the rivers have spoiled," or nowished, as some think the original word may mean; and indeed it is so anomalous, that we can only conjecture from what root it is derived.

V. 3. We suppose that this prophecy was published before, but related to, that time, when Sennacherib had routed the army of Tirhakah, king of Ethiopia, and was preparing to besiege Jerusalem; intending afterwards to prosecute his advantages against Egypt and Ethiopia. But the Lord seems to have called on them and all the inhabitants of the earth to attend; and when they saw this proud victor lift up his ensign on the mountains, and blow the trumpet for the assault of Jerusalem, to expect God's extraordinary interposition in behalf of his people.

V. 4-6. God had assured his prophet, that he would rest securely in Zion, contemplating the assault of the Assyrians: and he would shew his regard to his dwelling-place and worshippers, like a clear heat after rain, or like a cloud of dew in the heat of harvest; that is, as their protection and consolation in their extreme distress. For whilst the enemy deemed his schemes maturing, as the harvest or vintage; and before the perfect bud and opening flower were ripened into the sour grape, before the critical season of executing his design was arrived; the Lord would cut off all the branches of his vineyard; and his army, and the carcasses of his numerous host, would be a plentiful provision for the wild beasts and birds of prey, for a very long time.

V. 7. The nation before described, hearing of this surprising catastrophe, would send oblations to be offered at the temple of the Lord of hosts upon mount Zion, giving glory to his name, and presents to Hezekiah. This and similar passages were doubtless intimations, at least, of the conversion of the nations to the God of Israel. (2 Chr. xxxii. 23.) The Egyptians, for the present, would be delivered from the Assyrians, by the power of the God of the Jews; and not the Jews by their assistance: and the doom of that proud tyrant was intended as a warning to them, to renounce their idols and iniquities.

## PRACTICAL OBSERVATIONS.

We should endeavour to call the attention of mankind to the works of God for his people; for wherever they live, or however they are distinguished, whether they have been prosperous and terrible, or obscure and trampled upon, they are greatly concerned in them: and the warnings of his providence, as well as the oracles of his word, are intended for their conviction.—When the arrogant opposers of the truths and the servants of Christ lift up the standard and blow the trumpet of war, and openly assault the church, with full confidence of success; let the inhabitants of the earth attend, and wait for the event. The Lord, undisturbed by their puny efforts, will still delight in Zion, and protect his dwelling-place; nor shall the policy or power of hell prevail against his church, as built on this rock, that "Jesus is the Christ, the Son of the living God." He will protect and comfort his people in all their persecutions and tribulations, and render their souls most flourishing in holiness, when their afflictions most abound. But he will blast the ripening schemes of his presumptuous foes, when they deem their success certain; and their future contempt and misery will be proportioned to their present haughtiness and arrogance. Thus shall the nations of the earth be convinced that JEHOVAH is God, and Israel his people, and shall concur in presenting their spiritual sacrifices to his glory. And happy are they, who take warning by his judgments on others, and make haste to join themselves to him and to his people.



brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up, the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become

† Heb. *swallow up*. Ps. cvii. 27. † Heb. *margin*. h viii. 19. x. 2. xlv. 25. xlvii. 12. 1 Chr. x. 13. Dan. ii. 2. iv. 9. 7. v. 7. † Or, *shut up*. 1 Sam. xxiii. 7. Ps. xxxi. 8. 12. xx. 4. Jer. xvi. 26. Ez. xxix. 19. k Jer. li. 36. Ez. xxx. 12. Zech. x. 11. xiv. 18. 1 xxxvii. 25. 2 Kings xix. 24. m xviii. 2. Ex. ii. 3. Job viii. 11. n xxii. 20. Jer. xiv. 4. Ez. xix. 13. Joel i. 17. 18. † Heb. *shall not be*. o Ex. vii. 21. Num. xi. 5. Ez. xlvii. 10. Hab. i. 15. p 1 Kings x. 28. Prov. vii. 16. Ez. xxvii. 7. † Or, *while works*. r 3. 13. xxx. 14. xlv. 25. Job v. 12. xii. 17. Ps. xxxii. 10. Jer. xlix. 7. Ez. vii. 26. 1 Cor. i. 19, 20. s xxx. 4. Num. xiii. 22. Ps. lxxviii. 12. 43. Ez. xxx. 14.

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f i. 11—13. lvii. 16. 1 Sam. xxv. 37. Ps. lxxvi. 12. Jer. xli. 15. Ez. xxi. 7. † Heb. *be emptied*. g xiv. 27. 2 Sam. xv. 34. xvii. 14. 23. 2 Chr. xxv. 16—20. Job v. 12. 13. Prov. xxi. 30. 1 Cor. iii. 19, 20. † Heb. *swallow up*. Ps. cvii. 27. † Heb. *margin*. h viii. 19. x. 2. xlv. 25. xlvii. 12. 1 Chr. x. 13. Dan. ii. 2. iv. 9. 7. v. 7. † Or, *shut up*. 1 Sam. xxiii. 7. Ps. xxxi. 8. 12. xx. 4. Jer. xvi. 26. Ez. xxix. 19. k Jer. li. 36. Ez. xxx. 12. Zech. x. 11. xiv. 18. 1 xxxvii. 25. 2 Kings xix. 24. m xviii. 2. Ex. ii. 3. Job viii. 11. n xxii. 20. Jer. xiv. 4. Ez. xix. 13. Joel i. 17. 18. † Heb. *shall not be*. o Ex. vii. 21. Num. xi. 5. Ez. xlvii. 10. Hab. i. 15. p 1 Kings x. 28. Prov. vii. 16. Ez. xxvii. 7. † Or, *while works*. r 3. 13. xxx. 14. xlv. 25. Job v. 12. xii. 17. Ps. xxxii. 10. Jer. xlix. 7. Ez. vii. 26. 1 Cor. i. 19, 20. s xxx. 4. Num. xiii. 22. Ps. lxxviii. 12. 43. Ez. xxx. 14.

t Ps. lxxiii. 22. xcii. 6. Prov. xxx. 2. Jer. x. 14. 21. u Gen. xli. 38, 39. 1 Kings iv. 30. Acts vii. 22. x v. 21. xlvii. 10 —13. Judg. ix. 28. Jer. li. 28. 1 Cor. i. 20. y xi. 13, 14. xli. 22, 23. xlv. 7. Rom. xi. 33, 34. 31. a Jer. ii. 16. xlv. 14. 19. Ez. xxx. 13. † Or, *governors*. b Or, *corners*. Num. xxiv. 17. 1 Sam. xiv. 38. † Heb. *margin*. Zech. x. 4. 1 Pet. ii. 7. b 2 xxix. 10, 14. xlvii. 10, 11. 1 Kings xlii. 20 —23. Job xii. 16. Ez. xiv. 7—9. 2 Thes. ii. 11, 12. † Heb. *a spirit of perversities*. c xxviii. 7. a xlv. 9. Jer. xii. 25. Jer. xxv. 15, 16. xlviii. 26. d ix. 14. Ps. cxxviii. 2. Prov. xiv. 23. Hab. iii. 17. Hag. i. 11. 1 Thes. iv. 11, 12. † Heb. *margin*. 17. Ps. xlvii. 10. Hab. i. 15. xxx. 5—7. 1. 37. 1. 30. Nah. iii. 13. 32. x. 15. xxx. 30—32. Zech. ii. 9. g xxxvi. 1. Jer. xxv. 19. 27—31. xlii. 8—13. xlv. 28—30. Ez. xxix. 6, 7. h xlv. 24, 26, 27. xx. 2—5. xlvii. 10, 11. Dan. iv. 35. i 19. 21. ii. 11. Zech. ii. 11. k xi. 11. xxvii. 13. Ps. lxxviii. 31. 1 Zeph. iii. 9. † Heb. *up*. Gen. xi. 1. † Heb. *margin*. m xlv. 23, 24. Deut. x. 20. Neh. x. 29. Jer. xii. 16. † Or, *Heres, or, the sun*.

'brutish: how say ye unto Pharaoh, "I am the son of the wise, the son of ancient kings?"

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

## NOTES.

CHAP. XIX. V. 1. When the Lord by "the weapons of his indignation," should come into Egypt with terrible majesty, as riding on a swift cloud, their idols would not be able to afford them any protection; nay, they would become the derision and contempt of the victors; and even the evil spirits which were worshipped through the lifeless images, would be filled with consternation; while the courage of their worshippers would melt, as wax before the fire. (Marg. Ref.)

V. 2, 3. Not many years after the destruction of Sennacherib's army, the affairs of Egypt were reduced to the utmost confusion and anarchy, by their intestine contentions: these ended, after some years, in the tyranny of twelve princes, who divided the land amongst them; till at length Psammitichus overcame all the rest, and possessed the sole dominion for fifty-four years. Some other dreadful civil contests, which took place in Egypt, and tended to its subjection under foreign conquerors, may also be predicted: but in all these difficulties, both the courage and conduct of the people failed; and their magicians could afford them no more help than their idols did.

V. 4. Not long after the death of Psammitichus, Nebuchadnezzar conquered Egypt; and he, and his successors, and afterwards the Persian kings, ruled over that country with despotic sway and most grievous and cruel oppression, till the days of Alexander the Great. The word rendered *lord*, may more properly be translated *lords*; and be interpreted of all the usurpers, conquerors, and oppressors, who successively tyrannized over Egypt. But some consider Cambyes, the son of Cyrus, and Belus, as the cruel lord and fierce king particularly intended, 'who are both branded in history for cruel tyrants and monsters of men.' (Bp. Newton.) The old translation renders it, "a mighty king." Indeed, the word admits of that meaning; and then Alexander, the powerful deliverer of Egypt from the oppression of the Persian kings, under whom and his successors the Egyptians were greatly favoured, may be pointed out: 'I will shut up the Egyptians in the hands of severe lords, till a mighty king shall rule over them.'

V. 5—10. The inundations of the Nile failing, the communication of the interior parts of the country with other nations by the sea, might be cut off; the remaining waters would become putrid; the brooks, which were the fences of the fields, or of the cities, would dry up: even the papyrus, and other aquatic plants, which were a considerable article in the commerce of the Egyptians, would wither; the corn sown by the brooks, as well as the productions of the higher grounds, would be destroyed; and their gainful fisheries and manufactures would be ruined for want of materials, or purchasers. (v. 15.) This may be understood literally of a dreadful famine; or figuratively, of the decay of their prosperity, and the drying up of all the sources of their wealth, through their civil distractions. The Septuagint rendered the last clause, 'All they who make barley-wine shall be grieved in soul. The Egyptians had few vines; and the use of fermented liquor from barley, or other grain, was very general among them.'

V. 11.—14. The Egyptians pretended to an antiquity far beyond any of the neighbouring nations: and their kings (of whom Pharaoh was the common name,) were descended, as they boasted, from a royal race which had continued for some thousand years. This was altogether fabulous; but doubtless Egypt was renowned for wisdom and science, before any other nation, at least in the countries then much known. Yet now their princes and counsellors, who should have been the stay or pillars of the land, and all its tribes, were become foolish and brutish; and whilst they flattered their king, as the son of wise, as well as

ancient, kings, they seduced him into foolish measures; or, while they boasted of the wisdom and dignity of their ancestors, they could neither foresee nor prevent the calamities, which God had purposed to bring upon them. If there were any possessed of this wisdom, where were they to be found?—Indeed the Lord would give them up to their own perverse schemes, and to quarrel with each other, as their interests, or humours, led them; till the land would be reduced, by their fierce and bloody contests, to the condition of a drunken man, who can scarcely stagger along, and is equally the object of contempt and pity. Zoan was also called Tanais; and Noph, Memphis. The latter is called Moph. (which is not unlike Noph,) in the original of Hos. ix. 6.

V. 15. (Note, 5—10. ix. 14.) Some explain this, not of the people wanting employment, but of all orders neglecting their duty.

V. 16. 'When God intends the destruction of any people, he commonly takes from them their strength and courage; so that "a thousand shall flee at the rebuke of one." This is what the heathen expressed by a *panic terror*: but Isaiah more properly calls it here, "the shaking of the hand of the LORD of hosts." God's holding his rod over a people, and still threatening them with severer judgments.' (Louth.) (Marg. Ref.)

V. 17. 'Considering, through their occasion, the Jews made not God their defence, but put their trust in them, and were therefore now punished; they (the Egyptians) shall fear lest the like light on them.'—The first invasion of Judah by Sennacherib, when "he took all its fenced cities," preceded his march into Egypt: and it is probable that the rumour of the ravages and cruelties committed in Judah excited great consternation among the Egyptians. In like manner the destruction of Jerusalem, and the captivity of the surviving Jews, seem to have preceded the conquest of Egypt by Nebuchadnezzar, and would be heard of with vast alarm by the distressed inhabitants.

V. 18. The preceding prophecy includes a series of years reaching at least to the time of Alexander the Great, and the favour shewn to the Egyptians by him and his successors: and some think, that their subsequent servitude to the Romans, Saracens, and Turks, to this present day, is also predicted. But in the mean time some of them would become acquainted with the true God, learn the language of Canaan, and swear to the Lord of hosts: i. e. they would learn to speak of God and his word and worship, as the Jews did, and to vow obedience to him: or to use his name, and to call him to witness in their solemn oaths, as his worshippers. It is not known what five cities were intended; and there is considerable uncertainty respecting that which "would be called the city of destruction:" though it is commonly supposed to mean Heliopolis, or the city of the Sun; and it is thought that it should be thus read. Several cities, however, would be thus favoured, especially one, that had been notorious for idolatry, or was apparently ripe for destruction.—Under the Macedonian kings, who succeeded Alexander, and reigned in Egypt, peculiar privileges were granted to the Jews, and numbers of them settled in that country; where they professed their religion, and worshipped God in their synagogues. In process of time their Scriptures were translated into Greek, which was then generally understood in Egypt; and this translation is now called the Septuagint. Thus the natives gradually became acquainted with God and his truth and will; and probably many were proselyted to the Jewish religion. A temple also was built by Onias, at Heliopolis, where a worship was performed, similar to that at the temple in Jerusalem; and though this was irregular and not justifiable, yet it might be overruled, to draw the attention of the Egyptians to the true religion. But though these events were, in some degree, an accomplishment of the prophecy before us; yet it seems more



19 In that day shall there be an altar to the LORD, in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD, because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

vi. 6. Heb. xli. 11. x vi. 10. lv. 7. Hos. xiv. 1. Am. iv. 6. Acts xxvi. 17—20. xxviii. 27, 28.  
y xi. 16. xxxv. 8—10. xl. 3—5. Eph. ii. 19—22. iii. 6—8.

A.M. 3291.

B.C. 713.

n lxxvi. 23. Gen. xli. 7. xxviii. 18. Ex. xxiv. 4. Josh. xxii. 10. 26, 27. Zech. vi. 15. Heb. xli. 13. Josh. iv. 20, 21. xxii. 28. 34. xxiv. 26, 27. p 4. x. 4. lii 5. Ec. ii. 23. iii. 7. 2 Kings xiii. 4. 5. Ps. i. 15. Jam. v. 4. q xxxvii. 36. Luke ii. 22. Luke ii. 11. Tit. ii. 13.

r xi. 9. xxxvii. 20. lv. 5. 1 Sam. xxi. 40. 1 Kings viii. 40. Ps. lxxvii. 2. xxviii. 2, 3. Hab. ii. 14. John xvi. 3. Gal. iv. 9.

s Zeph. iii. 10. Mat. i. 11. John iv. 21—24. Rom. xv. 16. 28. 1 Pet. ii. 5, 9. t xlv. 5. Ec. v. 4. Jonah i. 16. u 1. 1. c. Deut. xxxiii. 39. Job v. 18. Hos. v. 15.

v 18. Hos. v. 15. z lxxvi. 23. Gen. xli. 7. xxviii. 18. Ex. xxiv. 4. Josh. xxii. 10. 26, 27. Zech. vi. 15. Heb. xli. 13. Josh. iv. 20, 21. xxii. 28. 34. xxiv. 26, 27. p 4. x. 4. lii 5. Ec. ii. 23. iii. 7. 2 Kings xiii. 4. 5. Ps. i. 15. Jam. v. 4. q xxxvii. 36. Luke ii. 22. Luke ii. 11. Tit. ii. 13.

z vi. 13. lxx. 5. 9. xlix. 6. 22. lxxvi. 12. 19—21. Deut. xxxii. 43. Ps. cxvii. Zech. ii. 10, 11. viii. 20—23. Luke ii. 32. Rom. x. 11. —13. xv. 9—12. 27.

a lxx. 8. Gen. xli. 7. Ex. xxiv. 26. Zech. viii. 15. Gal. iii. 14. b lxi. 9. lxx. 23. Num. vi. 24. 27. xxi. 1. Ps. lxxvi. 7. cxxv. 15. Eph. i. 3. c xxxix. 23. Ps. c. 3. cxxxviii. 8. Hos. iii. 23. Rom. iii. 23. ix. 23. Gal. vi. 15. Eph. ii. 10. Phil. i. 6. Col. iii. 10, 11.

CHAP. XX.

a 2 Kings xviii. 17. b 1 Sam. xv. 17. Jer. xlv. 20. Am. i. 8. c Jer. xxv. 29, 30. \* Heb. the hand of Isaiah. d Jer. xlii. 1—11. xix. i. 8. Rev. xii. 3. f Ex. iii. 5. Josh. v. 15. Ez. xiv. 17. 23. g 1 Sam. xix. 24. 2 Sam. vi. 20. Job i. 20, 21. John xxi. 7. Acts xix. 16. h Num. xiv. 34. Ez. iv. 5, 6. Rev. xi. 2, 3. i viii. 18. k xlviii. 1. &c.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

## CHAP. XX.

The prophet goes uncovered and barefoot, as a sign of the captivity of Egypt and Ethiopia by the Assyrians, 1—4. He predicts the terror of those who had expected help from them, 5, 6.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt and upon Ethiopia;

be the stay of the tribes of the land; and all the wisdom, in which men glory, who know not God and regard not his holy will, will at length appear to be the most destructive folly. But he leaves rulers to be actuated by a perverse spirit, and to bring public affairs to the utmost confusion and contempt, in order to punish the lower orders also for their transgressions: and every view of this subject proves, that "righteousness exalteth a nation, but that sin is the reproach of any people:" and that invasions, civil wars, and the decay of trade, and the want of employment for the poor, are calls from God to national repentance and reformation. When he shaketh his hand, and sheweth tokens of indignation, the most courageous become as women; and he rendereth sinners afraid of those, whom before they despised or oppressed. The counsel of the LORD of hosts, which he hath determined against all the workers of iniquity, will make them a terror to themselves and to each other; and every surrounding object a terror to them. But his severest temporal judgments combine with designs of mercy; and revolutions in mighty kingdoms make way for the success of his gospel. Already numbers have learned to "speak the language of Canaan, and to swear to the LORD of hosts;" to erect altars to his name, and to offer him spiritual sacrifices, in those places, which were the most addicted to idolatry: and every event of this kind is a proof of the divine original of that blessed book, in which so many prophecies to this effect are contained.—The LORD hath indeed sent a Saviour and a great one, to deliver those who were oppressed by Satan; all, that cry unto him for that redemption, are made partakers of it; and ere long he will open a way for his gospel into the remotest nations of the earth. Then hostile nations shall amicably accord in serving him; shall know, trust, and worship him as the God and Father of our Lord Jesus Christ; and he will acknowledge them as his people, the work of his hands, and his chosen inheritance: and it shall then be known, that Israel, which hath been so despised and hated on earth, was indeed blessed of God, and a blessing in the midst of every land.—But let us also observe, what a change the saving grace of God effects upon men's dispositions, conversation, and behaviour. Believing his truth, and attending on his ordinances, they learn to speak a new language, sincere, pure, pious, heavenly, and instructive: they become just, harmless, kind, and peaceable; and they live in harmony, and do good, and aim to be a blessing to their neighbours, and even to their enemies.—Finally, let the broken-hearted and afflicted, whom the LORD hath wounded, and thus taught to return to him and call upon him, take courage; for he will be intreated, and heal their souls, and turn their sorrowing supplications into joyful praises.

## NOTES.

CHAP. XX. V. 1. Tartan was one of Sennacherib's captains, who seems to be here called Sargon. Tartan was sent by him to form the siege of Ashdod, a very strong city in Philistia, which afterwards held out against a king of Egypt for twenty-nine years. (Notes, 2 Kings xviii. 17. xix. 9.) The inhabitants of Ashdod expected help from the Egyptians and Ethiopians; and many of the Jews did the same; but the prophet was ordered to predict Sennacherib's victory over those confederated nations. Some think that Ashdod was at this time in the hands of Hezekiah.

V. 2—4. As multitudes of prisoners, taken by the Assyrians, and reserved for sale as slaves, would be driven before them barefoot and uncovered, save with a short garment, that scarcely sufficed to hide their nakedness; the prophet was ordered to walk abroad in the same manner. As a mourner for the sins and miseries of his people, and as mortified to the world, he was used, it seems, to wear sackcloth constantly; but on this occasion, he was to lay that aside, and to appear exactly as the captives were exposed. This would subject him to ridicule and reproach, and be uneasy both to his body and mind; yet he promptly obeyed. It is not probable that he continued to appear in this manner for three years; but rather it was a sign of what would take place after three years; and the wonder excited by seeing the prophet walking publicly in this manner, would render his prediction the more noticed. If he once walked out thus, it might answer this end; but it is most likely he continued to do so for three days.—Sennacherib is computed by some to have been absent above three years, from the time that he first laid Hezekiah under contributions, till he came back to besiege Jerusalem. During this time he gained

immediately to relate to the planting and flourishing of Christianity in Egypt, in the primitive ages. 'Learned men observe, that the Jews' language is called the language of Canaan; and that the Hebrew is the same with the old Phœnician language.' (Lowth.)

V. 19—22. 'It is a judicious observation of Calvin, that the prophets, when they speak of the Gentiles coming into the church, express their serving the true God by such acts of devotion as were most in use in their own time.' (Lowth.) (Note, Ez. xl. 1.)—These verses, therefore, seem typically to describe the effects which followed when the Egyptians were converted to Christianity; and not merely the proselyting of some of them previously, to the worship of the true God. The altar may denote the atonement of Christ, and access to God through him. (Heb. xiii. 10;) and the pillar, either their avowal of the Lord as the object of their worship, or his acknowledging of them as his people: and his ordinances among them would be a sign and a witness of their relation to him. Their crying unto the Lord, and his sending them a saviour and a great one, to deliver them from their oppressors, can be interpreted of their deliverance by Alexander the Great, from the Persian yoke, only in a very subordinate sense, if at all; indeed there is not much reason to conclude, that in his days there were many Egyptians who sought deliverance from God by earnest prayers. Christ himself and his spiritual redemption, no doubt, were principally intended; unless we suppose some future grand deliverance from the oppressors to whom the Egyptians are still exposed, to be also predicted. The Lord, however, promised to make himself known unto them, and that they should acknowledge him, and worship him, and pay their vows to him; for his smiting of them would make way for their conversion, their prayers, and their healing, in answer to them.

V. 23—25. For many ages, the Assyrians, (or the Chaldeans, Persians, and Macedonians, who successively had dominion in the same regions,) were engaged in hostilities with the Egyptians; and they fortified their countries against each other: but it is here predicted, that they would unite together, and with Israel, in worshipping the Lord; that Israel would prove a blessing between the two nations, by communicating to them the knowledge of God and his salvation, (Note, Gen. xii. 1—3;) and that the Lord would pronounce them blessed and shew favour to them, as his people and the work of his hands, new created unto holiness; even as he had been used to do to Israel his inheritance. 'The work of my hands, is always used by this prophet, of those who covenant with God, and are members of his church.' (Lowth.) I apprehend that the grand accomplishment of these verses, and perhaps of other parts of this extraordinary prophecy, is still to be expected; for though Christianity flourished much in these regions for some time; yet nothing hitherto seems to have occurred fully adequate to the expressions here employed.

## PRACTICAL OBSERVATIONS.

When ungodly men escape danger, they are apt to think themselves secure; but "evil pursueth sinners," and will speedily overtake them: and when the Lord cometh to execute judgment, every false confidence will fail, and every sinner's heart will melt within him. To punish a guilty nation, the inhabitants need only be left to themselves, and they will soon be set against one another, "every one against his brother, or his neighbour; city against city, and province against province." Thus the righteous Lord weakens and destroys the counsel of offending nations; and their foolish expedients for deliverance involve them in still deeper guilt and misery. When collective bodies are thus divided among themselves, and either struggling for power, or aiming to preserve or recover their liberties, without regard to God, he often gives them into the hands of some foreign power, which rules over them "as a cruel lord, and as a fierce king;" so that the true friends of civil liberty should begin by seeking the Lord's favour, and liberty from the bondage of sin. He can soon cut off those sources of national wealth and prosperity, which are looked upon as most certain; and whilst kings and nobles are forming and executing their infatuated projects, to aggrandize themselves; the poor are often deprived of employment and subsistence. Indeed, the comfort of the lower orders in society is seldom, if ever, duly regarded by ambitious men; yet, where this is neglected, the counsel of the wisest is brutish, and tends to deceive and seduce, whilst it flatters those who depend upon it; and they become the ruin, who should



4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

# CHAP. XXI.

A prophecy of the destruction of Babylon by the Medes and Persians, 1—10. The burden of Dumah, 11, 12. The burden of Arabia, 13—17.

THE burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it: I was dismayed at the seeing of it.

4 My heart panted, fearfulness affrighted me:

A. M. 3290.

B. C. 714.

1 xix. 4. Jer. xlv. 26. Ez. xxx. 18. Heb. captivity of Egypt. m. iii. 17. 2 Sam. x. 4. Jer. xlii. 22. Mic. i. 11. Heb. nakedness. Rev. iii. 18. n. xxxvi. 2 Kings xxiv. 6, 7. o. ii. 22. Jer. ix. 23, 24. xvii. 5. 1 Cor. iii. 21. s. Or, country. Job xxii. 30. p. xxviii. 17. xxx. 1—7. 15, 16. q. Matt. xliii. 33. 1 Thes. v. 3. Heb. ii. 3.

## CHAP. XXI.

a. xlii. 1. xvii. 1. b. xlii. 20—22. xiv. 23. Jer. ii. 42. c. Job xxxvii. 9. Dan. xi. 40. Zech. ix. 14.

d. xlii. 4, 5, 17, 18. Ez. xxx. 11. xxxi. 12. e. Heb. hard. Ps. lxx. 3. Prov. xlii. 13. f. xxv. 16. xxxii. 1. 1 Sam. xxiv. 13. Jer. li. 44. 48, 49. 53. Rev. xii. 10.

g. xiv. 1—3. xxxv. 10. xlvii. 6. Ps. xii. 5. lxxxix. 11. cxxxvii. 1—3. Jer. xxxi. 11, 12, 20, 25. xlv. 3. li. 3, 4. Lam. i. 22. Mic. vi. 8—10. Zech. i. 15, 16. h. xv. 5. xvi. 9, 11. Hab. iii. 16. i. xlii. 8. xxvi. 17. Ps. xlviii. 6. Jer. xlviii. 41. xlix. 22. 1. 43. Mic. iv. 9, 10. 1 Thes. v. 3. k. Deut. xxviii. 67. Dan. v. 5, 6.

l. Or, mind wandered.

l. v. 11—14. 1 Sam. xxv. 36 —38. 2 Sam. xlii. 28, 29. Bath. v. 12. vii. 6—10. Job xli. 11—13. Jer. li. 39, 57. Dan. v. 1, 30. Nab. i. 10. Luke xxi. 34—36. m. Heb. put. n. xlii. 13, 14. Dan. v. 1—5. 1 Cor. xv. 32. o. xlii. 2, 17, 18. xlv. 1—3. Jer. li. 11, 27, 28. p. xlii. 6, 2 Kings ix. 17—20. Jer. li. 12, 13. Ez. xlii. 17. xxxiii. 7. Hab. ii. 1, 2. p. 9. xxxvii. 24. q. Heb. ii. 1. s. Or, cried as a lion. r. v. 29. Jer. iv. 7. xxv. 38. xlix. 19. 1. 44. 1 Pet. v. 8. s. xlv. 10. xlii. 6. Ps. xliii. 6. cxxxvii. 1. Hab. ii. 1, 2. t. Or, every night. u. Jer. i. 3, 9, 29. 42. li. 27. v. xlii. 19. xiv. 4. Jer. i. 2. li. 8. 63. Rev. xiv. 8. xviii. 2, 21. x. xlv. 1, 2. Jer. i. 2. 38. li. 44. 47, 32. y. xli. 15, 16. 2 Kings xlii. 7. Jer. li. 33. Mic. iv. 13. Hab. iii. 12. Matt. iii. 12. Acts xx. 26, 27. a. Gen. xxv. 14. 1 Chr. i. 30. b. xxxiv. xlii. 1—7. Num. xxiv. 18. Deut. ii. 5. Ps. cxxvii. 7. Jer. xlix. 7—22. Ez. xxxv. Jer. xlii. 19. Am. i. 6—12. Ob. i. 8. Mal. i. 2—4. c. 6. Ez. xxxvii. 17. d. xlv. 14. Jer. i. 27. Ez. vii. 5—7, 10, 12. e. v. Jer. xlii. 19—22. Ez. xiv. 1—6. xviii. 30—32. Acts ii. 37, 38. xvii. 19, 20, 30—32. f. 1 Kings x. 15. Jer. xxv. 23, 24. xlix. 23—33. Gal. iv. 25.

the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, meat, drink; arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.

8 And he cried, A lion: My lord, I stand continually upon the watch-tower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in

many advantages over the Egyptians; and, just before his return, he obtained a complete victory over Tirhakah, king of Ethiopia, when, it is probable, this prediction was literally fulfilled.

V. 5. The Ashdodites, who had hitherto held out against the Assyrians, expecting help from the Ethiopians, and glorying in their alliance with Egypt; would, on this event, despair of help, and surrender to the besiegers.

V. 6. This isle. Or country. The Jews would also despair of help from that quarter, and be ready to give up all for lost: but God would deliver them by his own power, and not by heathen allies.

## PRACTICAL OBSERVATIONS.

We should by no means habituate ourselves to indulgence, sloth, or delicacy: for we know not how soon we may be called to endure hardship, reproach, and contempt, for the Lord's sake. We ought not indeed to do any thing of our own minds, which may appear absurd or ridiculous; but the world will often deem us foolish or mad, when we are singular in obedience to God; and we must at all times refuse conformity to its vain fashions, and be mortified to its pleasures.—The attire and demeanour of ministers should be such, as may best give emphasis to their message, and call men's attention to them as the servants of God; and in order to be a sign and an example to others, we must be such men as the world wonders at. True faith will produce implicit obedience: and the minister cannot reasonably expect that his hearers should regard his doctrine, unless he demonstrate his own belief of it by his practice.—The Lord will effectually support his servants under the most painful and mortifying effects of their obedience: and what we are called to suffer for his sake, is commonly very trivial or transient, compared with what numbers groan under from year to year, through the cruelty of conquerors, or lordly oppressors, who hold them in bondage. All men's expectations from, and glorying in, created helpers, will end in terror and shame; they who flee for succour to such deceitful refuges, will often be reduced to despair: and if God's people have recourse to these carnal confidences, they will infallibly tend to discourage their hope and comfort: but they who trust in the Lord shall never be confounded.

## NOTES.

CHAP. XXI. V. 1. Babylon, and the adjacent country, is here called "the desert of the sea;" because it was shortly to become desert, and a marsh full of pools of water; as if converted into a lake, or inland sea; (xiv. 23;) or because it stood in a large plain, which was often overflowed by the Euphrates and the Tigris. The whirlwinds in the south of Arabia often come with destructive fury; thus ruin would irresistibly come upon Babylon from Media and Persia, whose armies were very terrible; and through the deserts, which intervened between those countries and Babylon.—The prophet renews his threatenings against Babylon, as afterwards, (xlvii.) to convince the Jews, by the repetition, of the certainty of the event; and thereby support them under their captivity, when it should come. (Louth.)

V. 2. The grievous calamities, coming on Babylon, were revealed in vision to the prophet. "There is made known to me an oppressor of the oppressor, and spoiler of the spoiler."—It is now come to the king of Babylon's turn, to feel that oppression and ravage himself, which he had before brought on others. (Louth.) For the Lord had called Elam, or Persia, and Media, to go up and besiege Babylon, and so to terminate the sighing of the captive Jews and others who had been oppressed by Babylon.

V. 3—5. About a hundred years before the time, the prophet here seems to personate Belshazzar, on the night when Babylon was taken, and he was slain: (Notes, Dan. v.) We are introduced, as it were, into the banqueting room of

that prince, and witness his astonishment: he declares to us his dismay, when he saw the hand that wrote, and the writing, on the wall; and how he was bowed down, when Daniel read and explained it to him; how his heart panted, and fearfulness affrighted him; and the night, which he had set apart for pleasure, was thus turned into fear unto him. For whilst he had given orders to prepare the feast, and to set the watch; and whilst he and his princes ate and drank; Cyrus had commanded his captains to burnish their arms, and prepare for the assault: or Belshazzar's princes were called to arms from their riotous feasting.

V. 6—9. The prophet here speaks in his own person. The Lord commanded him to set a watchman, who was to make observations, and give notice of them: and he informed the prophet, that "he saw a chariot, with a couple of horsemen:" this may mean the chariots of war and the united cavalry of the Medes and Persians; and the chariot of asses and that of camels, may mean the carriages loaded with their baggage, drawn by these animals. It, however, meant the march of Cyrus's army, furnished with every thing requisite for forming the siege of Babylon. Having hearkened diligently with much heed, he further cried, "A lion:" that is, the destroyers of Babylon march forward with great boldness and fury: or, according to the margin, "He cried as a lion," that is, very vehemently.—The particle *as* is frequently understood. (Louth.) Though the watchman had been used to watch day and night, without being drowsy or deceived, he had never before observed such things: for the chariots and horsemen arrived at once, and instantaneously it was proclaimed that Babylon, with all her graven images, was destroyed, and thrown to the ground. (Notes, Rev. xviii.) All this seems to have passed before the prophet's mind in vision; and was descriptive of his own office and duty, as a prophet and watchman to the house of Israel. Nor does this rapid succession of events accord to the warning of the king of Babylon's watchmen, nor indeed to any thing which could really exist: for it comprises the transactions of many years; nay, it is probable that the ruin of the New-Testament Babylon also was intended to be predicted.

V. 10. O my people, who for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff, (or the straw,) from the corn, the bad from the good among you; hear this for your consolation: Your slavery and oppression will have an end in the destruction of your oppressors. (Bp. Louth.)

V. 11, 12. This is a distinct, brief, obscure, and almost enigmatical prophecy. Dumah is Idumea, or the land of the Edomites. Some one of that nation, in vision, called to the prophet, as the watchman who waked when others slept, to enquire, what time of the night it was? or what was the news of the night? This may either mean an earnest enquiry of the Edomites concerning the fate of their own country; or perhaps an insulting enquiry, concerning the duration of the afflictions of the Jews, in the Babylonish captivity. (Ps. cxxxvii. 7.) To this the watchman answered, "The morning cometh, and also the night;" this may mean, that the deliverance of the Jews would come in its appointed time; yet the day of prosperity would be succeeded by a dark night of adversity: or that, after a short continuance of approaching prosperity to the Edomites, a dreadful ruin would come on them, of which the prophet saw no end. But 'if ye will enquire indeed, and ask questions in earnest; enquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer.' (Louth.)

V. 13—17. This is a short prophecy concerning calamities, which were coming upon the Arabians. The travelling companies of the Dedanim, a tribe of the Arabians, would shelter themselves in the forests from their



Arabia shall ye lodge, <sup>50</sup>O ye travelling companies of Dedanim.

14 The inhabitants of the land of <sup>51</sup>Tema <sup>52</sup>brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled <sup>53</sup>from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of <sup>54</sup>Kedar shall fail:

17 And the residue of the number of <sup>55</sup>archers, <sup>56</sup>the mighty men of the children of Kedar, shall be diminished: <sup>57</sup>for the LORD God of Israel hath spoken it.

## CHAP. XXII.

Prophecies of calamities coming on the Jews, with a rebuke of their impious and sensual behaviour when threatened with divine judgments, 1—14: and concerning the ruin of Shebna the treasurer, and the advancement of Eliakim, 15—20.

**T**HE burden of <sup>58</sup>the valley <sup>59</sup>of vision. <sup>60</sup>What aileth thee now, <sup>61</sup>that thou art wholly gone up to the house-tops?

2 Thou <sup>62</sup>that art full of stirs, a tumultuous city, a joyous city: <sup>63</sup>thy slain men are not slain with the sword, nor dead in battle.

3 All <sup>64</sup>thy rulers are fled together, they <sup>65</sup>are bound by the archers: all that are found in thee are bound together, <sup>66</sup>which have fled from far.

4 Therefore said I, <sup>67</sup>Look away from me; I will <sup>68</sup>weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is <sup>69</sup>a day of trouble, and of <sup>70</sup>breaching down.

g iii. 1—8. 2 Kings xxv. 4—7. 18—21. Jer. xxxix. 4—7. iii. 24—27. Heb. of the house. h Ruth i. 20, 21. Jer. iv. 1. 9. ix. 1. xiii. 17. i Ps. lxxvii. 2. Jer. viii. 18. xxxi. 15. Matt. ii. 18. 2 Kings xix. 3. Jer. xxx. 7. Am. v. 18—20. i v. 5. x. 6. xxv. 10.

hostile invaders; and let other tribes, who were not molested, meet them with provisions, that they might not perish; (it may be translated as a command;) for indeed they fled from the most imminent danger of death. These desolations were to take place in an exact year from the publishing of this prophecy; and probably it was accomplished by Sennacherib, when he first marched his army into Judah. (*Marg. Ref.*)

## PRACTICAL OBSERVATIONS.

The history of mankind is little more than a detail of the treachery, rapine, and cruelty, which they have committed, and of the miseries which they have endured: and an insight into futurity would be attended with many grievous discoveries, respecting ourselves, our families, and those with whom we should sympathize. But "sufficient for the day is the evil thereof."—What anguish and horror must seize the enemies of God, when he shall arise to execute vengeance upon them: and when all they see, hear, remember, or expect, shall tend to increase their terror! This some perceive to be their wretched case, at the approach of death: and all the ungodly will know it in another world. But words can never express, nor can imagination reach to an adequate conception of their dismay and despair. And what numbers will then dolefully exclaim, "The night of my pleasure hath he turned into fear unto me!" Whilst sinners are saying, Let us eat, drink, and be merry; and let others watch for our souls if they will: perhaps the Lord is about to say, "Thou fool, this night is thy soul required of thee." He hath set ministers, as watchmen, to declare what they see; let every one therefore, to whom this office is committed, hearken diligently, with much heed, to his instructions, and continue day and night upon his watch-tower; and give sinners warning of their approaching danger; that at least he may deliver his own soul. (*Ezek. xxxiii. 1—9.*) And let him declare the whole counsel of God, as far as he can learn it, whether it relate to mercies, or judgments. And let all, who love their souls, attend to the warnings of such ministers, as may truly say, "That which I have heard of the LORD, have I declared unto you." For all the enemies of God will as surely be destroyed, as Babylon and her graven images are fallen: but every trial shall tend to purify true believers, that they may be gathered as wheat into the garner.—There are many, who make curious enquiries of the watchmen; they would willingly have many nice questions resolved, and abstruse prophecies interpreted; and they want to know exactly where we now are in the series of predicted events: but they do not enquire into the state of their own souls; or about the way of salvation, the path of duty, or how to grow in grace. These are mere Edomish enquirers; and though we should be ready, as far as we can, to answer any proper question; yet we ought to warn such men to look to themselves, and to repent, and return to God by faith and prayer, before they amuse themselves with such discussions. Whilst they forget their time of life, and are growing old in their sins; it little concerns them to enquire what time of the night it is with the church: for though the morning of her deliverance cometh, yet the midnight of their final misery approacheth with equal speed.—Calamities must go round, in this sinful world: and it behoves us to relieve the distresses of our brethren, knowing that our turn may come shortly. But happy are they only, whose riches and glory are placed out of the reach of hostile

A. M. 3292.

B. C. 714.

g xiii. 20. Gen. xxv. 8. 1 Chr. i. 32. Ez. xxvii. 15. 20. 21. h Gen. xxv. 15. 1 Chr. i. 30. Job vi. 19. i Or, bring ye—present ye. xxi. 8. 4. Judg. vii. 4—8. Prov. xxv. 21. Rom. xii. 20. 1 Pet. iv. 9. j Or, for fear of Heb. from the face of. k xvi. 14. l xiii. 11. 15. 7. Gen. xxx. 15. 1 Chr. i. 29. Ps. cxx. 5. Cant. i. 5. Jer. xlix. 28. Ez. xxxvii. 21. m x. 18. 10. xvii. 4. 5. Ps. cvii. 39. n 1. 30. Num. xxiii. 19. 1 Sam. xv. 29. Jer. xlii. 29. Zech. i. 6. Matt. xxiv. 35.

CHAP. XXII. A Ps. cxxv. 2. Jer. xxi. 13. b 1 Sam. iii. 1. Ps. cxlvii. 19. 30. Prov. xxxix. 18. Mic. iii. 6. Rom. iii. 2. ix. 4. 5. c Gen. xxii. 17. Judg. xviii. 28. 1 Sam. xi. 5. 2 Sam. xiv. 5. 2 Kings vi. 28. Ps. cxlv. 5. d x. 5. x. 7. xlviii. 38. e 12. 13. xlvii. 7. xxxiii. 13. Am. vi. 3. 6. f xxxvii. 33. 36. Jer. xiv. 18. xxxvii. 2. iii. 4. Lam. ii. 20. i. 9. h Ruth i. 20. j Heb. of the house. k xxvii. 3.

m Esth. iii. 15. Mic. vii. 4. n 2 Kings xxv. 10. Lam. ii. 2. o Hos. x. 5. Matt. xxiv. 16. Luke xxiii. 30. Rev. vi. 16. 17. p xxi. 2. Gen. x. 22. Jer. xlix. 35. 36. q 2 Kings xvi. 9. Am. i. 5. ix. 7. r Heb. made naked. xxi. 5. Hab. ii. 9. s Heb. the choice of thy valleys. r viii. 7. 8. x. 28—32. xxxvii. 34. Jer. xxxix. 1—3. t Or, towards. s xxxvi. 1—3. t 1 Kings vii. 2. x. 17. xiv. 27. 28. Cant. iv. 4. u 2 Kings xx. 20. 2 Chr. xxxii. 1—3. x Neh. iii. 16. y viii. 17. xvii. 7. xxxi. 1. xxxvii. 26. 2 Chr. vi. 6. xvi. 7—9. Jer. xxxii. 23. Mic. vii. 7. z 2 Chr. xxxvi. 27. Neh. viii. 9. Eccl. ii. 4. 11. Joel i. 13. ii. 17. Jam. iv. 8—10. v. 1. a x. 2. Ezra ix. 1. Neh. vii. 10. Jonah iii. 6. Mic. i. 16. b v. 12. xvi. 4. 9. Am. vi. 3—7. Luke xvii. 26—29. c lvi. 13. 1 Cor. xv. 32. Jam. v. d v. 9. 1 Sam. ix. 15. Am. iii. 7. e Num. xv. 25—31. 1 Sam. iii. 14. Ez. xxiv. 13. John viii. 21—24. Heb. x. 26. 27. Rev. xxii. 11, 12.

and of <sup>71</sup>perplexity by the Lord God of hosts in the valley of vision, <sup>72</sup>breaking down the walls, and of <sup>73</sup>crying to the mountains.

6 And <sup>74</sup>Elam bare the quiver with chariots of men and horsemen, and <sup>75</sup>Kir <sup>76</sup>uncovered the shield.

7 And it shall come to pass, <sup>77</sup>that <sup>78</sup>thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array <sup>79</sup>at the gate.

8 And <sup>80</sup>he discovered the covering of Judah, and thou didst look in that day to <sup>81</sup>the armour of the house of the forest.

9 Ye <sup>82</sup>have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also <sup>83</sup>a ditch between the two walls for the water of the old pool: but <sup>84</sup>ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts <sup>85</sup>call to weeping, and to mourning, and <sup>86</sup>to baldness, and to girding with sackcloth:

13 And <sup>87</sup>behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: <sup>88</sup>let us eat and drink, for to-morrow we shall die.

14 And <sup>89</sup>it was revealed in mine ears by the LORD of hosts, <sup>90</sup>Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

invaders; all other prosperity will speedily pass away, for the Lord God of Israel hath spoken it.

## NOTES.

CHAP. XXII. V. 1. Jerusalem, as seated in the midst of surrounding hills, and favoured with the revelation of God's truth and will, is here called "the valley of vision." The prophet saw, in vision, all the inhabitants of that city gone up to the flat roofs of their houses, on a sudden alarm, and to make observations; and he enquired what was the matter. Their houses in general were without windows towards the street.

V. 2, 3. Jerusalem had been full of the hurry and tumult of business and pleasure: but now their stir and tumult was of another nature. Being invested by their invaders, numbers died, not by the sword of war, but by famine and pestilence, or terror: their rulers agreed to flee together; but they were overtaken and bound as prisoners by the archers: and even they, that had fled from far, to take shelter within the walls of the city, were bound together with the rest of the inhabitants. (*Note, 2 Kings xxv. 4—7.*)

V. 4. He sheweth what is the duty of the godly, and especially of the ministers, when God's plagues hang over the church.

V. 5. Of crying, &c. One crying to another to flee to the adjacent mountains, to escape destruction.

V. 6, 7. Elam and Kir, or the Persians and Medes, might serve in Sennacherib's army, as subjects to Assyria. Yet this part of the prophecy seems to accord best to the demolition of Jerusalem by Nebuchadnezzar. For it does not appear that any destructive pestilence or famine raged in the city, when Sennacherib invaded the land; or that the rulers fled, or were taken and bound; or that the walls were broken down.—By "chariots of men" we may understand those, in which men rode and fought; for the word translated chariots, is used for carriages employed in other uses.

V. 8—14. The preceding verses, though they chiefly relate to subsequent events, might have also some reference to previous calamities: but these evidently predict Sennacherib's invasion, and the behaviour of the Jews on that occasion. He dismantled many of their fortified cities, which had been the covering or protection of Judah, and he threatened the siege of Jerusalem. This puts Hezekiah and his princes upon examining the state of their armories and fortifications; and upon making various preparations for defending the city. (*Note, 2 Chr. xxxii. 4.*) But numbers of the people had no proper regard to the Lord, who had constituted Jerusalem to be the place of his own worship, and had long before fashioned every thing respecting it in subserviency to that end. Notwithstanding the pious labours of Hezekiah and others, most of the people were destitute of faith and piety; and instead of uniting in fasting and prayer, with every token of godly sorrow and humiliation, to which the Lord evidently called them: they were generally indulging themselves in riot and feasting, and that from the most atheistical principles; as if the apparently near approach of death urged them to seize the present fleeting moment for sensual gratification. (*Marg. Ref.*) The Lord was so provoked by this profane contempt of his uplifted scourge, that he determined to accept of no expiatory sacrifices for it; but to punish it by the death of the criminals; though for his own name's sake he would, for that time, spare the city.—There were two pools in or near Jerusalem, supplied by springs; the upper pool, or the old pool, supplied by the











16 Take an harp, \*go about the city, thou harlot  
that hast been forgotten ; make sweet melody, sing  
many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will 'visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world, upon the face of the earth.

18 And <sup>her</sup>merchandise and her hire shall be holiness to the LORD: <sup>it</sup>shall not be treasured nor laid up; for her merchandise shall be <sup>for</sup>them that dwell before the LORD, to eat sufficiently, and for  <sup>durable</sup>clothing.

## CHAP. XXIV.

Terrible judgments denounced against the whole land of Israel, 1-12. A remnant of Israel would escape, and join the Gentiles in glorifying God, 13-15. His vengeance would overtake the rest, even the mightiest of them, 16-21. A day of visitation in mercy, and a glorious event to the church, 22, 23.

**B**EHOLD, the LORD <sup>a</sup>maketh the earth empty,  
and maketh it waste, <sup>b</sup>and <sup>c</sup>turneth it up-  
side down, and <sup>d</sup>scattereth abroad the inhabitants  
thereof.

2 And it shall be, <sup>d</sup>as with the people, so with the <sup>t</sup>priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

Nah. ii. 10. Luke xxi. 24. b xxix. 16. 2 Kings xxi. 13. Ps. cxlvi. 9. Acts xvii.  
*perverteth the face thereof.* c Deut. iv. 27. xxviii. 64. xxxiii. 36. Neh. i. 9. Je-  
 1. 17. Ez. v. 2. Zech. xlii. 7-9. Jam. i. 1. d ii. 9. iii. 2-8. v. 15. ix. 15-1  
 14-17. 20. Jer. v. 3-6. xxiii. 13. xii. 2. xlii. 18. xlv. 11-13. lii. 24-30. Lam. i.  
 Ez. vii. 12, 13. xiv. 8-10. Dan. ix. 5-9. Hos. iv. 9. + Or, prince. Gen. xi.

kingdom, Tyre continued in obscurity and neglect. Learned men have shewn, that it was just seventy years from the taking of Tyre by Nebuchadnezzar to the time when Darius Hystaspis, by granting some immunities to that city, made way for the recovery of its trade and prosperity. But as covetousness is idolatry, and idolatry is spiritual whoredom; the arts of this commercial city to re-establish her trade were represented by those which harlots then used to draw the attention of their lovers. For seventy years Tyre had been as a neglected harlot; but she again employed her former arts, to regain her traffic; and was rendered prosperous by divine providence. But in consequence she corrupted all kingdoms with her pride, avarice, and luxury.—In due time the Lord intended to plant the gospel there: then numbers of the Tyrians, being converted to Christ, would use that wealth, which had been acquired by commerce, and about which men generally commit much wickedness, to maintain the ministry of the gospel, to feed the poor, and to spread the Christian religion: being able, through their affluence, to provide sufficiently for these expenses, which poorer churches could scarcely defray. And then the wealth of Tyre, which had been as the hire of an harlot, would become holiness to the Lord, (*Marg. Ref.*)—We read of those about Tyre and Sidon attending upon Christ's ministry. A church was early formed in Tyre, which became a kind of mother-church to several others, that were connected with it: so that Christianity was established at Tyre, till the Saracens took the city; and from that time it gradually decayed, till it was at length almost entirely desolated. (*Notes. Ez. xxvi. xxvii. xxviii.*)

PRACTICAL OBSERVATIONS.

Every advantage may become an occasion of mischief to us, through the depravity of our hearts : and therefore commerce, which might be, and sometimes has been, subservient to the noblest purposes, too commonly proves a source of luxury, pride, ostentation, and impiety ; and is connected with avarice, fraud, oppression, and cruelty.—As those cities, which have successively tyrannized over the nations of the earth, have successively been made monuments of the Divine vengeance ; so have those likewise, that have been the marts of nations. It behoves the inhabitants of the great commercial capital of Britain to be still for a short space, and to contemplate the fate of Tyre. Like that ancient centre of commerce, this city and nation are replenished by the trade of the whole earth ; claim the sovereignty of the ocean ; and receive revenues from distant seas and rivers, not less abundant, than the harvest of our fertile plains : and London is at least as joyous a city as ever Tyre was, though it does not boast of so great an antiquity. But Tyre is now laid waste, and there is no house nor entering in : silence and solitude have erected their empire, where this busy merchant-city stood ; and her inhabitants are all either extinct, or removed to other lands ! Yet when this prediction was delivered, probably its wealthy inhabitants could not have believed it possible that such a change should ensue.—This report may well cause our wealthy, but ungodly citizens, (of whom there are not a few,) to be sorely pained and alarmed : her merchants were, and ours are, princes and the honourable of the earth. But they gloried, and trusted in, and abused, their prosperity ; and the Lord took his counsel against them on purpose “ to stain the pride of all glory, and to bring into contempt all the honourable of the earth :” that they who had forgotten him should feel his superiority and sovereignty, that the vanity of all earthly prosperity might be manifested ; and to shew how soon infamy must overwhelm all those that do not seek the honour

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A. M. 3292.      B. C. 712.

Prov. vii. 10-  
12. Jer. xxv.  
t Jer. xxix. 10.  
Zeph. ii. 7. Acts  
14. 7.  
u Deut. xxiii. 18.  
Ez. xvi. 3.  
xxiii. 13. xxviii  
8. 2c. Hos. xii. 7.  
7. 8. Mic. i. 17.  
1 Tim. ii. 8.  
iii. 2. 1 Pet. v.  
3.  
x Nah. iii. 4. Rev.  
xii. 2-5. xlviii.  
14. 14. 12. 2.  
y Is. 6. 7. z Chr.  
ii. 7-9. 11. 26.  
Ps. xiv. 12. lxix.  
10. Zech. xxi.  
20. 21. Mark. iii.  
5. Acts xxi. 3-  
5.  
z Matt. vi. 19-  
21. Luke xli. 18-  
-23. 20. 33. xvi. 9-  
-28.  
a Deut. xii. 9.  
19. xxvi. 12-9.  
24. Prov. iii. 19-  
10. xliii. 22.  
xxviii. 3. Ec. ii.  
14. 15. 17. 18. 23.  
Matt. xxv. 35.  
40. Luke xviii.  
3. Acts ix. 29.  
Rom. xv. 25-26.  
27. Gal. vi. 6.  
Phil. i. 17. 18.  
5 Heb. ovi.

CHAP. XXIV.  
a. i. 7—9. v. 6. vi.  
11, 12. vii. 17  
—25. xxvii. 10.  
xxxii. 13. 14.  
xlii. 15. Jer. iv.  
7. Ez. v. 14. vi.  
6. xii. 20. xxiv.  
11. xxxv. 4.  
6. \* Heb.  
r. ix. 16. xl 15.  
7. 2 Chr. xxxvi.  
v. 13. v. 12—14.  
50. marg.

e l Lev. xxvii.  
30—35. Deut.  
xxix. 23, 28.  
2 Chr. xxxiii. 21.  
Ez. xxxvi. 4.  
f xxii. 25 Jer.  
xlii. 15. Mic. xiv.  
g iii. 26. xxviii.  
1. xxixii. 9, xlix.  
6. Jer. lv. 28.  
xii. 4. Hos. iv. 3.  
h Heb. height of  
the people, ii. 11,  
12.  
h Gen. ii. 17, 18.  
vii. 1—12. Jer.  
xviii. 24—28.  
xx. 22. Num.  
xxxv. 34. 2 Chr.  
xxiii. 9. Ps.  
xc. 1, 26—34. 2  
Chr. xxxiii. 2.  
20—24. xlii. 24.  
21. Mic. ii. 10.  
Rom. viii. 20.  
21.  
i 1—2—6. l. lix  
1—12. 12—15.  
Deut. xxxii. 15.  
2 Kings  
xvii. 7—23. xlii.  
19—21. Ez. xli.  
27. Ezr. 6.  
7. Ez. xv. 13.  
24. Dan. ix. 25.  
k Josh. xiv. 5.  
Dan. vii. 25.  
Mk. xvi. 7.  
Luke i. 6. Heb.

ix. 1.  
1 v. 3. Gen. xvii.  
13, 14. 2 Sam.  
xxiii. 5. Ps. cv.  
10. Jer. 1. 5.  
Ez. xxxvii. 26.  
Heb. xiii. 20.  
Zech. v. 3, 4. 1  
Ez. v. 2. Matt.  
p xxlii. 15, 16.  
Ps. lxi. Ec. ix  
xxvii. 10. xxxii.  
iii. 12. Luke x  
xi. 7, 8. xvii. 5,  
Jer. xlvi. 33.  
Jer. ix. 11. La.

3 The land shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this word.

4 The earth <sup>6</sup>mourneth *and* fadeth away, the world languisheth *and* fadeth away, the <sup>7</sup>haughty people of the earth do languish.

5 The earth also is <sup>g</sup>defiled under the inhabitants thereof; <sup>h</sup>because they have transgressed the laws, <sup>k</sup>changed the ordinance, broken <sup>i</sup>the everlasting covenant.

6 Therefore hath the curse devoured the earth,  
and they that dwell therein are desolate: therefore  
the inhabitants of the earth are burned, and few  
men left.

7 The °new wine mourneth, the vine languisheth,  
all the merry-hearted do sigh.

8 The <sup>p</sup>mirth of tabrets ceaseth, the noise of them  
that reioice endeth, the joy of the harp ceaseth.

9 They shall not <sup>9</sup>drink wine with a song; strong drink shall be bitter to them that drink it.

10 The 'city' of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* 'a crying for wine in the streets; 'all joy is darkened, the mirth of the land is gone.

12 In \*the city is left desolation, and the gate is smitten with destruction.

Mal. ii. 2. iii. 9. iv. 1. 6. Matt. xxvii. 25. n Lev. xxvi. 22. Deut. iv. 27. xxviii. 62. vii. 14. Rom. ix. 27. o xvi. 8. 10. xxiii. 9—13. Hos. ix. 1, 2. Joel i. 10—12. Jer. vii. 34. xvi. 9. xxv. 10. Ez. xxvi. 13. Hos. ii. 11. Rev. xviii. 22. q v. 11. 12.

Ps. lxxix. Ec. ix. 7. Am. 3—7. 12. viii. 3. 10. Zech. ix. 15. Eph. v. 14. 19. r 12. xxv. 2.  
 xvii. 10. xxxiii. 14. xxxiv. 13—15. 2 Kings xxix. 4, 9, 10. Jer. xxxix. 4, 8. iii. 7. 13. 14. Mic. ii. 13.  
 iii. 12. Luke xix. 43. 44. xxi. 24. s Gen. ix. 9. marg. Jer. xxi. 25. 26. Matt. xxiii. 34. 35. Rev.  
 vii. 8. 9. xvi. 5. 6. xviii. 2. t Prov. xxxi. 6. Hos. vi. 14. Joel i. 5. u 7—9. xxi. 22. ix. 19.  
 Jer. xliiii. 33. Lam. v. 14. 15. Am. v. 16—20. Matt. xlii. 11—13. Luke xvi. 25. x xxxii. 14.  
 Jer. xli. 11. Lam. i. 4. ii. 9. v. 18. Mic. i. 9. 12. Matt. xlii. 7.

which cometh from God.—He is able to raise up enemies against us also from the most obscure nations, and to bring them from the remotest corners of the earth; and at his commandment some savage conqueror may arise, to execute his righteous purposes: nor can any distant country give rest to those, of whom God hath said, there is no rest for them. The accomplishment of the prophecies, in every successive age to the present day, evinces, that every promise and threatening in the sacred volume, will surely take place on those nations or individuals to which they belong.—It cannot be calculated how much iniquity is committed by such, as are greedy of gain; nor can the manifold artifices be developed, by which crafty traffickers supplant, overreach, and cheat each other, and seduce the ignorant and unwary.—Numbers care not what crimes they commit, or tempt others to, or what miseries they occasion, provided they do but get their hire, which is often more infamous than that of the vilest prostitute.—But whilst these are treasuring up wrath with their accumulating wealth, and corrupting whole kingdoms by such traffic as tends to disseminate intemperance or murder; there are some, even in our land, who conduct their commercial concerns with other views and on other principles. By honourable gains they possess affluence; and they neither treasure it up in avarice, nor spend it in profligacy; but consecrate it to the Lord, and employ it to diffuse the knowledge of his truth to distant regions; to provide sufficient and suitable food and raiment for his indigent servants; and to relieve the wants of multitudes, of whom they know no more, than that they are human beings in distress. Now this is noble; and riches thus obtained and expended, are a privilege and a blessing. Thus should Christians conduct business, as the servants of God; and use riches as his stewards. As vital godliness abounds, such characters will become more numerous, and then commerce will be rendered a blessing, not only to the cities where it is conducted, but to the human species at large.

## NOTES.

CHAP. XXIV. V. 1—12. Various opinions have prevailed concerning the events predicted in this chapter, which begins a new subject that is continued to the end of the twenty-seventh chapter. Some think that it is a general denunciation of vengeance from God on sinful nations and on the whole earth and, like many other prophecies, it is couched in such terms, as may apply to many similar events, and can scarcely have its full accomplishment, except in the consummation of all things. But it seems more immediately to contain a series of prophecy, relating to the nation of Israel and to the church, which is yet fulfilling, but not accomplished. The desolation of the kingdom of Israel, by the Assyrians, and that of Judah by the Chaldeans: and the ravages afterwards committed by Antiochus Epiphanes, may be adverted to; but the destruction of Jerusalem by the Romans, and the dispersion of the Jews into all nations, with those events connected with, and resulting from, that awful dispensation, seem principally intended; till the close of the chapter, when a transition appears to be made to other important matters.—The same original word is rendered *the earth and the land*: and generally means the land of Israel. When the Chaldeans, and afterwards the Romans, took Jerusalem, then “the LORD emptied and wasted that land, and turned it upside-down, that none of its inhabitants might continue in it;” and, in the latter dispensation, instead of sending them to some specified place, for a limited term of years, as before, he scattered them abroad over the face of the earth, and their dispersion continueth to the present day. The distinction between priests and



13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, \*My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 ¶ Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be

lxxvi. 19, 20. Ps. ii. 8. xxii. 27-31. lxxvii. 7. lxxviii. 8-11. xcvi. 1. Mic. v. 4. Mark xiii. 27. xvi. 6, 7. xix. 1-6. f xxi. 2. xxxiii. 1. g Lev. xxi. 21, 22. Rev. xvi. 17. Jer. viii. 3. xlviii. 43, 44. Ez. xiv. 21. h Deut. xxxii. 23-26. Job xvi. 10, 11. 1 Kings xx. 29, 30. Job xviii. 8-16. xx. 24. Am. v. 19.

people was soon lost with their genealogies; and all ranks and orders of men were involved in indiscriminate ruin. Thus the land being emptied and plundered, as it were, mourneth and fadeth away, and is become at this day as barren as it formerly was fruitful.—By the world, may be meant, the whole of the Jewish economy; the Mosaic dispensation and the civil establishment of Israel as a nation, which waxed old, languished, and expired, together with the destruction of all the haughty despisers of their lowly Messiah. For the land had long been polluted by the crimes, especially the profaneness and hypocrisy, of the people, who not only transgressed God's laws, but made them of none effect by their traditions; they not only changed his ordinances, but they expressly brake the national covenant, which had endured for ages, by rejecting the promised Messiah, through whom it had been ratified; and thus they were deprived of all their covenanted privileges. Then the curse of God devoured and desolated the land: his wrath, like fire, burned up the inhabitants, till very few in comparison were left of that devoted nation. Then their abused plenty and sensual mirth ceased; nay, the temple music, and sacred psalmody, and solemn feasts, were put an end to; or rather were turned into lamentations, howlings, and bitterness of soul. The city, having become a scene of confusion, by the intestine discords of its inhabitants, and having experienced all the horrors of famine and pestilence in the extreme, was broken down by the Romans, and the Jews were excluded from all access to it. In vain did they then cry out for some cordial to support them under their extreme distress: "all joy was darkened, and the mirth of the land was gone. The city was left desolate, the gate was smitten with destruction."

V. 13-15. 'The great distresses brought upon Israel and Judah, drove the people away, and dispersed them all over the neighbouring country. They fled to Egypt, to Asia Minor, to the islands, and the coasts of Greece.—They were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity.' (Bp. Lowth.)—The word rendered *the sea*, is sometimes translated *the west*; because the Mediterranean sea was the western border of Canaan. (Hos. xi. 10.)—The chief accomplishment of this prophecy seems to have been after the destruction of Jerusalem by the Romans. At that season there was a small company, like the gleanings of the vine or the olive, which had embraced Christianity; and wherever they were dispersed among the nations and in the isles of the sea, they lifted up their voice in songs of praise, whilst they beheld the majesty of God displayed in accomplishing these predictions; and mingled thanksgivings with their fervent prayers; nay, they excited one another to glorify God, in the fiery trial of persecution, and though banished to the remotest regions. (Marg. Ref.) The destruction of Jerusalem was exceedingly conducive to the establishment of the Christian church; and in this respect was the subject of joy and praise to the primitive Christians.

V. 16. This verse seems an intimation of the calling of the Gentiles, as the consequence of the rejection of the Jews. Whilst the former, from the uttermost parts of the earth, were ascribing glory to the righteous Lord, the prophet, personating the Jewish nation, lamented his leanness; that is, the small number of believers found in Israel, the corrupted state of the church, and the miseries that had come upon the nation; whilst the Jews were cruelly abused by their treacherous and violent enemies, according to their own hypocrisy and enormous wickedness.

V. 17-20. In taking wild beasts, the hunters used to terrify them, that, in their fright, they might run into their pits, or be taken in their snares. Thus terror would drive the Jews into those very places in which destruction was prepared for them, and every thing would concur in preventing their escape. For the floodgates of divine vengeance being opened from above, the foundations of the earth would shake, as if the end of the world were come.—'God's wrath and vengeance should be over and under them, so that they should not any more escape than at Noah's flood.' (Marg. Ref.) There were many great earthquakes about the time of the siege of Jerusalem; and Christ predicted the destruction of that city in terms very similar, and which may also be interpreted of the consummation of all things. Indeed, the transgression of that

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y i. 9. vi. 13. x. 20-22. xvi. 5. 6. Jer. xlv. 28. Ez. vi. 8-11. vii. 16. ix. 4-6. xl. 16-20. xiv. 22, 23. Matt. xxiv. 22. Rom. xii. 2-6. Rev. z xii. 1-6. xxv. 1. xvi. 1. xxvii. 2. xxxv. 2. 10. xl. xlii. 10-12. xlv. 23. li. lii. 7-9. li. 1. Jer. xxx. 19. xxxi. 12. xxxiii. 11. Zeph. ii. 14-20. Zech. ii. 10. a Job xxxv. 9, 10. Hab. iii. 17, 18. Zech. xiii. 8, 9. Acts xvi. 25. 1 Pet. i. 7. iv. 12-14. Rev. xv. 2-4. s Or. valleys. b xii. 11, 12. xli. 5. xlii. 4, 10. xliii. 1. 11. 16. lx. 9. Lev. xxi. 44. Zeph. ii. 11. Zech. x. 9-12. Mal. i. 11. c xxvi. 16. xlv. 22-26. iii. 10. d Mark xiii. 27. xvi. 6, 7. xix. 1-6. f xxi. 2. xxxiii. 1. g Lev. xxi. 21, 22. Rev. xvi. 10, 11.

i Gen. vii. 11. xix. 24. 2 Kings vii. 2. k Deut. xxxii. 22. Ps. xviii. 7, 10. xli. 2, 3. 1-11. xxxiv. 4-10. Jer. iv. 23-28. Nah. i. 5. Hab. iii. 6. Matt. xxiv. 3. Rev. x. 11. m xix. 14. xxix. 9. Ps. cvii. 27. n i. 8. xxxviii. o v. 7-30. Ps. xxxviii. 4. Lam. i. 14. Hos. iv. 1-5. Matt. xxiii. 35, 36. p Jer. viii. 4. xlv. 27. Dan. xi. 19. Am. viii. 14. Rev. xviii. 21. q x. 25-27. xiv. 1, 2. xlv. 10-12. xxiv. 2, &c. Ps. lxxvi. 12. cxli. 6-9. Ez. xxxviii. xxxix. Joel iii. 9-17. Hag. ii. 21. 22. Zech. xiv. 12-19. Rev. vi. 12-17. xlv. 14. Rev. x. xix. 18-21. + Heb. visit upon. r 17. ii. 19. Josh. x. 16, 17. 22-26. s Jer. xxxviii. 6-13. Zech. ix. 11, 12. t xiii. 10. xxx. 26. ix. 19. Ez. xxxii. 7, 8. Joel ii. 31. iii. 15. Mark xii. 24-26. u vii. 12-14. xxi. 13. v. lii. 6. Ps. xlviii. 1. Zech. ix. 8. Matt. vi. 10, 13. Rev. vi. 12, 14. x. xii. 6. Mic. iv. 7. Heb. xii. 22. Rev. xiv. 1. \* Or, there shall be glory before his ancients. Job xxxviii. 4-7. Dan. vii. 9, 10, 18, 27.

taken in the snare: 'for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 ¶ And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

lxxvi. 19, 20. Ps. ii. 8. xxii. 27-31. lxxvii. 7. lxxviii. 8-11. xcvi. 1. Mic. v. 4. Mark xiii. 27. xvi. 6, 7. xix. 1-6. f xxi. 2. xxxiii. 1. g Lev. xxi. 21, 22. Rev. xvi. 17. Jer. viii. 3. xlviii. 43, 44. Ez. xiv. 21. h Deut. xxxii. 23-26. Job xvi. 10, 11. 1 Kings xx. 29, 30. Job xviii. 8-16. xx. 24. Am. v. 19.

land, especially in crucifying the Lord of glory, was heavy upon it; and thus it fell, and hath never risen again to this day, as it did after the Babylonish captivity. (Marg. Ref.)

V. 21, 22. Here a transition seems to be made from the ruin of the Jewish nation for opposing the gospel, to that of the antichristian powers, which will introduce a general prevalence of true religion, and such transitions are common in the prophets. But the subversion of the idolatrous Roman empire, (after it had executed God's judgments on Jerusalem,) to make way for the firmer establishment of Christianity in the primitive ages, may also be intended as a shadow of the other more decisive events. However, all the hosts of the high ones and the kings of the earth that oppose the gospel, will be gathered as prisoners into a dungeon, deprived of power to do further mischief; and at last produced, to take their trial, and receive their sentence. Some commentators, by "the host of the high ones," understand the devil and his angels.—'Kings used to confine the chief commanders of their enemies, whom they took prisoners, and reserve them to some extraordinary day of triumph, and then bring them out to public punishment.'—'I cannot find any explication so agreeable to the natural sense of the words, as that of a late learned writer on the Revelation, who explains it of the kings of the earth who made war with Christ and his saints, at Armageddon; and being there discomfited, lay languishing under the sentence of condemnation, till after the battle of Gog and Magog, when they were, with Satan their leader, punished with everlasting destruction.' (Lowth.) (Notes, Ez. xxxviii. xxxix. Rev. xvi. 16. xix. 11-21. xx.)

V. 23. When this victory hath been won, the millennium will begin; the Lord will set up his kingdom in its fullest glory on earth; and its splendour shall eclipse and put to shame not only the borrowed light of the moon, but that of the sun also; that is, all the majesty of the mightiest kingdoms, as well as that of the subordinate ones. He will then reign as Lord of hosts, upon his mercy-seat, and among his ancient people, or the elders or ministers of his church, in unrivalled and unclouded glory and majesty.

#### PRACTICAL OBSERVATIONS.

V. 1-12. They, whose treasures and felicity are laid up on earth, will soon be reduced to indigence and misery; for the Lord will make the whole of it waste and empty; nay, he will turn it upside-down, and shake all its inhabitants out of it. Even in great national convulsions, the superior orders are often first exposed to peril and ruin; and in the great day of God, the ungodly priest, or prince, or wealthy man, will have more to answer for, and will receive deeper condemnation, than his inferiors: and this will be his only distinction. But the Lord hath spoken the word, and the earth, which has been defiled by man's sin, must wax old and vanish away; and all the proud and haughty inhabitants of it must perish. All the miseries which in every age have been experienced, are the effect of that curse, which is incurred by transgressing the law of God, and violating his righteous covenants. His wrath, like fire, consumes all before it; it will burn up the earth, and it forms a hell for the everlasting punishment of the wicked. There all mirth will cease; no joy can enter; even hope expires at the portal; all is destruction and despair, weeping, wailing, and gnashing of teeth for ever. Let then the merry-hearted, who now drink wine with festive songs, and add every incentive to sensual indulgence, pause, and consider what they will do to eternity, when all such expedients fail? Even in this world, an hour may come, in which strong drink may be bitter to them that drink it, and every enjoyment cease or become irksome; but at length carnal mirth must be turned into mourning and anguish of spirit; and how much better now to mourn with penitent sorrow, which makes way for holy hope and endless joy, than to spend eternity in hopeless wailing and gnashing of teeth! As no nation has ever been visited as the Jews were, after they had broken their covenant and crucified the Lord of glory; so in this world communities, and hereafter individuals, will be punished with a severity proportioned, not only to the crimes which they have perpetrated, but to the advantages they have abused; and they who change God's truths and



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11 And <sup>4</sup>he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and <sup>4</sup>he shall bring down their pride, together with the spoils of their hands.

12 And 'the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* <sup>to</sup> the dust.

## CHAP. XXVI.

A song of praise, with exhortations to trust in God, who gives his people peace, and victory over their haughty foes, 1-6. The conduct of the righteous and the wicked, under divine judgments, 7-11. Recollections of past mercies to Israel, for an encouragement under present trials, 12-18. A call to the people of God to wait in faith and hope for his salvation, and the punishment of the wicked, 19-21.

IN <sup>a</sup>that day shall <sup>b</sup>this song be sung <sup>c</sup>in the land of Judah: We have a strong city; <sup>d</sup>salvation will *God appoint for walls and bulwarks.*

2 <sup>e</sup>Open ye the gates, that the <sup>f</sup>righteous nation  
which keepeth the <sup>\*</sup>truth may enter in.

3 Thou <sup>g</sup>wilt keep *him* <sup>t</sup>in perfect peace, *whose*  
<sup>‡</sup>mind is <sup>h</sup>stayed on *thee*: <sup>i</sup>because he trusteth in thee.

4 <sup>k</sup>Trust ye in the LORD for ever: for 'in the LORD  
JEHOVAH is <sup>s</sup>everlasting strength.

d lx. 18. lxii. 11. Ps. xlviii. 12. 13. exv. 1. 2. Zech. ii. 5. Matt. xvi. 18.  
e lx. 11. lxii. 10. Ps. cxviii. 19, 20. Ez. xlviii. 41—44. Zech. viii. 23—23. Acts  
3. 21—27. f lx. 21. Ps. 6. Deut. iv. 6—8. Ps. cvi. 5. 1 Pet. ii. 9. 2.  
g lx. 27. xlii. 14. 15. s Heb. *truts*. Jude 3. g ix. 6. 7. lvi. 19—21. Ps.  
xv. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.  
thought, or imagination. h xxxi. l. xlviii. 2. 1. 10. i 1 Chr. v. 20. 2 Chr. xiii. 8.  
lxxviii. 11. 12. cxvi. 3—6. Jer. xlii. 8. 9. Rom. iv. 18—21. k xii. 2. 1. 10. 2 Chr.  
Ps. lv. 12. lxii. 8. ex. 9—11. Prov. iii. 5, 6. 1. xlv. 17. 24. xlii. 1. Job. ix. 19. f.  
m 1 Chr. x. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.  
Deut. xxxiii. 4. 15. 31. 1 Sam. ii. 2. Ps. v. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. s Heb. *the rock of ages*.

the Lord for, future blessings as if already in possession. This faith influences every one, who has it, to holy obedience and spiritual worship, and if we can on this ground be confident that the Lord is our God and portion for ever; this will animate us with the desire of exalting and praising him amongst our fellow-sinners.—All his wonderful works of creation, providence, and redemption accord to his eternal counsels. He hath already shewn many of these counsels, which he revealed to his servants the prophets, to be faithfulness and truth; and in due time all the rest will be evidently accomplished. Frequently he has reduced powerful cities and splendid palaces into ruinous heaps, never to be rebuilt; because of their oppression of his people Israel. But since that nation crucified their Messiah, these interpositions in their favour have ceased; for ages they have been oppressed with *apparent* impunity; Jerusalem itself has been made a heap; and the Lord's care has been transferred from them to the Christian Church; and at the predicted time, He will again make of the defended city a ruin; that the strong people may glorify him, and reverence his holy name.—The Lord ever was, and ever will be, the refuge of poor and distressed believers; and having provided them a shelter from the storm of his righteous judgments, and taught them to flee to it; all the powers of earth and hell may in vain unite their force and fury: their tumult shall be silenced, their fury disappointed, and their pride and terrible power shall be brought low: whilst the poor servants of God shall enjoy inward consolation in the midst of trouble, and at length a triumphant deliverance.—When the Father loved us, and gave his Son to be the propitiation for our sins, he prepared a feast for our souls: the believer finds that “the flesh of Christ is meat indeed, and his blood drink indeed,” and deriving from him pardon, peace, and a joyful hope, his soul is satisfied as with marrow and fatness, and exhilarated as with the richest wines. Yet this is only an antepast of that eternal feast which is intended him: and there is no sinner of any nation who should not be invited to this feast, and assured of a hearty welcome, if he come for it in the appointed way. Blessed be God, the gospel has already rent in many places the thick covering which was spread over the nations, and our land is favoured with a glorious light: may all the inhabitants of it walk in the light, and be the children of light; and may the Lord destroy entirely the remains of this veil from every part of the Christian church, from the hearts of unbelieving Jews, and from the Mahometan and Pagan nations. This will at length be effected, and the Sun of righteousness shall illuminate every corner of the earth.—At length the Lord will come to judgment, the dead shall be raised, the books shall be opened, believers shall be welcomed as the children of God to their eternal inheritance, “death will be swallowed up in victory,” God shall wipe away all their tears and rebukes, and they shall shine forth as the sun in the kingdom of their Father. In the day when they shall arise from the grave, and see their divine Redeemer come to perfect their felicity, with what energy of gratitude, love, and joy, will they exclaim, “Lo, this is our God, we have waited for him, and he will save us: this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation!”—But the same almighty arm, which is engaged to save his church, is stretched forth to destroy all his despisers. He will then tread them under foot, with the utmost disdain and abhorrence. Those hands which once were extended on the cross, to make way for our salvation, will be extended to destroy all impenitent sinners. Then his victory over the devil, and all his proud and potent servants, will be completed, every strong hold will be levelled, and the last enemy put under the Redeemer's feet. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.”

## NOTES.

CHAP. XXVI. V. 1. The prophet seems still to keep in view the whole series of predicted events which hath been considered. The preservation of Jerusalem from the Assyrians, the return of the Jews from Babylon, and their deliverance from the persecutions of Antiochus Epiphanes, if at all meant, could only be regarded as types or earnest of more spiritual and glorious

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d v. 25. xiv. 26.  
lxv. 2. Col. ii. 15.  
e 5. ii. 11. x. 33.  
xiii. 11. xvi. 6.  
liii. 12. Ps. ii. 5.  
8—12. cx. Jer.  
xlviii. 29. 42.  
l. 31. 32. li. 44.  
Dan. iv. 37.  
Jam. iv. 6.  
Rev. xviii. 6—8.  
xix. 18—20.  
f xxvi. 5. Jer. li.  
58. 64. 2 Cor. x.  
4; 5. Heb. xi. 30.  
Rev. xviii. 21.  
g xlii. 19—22.  
xv. 23.

CHAP. XXVI.  
a ii. 1, 20. xii. 1.  
xxiv. 21 — 23.  
xxv. 9.  
b v. 1. xxvii. 1,  
2. Ex. xv. 1,  
&c. Num. xxi.  
17, 18. Judg. v.  
2 Sam. xxii.  
1, &c. Jer.  
xxxiii. 12. Eph.  
v. 19, 20. Rev.  
v. 9—14. vii. 9.  
17. xi. 15—18.  
xiv. 3. xv. 3, 4.  
xix. 1—7.

c Ezra iii. 11. Ps.  
cxxxvii. 3, 4.  
Rev. xxi. 12—22.  
ii. 47. Rev. xxi.  
Pet. iii. 13. Rev.  
lxxxv. 7, 8. Mic.  
ace, peace. † Or,  
3, xvi. 8. Ps. ix. 10.  
ar. xx. 20. xxxii. 8.  
Ps. xli. 1. lxii. 11.  
xvii. 10. xxxvii. 2.

m ii. 12. xlii. 11.  
xiv. 13. — 15. xxv.  
11. Job x. 11 —  
13.  
n xxv. 12. xxxii.  
19. xlii. 1. xlii.  
x. 13. — 15. xxv.  
26. 37. 64. Rev.  
xviii. 2.  
o xxv. 10. xxxvii.  
25. ix. 14. Josh.  
x. 13. — 15. xxv.  
45. Dan. vii. 27.  
Zeph. iii. 11, 12.  
Mal. i. 3. Luke  
i. 61. — 63. x. 19.  
20. Rom. x.  
20. 1 Cor. i. 26.  
27. Jam. ii. 5.  
Rev. ii. 26, 27.  
x. 13. — 15. xxv.  
p xxxv. 8. 1 Chr.  
xxix. 17. 6. Job  
xxvii. 5. 6. Ps.  
xxviii. 23 — 26.  
xxv. 17. x. 13.  
8. 2 Cor. 12. 1.  
10. John iii. 7.  
10 — 22.  
q Job. i. 12. ii. 2.  
Job. i. 12. ii. 2.  
marg. Ps. i. 6.  
xi. 4. 7. Zeph.  
iii. 5. 1 Cor. i. 26.  
5.  
r Luke. i. 5. Num.  
ix. 4. 6.  
viii. 25. 2 Thes.  
10 — 12. lxxvii.  
Cant. iii. 1 — 4.  
Job. i. 12. ii. 2.  
9. 10. Ex. viii.  
Ec. viii. 11. Jer.  
ii. 7. 7. xxxii.  
cvi. 26. Mic. v.  
Acts xxvii. 27.

5 For he <sup>m</sup>bringeth down them that dwell on high;  
<sup>n</sup>the lofty city he layeth it low: he layeth it low *even*  
to the ground; he bringeth it *even* to the dust.

6 The °foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 ¶ The way of the just is uprightness: thou,  
most upright, dost weigh the path of the just.

8 Yea, 'in the way of thy judgments, O LORD,  
'have we waited for thee; 'the desire of *our* soul is to  
thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night;  
yea, with <sup>my</sup> spirit within me will I seek thee early:  
<sup>y</sup>for when thy judgments *are* in the earth, the in-  
habitants of the world will learn righteousness.

10 Let <sup>o</sup> favour be shewed to the wicked, *yet* will he not learn righteousness: <sup>o</sup>in the land of uprightness will he deal unjustly, <sup>b</sup>and will not behold the majesty of the LORD.

11 LORD, *when thy hand is lifted up,* *they will*  
1 Sam. xxxvi. 13. Job xxiii. 10—12. Ps. xviii. 22. xlii. 17. cvi. 3. cxix. 102. Mal. i. v. 1. x. xxx. 18. xxiii. 12. Ps. xxxvii. 3—7. Mic. vii. 7. Acts i. 4. ii. 1. Rom. i. 11. 5. Jam. v. 7—11. c. 2 Sam. xlviii. 5. Ps. xlii. 1, 2. lxix. 1, 3. cxix. 102. Mal. i. 5. Luke vi. 4. Ps. xlii. 1, 2. 3. 5. 7. 11. Prov. i. 27. ii. 2. 3. 12. Mark. i. 4. 11. 13. 16. 27. 34. 35. 38. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812

events. For *the day* here especially innnded, seems to be that future season, when the New-Testament Babylon shall be laid low, and levelled with the ground. Then "this song shall be sung in the land of Judah," by the converted Jews, or in the church of God: "We have a strong city," the "Jerusalem from above," which is far stronger than Babylon or Rome; for "salvation hath God appointed for walls and bulwarks;" the power, truth, and love of God, in Jesus Christ, render his church an impregnable fortress.

V. 2. The decisive victory obtained over antichristian powers will prepare the way for the immense enlargement of the church. They who embrace, and hold fast, the truth as it is in Jesus Christ, become a righteous nation, incorporated under his government, united among themselves, obedient to his laws, and safe under his protection. (*Marg. Ref.*) Every new convert is enrolled as a citizen of this strong city, and ministers and Christians should open the gates ; that he may be admitted to dwell in it and share its franchises.—The calling of the Gentiles, in the primitive times, was a partial accomplishment of this prediction : but it will be more fully performed when the Jews shall be converted to the Saviour, and the fulness of the gentiles shall come in.

V. 3, 4. "Thou preservest continued peace to the mind that leaneth on thee," &c. "This is to be taken for a man, who with his whole thought and soul confidently leans on God, through Jesus Christ, as it is explained at the end of the verse." He stays and rests his hope on the Lord's wisdom, power, truth, and mercy, in all his undertakings, difficulties, and perils; and rears his concerns to him, expecting direction, assistance, success, and comfort from him. And thus the Lord keeps him in perfect peace, or "in peace, peace." In every kind of peace, peace of conscience, tranquillity, resignation, and cheerful expectation, proportioned to the degree in which the heart is thus stayed on God. Therefore an exhortation is annexed to "trust in the Lord for ever," or perpetually and for eternity: "for in JAH JEHOVAH, the self-existent and unchangeable God, is everlasting strength." He is the rock of ages, or of eternity, (*Note, Deut. xxxii. 3, 4.*)—This seems, addressed to the church, to encourage her to wait patiently under her persecutions, in full expectation of the glorious times predicted.

V. 5, 6. As the fall of Babylon was connected with the restoration of the Jews; so the total ruin of antichristian powers, and of Rome, will make way for the established peace and prosperity of the church. This the Lord will speedily accomplish: the poor and needy will soon trample upon the ruins of the strongholds of antichrist, and the most despised instruments, the witnesses who prophesy in sackcloth, and their despised followers, shall be able to execute the Lord's purposes.

V. 7. Whilst the ungodly know not at what they stumble, the righteous Lord makes the way of his upright servants plain and level; he removes obstructions and stumbling-blocks; he proportions their strength to their trials; he watches over their steps, and guides them in the way of uprightness. (*Marg. Ref.*) "Thou wilt make equal the path of the righteous."

V. 8, 9. The prophet here declares how the servants of God behaved under their difficulties. They waited the performance of his promises, in the way of his commandments, or while enduring his chastisements. (*Marg. Ref.*) Their chief desire was to know and glorify his name, and to see him glorified, to keep his perfections and wonderful works in remembrance, and to act as in his immediate presence. Each of them could say before God, that, in their retirements, and in the darkest seasons of adversity, they had sought him and his favour, with their inmost souls, and as their great concern: and they had witnessed or expected the desolating judgments, that had wasted, or would waste the nations, in hope that the inhabitants would learn righteousness by means of them. 'Even in the night season, when others sleep, hath my soul been taken up with thee.' (*Bn. Hall.*) "I will seek thee at the dawn of day."

V. 10, 11. Hardened sinners “despise the riches of the Lord’s goodness and long suffering:” and prosperity renders them less disposed than ever to receive the instructions of righteousness; so that in Israel, the land of unrighteousness.



not see : *but* <sup>e</sup>they shall see, and <sup>f</sup>be ashamed for *their*  
<sup>h</sup>envy at the people ; yea, <sup>e</sup>the fire of thine enemies  
shall devour them.

12 ¶ LORD, thou wilt <sup>b</sup>ordain peace for us: <sup>i</sup>for  
thou also hast wrought all our works <sup>\*</sup>in us.

13 O LORD our God, <sup>\*other</sup> lords beside thee have had dominion over us: <sup>'but</sup> by thee only will we make mention of thy name.

14 *They are* <sup>m</sup>dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, <sup>n</sup>and made all their memory to perish.

15 Thou hast <sup>o</sup>increased the nation, O LORD, thou hast increased the nation: <sup>p</sup>thou art glorified: <sup>q</sup>thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, 'in trouble have they visited thee; 'they poured out a 'prayer, *when thy chastening was upon them.*

i Deut. xxx. 6. Ps. li. 10. Jer. xxi. 33. xxiii. 93. 40. Ex. xxvii. 25-27. John i. 21. i. n. s. l. 16.  
Phil. ii. 13. Heb. xlii. 20, 21. \* Or, for vs. Ps. lvi. 2. Ez. xv. 9, 14, 22. k. l. 22, 23.  
2 Chr. xli. 18. Neh. ix. 28, 36, 37. Jer. l. 17. Lam. v. 8. Job vii. 32-36. Rom. vi. 22. Tit.  
iii. 3-7. i xii. 4. xlviii. 1. Ex. xxii. 13. Josh. xxi. 7. Am. vi. 10. i Cor. iv. 7. xv. 10. Heb.  
xlii. 15. i. n. s. l. 19. i. x. 12, 13. Ex. xiv. 30. i. n. s. l. 1. Hab. iii. 18-20. Matt. ii. 30. Rev.  
xix. 2, 3. xii. 21. i. n. s. l. 15. xiv. 19-20. Ps. ix. 6. cx. 12. lxx. 12. i. n. s. l. 12.  
Gen. xii. 2. xiii. 16. Num. xxiii. 10. Deut. x. 28. Neh. ix. 6. x. 3. Jer. xxx. 19. p. xlv. 23. lx. 21.  
Ps. lxxvi. 9. 10. John xii. 23-28. xlii. 31. 32. xv. 8. xvii. 1. Rev. xi. 15-18. q. vi. 12. Deut.  
ix. 27, 28. xxviii. 29. 64. xciii. 26, 27. i Kings vii. 46, 47. 2 Kings viii. 6, 23. xxi. 27. Jer. xxii. 37.  
Ex. v. 12. xxv. 12. xxviii. 2. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. Judg. x. 10. i Cor. iv. 37. 38. Phil.  
12. i. n. s. l. 15. lxxvii. 1. 2. xci. 15. Jer. xx. 23. Hos. v. 15. ii. 14. Rev. iii. 19. s. i Sam.  
i. 15. Ps. xli. 4. cxlii. 2. Lam. ii. 19. + Heb. secret.

where the means of grace were afforded and good examples set, men continued unjust and profane, and shut their eyes to all the discoveries of the glorious power and holiness of God ! Even his hand, when lifted up to inflict gentle punishments, or to threaten more terrible vengeance, was wilfully disregarded, and his judgments were ascribed to other causes. But the Lord would constrain them to see his hand, and to be ashamed of their envy and enmity to his people, by causing the fire prepared against his enemies to devour them ; or, “ They shall see with shame the zeal of thy people : yea, the fire shall burn up thy adversaries.” This may be considered as the language of believers, acknowledging the justice of God, in giving up the Jews into the hands of the Chaldeans. It accords also to the conduct of that nation, previous to the destruction of Jerusalem by the Romans ; and it will be verified in a still more stupendous manner, in those great events, which seem to be more immediately predicted.

V. 12—18. The church here addresses the Lord. Whatever desolations he brought upon hypocritical nations, he would certainly ordain peace for his true people: he had wrought "all their works *in* them;" they were of that kind which his grace produces: or "*for* them;" He had hitherto made them to triumph over their enemies, and rendered their endeavours successful. (*Marg. Ref.*) They had indeed often been subjected to other lords, who not only enslaved their bodies, but usurped authority over their consciences, and harassed them with persecutions; but now, by the grace of God, they were determined to make mention, as his worshippers and servants, of him alone; to have done with their idols, superstitions, and iniquities; and to expect from him only, complete deliverance from all oppressors. We may suppose this intended as the language of the church, in that crisis, when the New-Testament Babylon shall be destroyed, and the complete victory over all remaining anti-christian powers expected. (*Rev.* xviii. xix.) Their chief seducers and oppressing tyrants were now dead, and they would no more arise to usurp authority over them: (*Note, Rev.* xx. 5, 6.) for the Lord had visited and destroyed them with infamy. The righteous nation beforementioned was greatly increased, and God was glorified; and, instead of being confined to Judea, it was extended to all the ends of the earth. This was done in answer to the prayers of his people in former times: when troubled by their persecutors, and chastened for their sins, they waited on him, and poured out fervent supplications before him for deliverance. For a long time, the church had been like a travailing woman, that endureth all the pangs and anguish of childbirth, without obtaining the expected deliverance. Thus, under long delays, the pious remnant had been in great distress, and waited with wrestling prayers and anxious expectation for the predicted deliverance, till they were ready to conclude, that those glorious times would never arrive; that they had misunderstood the prophecies; and had conceived false hopes, which would produce nothing but painful exertions and distressing disappointments; for they had not been able to effect any important deliverance from their enemies, neither had the inhabitants of the world fallen, either into willing subjection to Christ, or as crushed by his power.

V. 19. (*Notes*, Ez. xxxvii. 11—14.) The conversion of the Jews; the spiritual resurrection elsewhere predicted; (*Rev.* xx. 4;) the flourishing of the church, that had seemed dead through the corruptions of popery, and the prevalence of infidelity, seem here especially foretold. We may consider Christ himself as the speaker, and addressing the church: his resurrection from the dead was the earnest of all the future deliverances that were predicted; and they are the continuation of that power which was then exerted.—But the church is generally considered as addressing God. Her cause is his also; they who have been put to death for his righteousness' sake are his dead men, and shall live: he will recover her, as a dead body laid in the grave is miraculously raised to life again; by fully restoring her prosperity. For the power of his grace, (like the dew, or rain, that cause the herbs that seem dead to revive,) would be effectual to raise her from the lowest state of depression. 'The Hebrew runs thus: "My dead body shall arise." The noun is singular; the

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Ex. ix. 14. xi.  
7. xiv. 25.  
Sam. v. 6, &c.  
Kings xxii. 25.  
Jer. xlv. 28.  
Ech. i. 6. Luke  
vi. 23.  
i. 13. ix. 14.  
v. 5. Ps.  
xxvi. 17. 1 Pet.  
i. 16. Rev. iii.  
Or, towards  
y.  
v. 24. xxx. 27.  
i. lxiv. 2. lxi.  
i. Deut. xxii.

Ps. xxi, 8, 9.  
Gal. iv. 1. Matt  
44. 1. Mark  
43 — 49  
Thes. ii, 9.  
1. Cor. xii, 29  
Rev. xix, 20.  
1. Cor. 15.  
1. Cor. lvi, 19—21.  
1. Cor. xxix.  
1. Cor. xxv, 8. Prov.  
1. Cor. 7. Jer.  
1. Cor. xiii, 6. Mic.  
1. Cor. 5. John xiv.  
1. Cor. 10, 19, 21.  
Thes. iii, 16.  
1. Cor. Eph. ii, 10.  
1. Cor. k li, 22, 23.  
1. Cor. vi, 22. Tit.  
1. Cor. xv, 10. Heb.  
1. Cor. ii, 20. Rev.  
1. Cor. ix, 3. x, 22.  
1. Cor. li, 23. 1x, 21.  
1. Cor. vi, 12. Deut.  
1. Cor. Jer xxxii 37.  
1. Cor. 37, 38. xxxiii.  
1. Cor. s 1 Sam.

xiii. 8. xxi. 3.  
Ps. xlviii. 6.  
Jer. iv. 31. vi.  
24. xxx. 6. John  
xvi. 21. 1 Thes.  
v. 3.  
1 xxxvii. 3.  
2 Kings xix. 3.  
Hos. xiii. 13.  
Ex. v. 22, 23.  
Josh. vii. 7—9.  
1 Sam. xi. 13.  
xiv. 45.  
Pa. xvii. 14.  
John vii. 7.  
1 John v. 19.

xxv. 8. Ez.  
xxxvii. 1—14.  
Hos. vi. 2. xiii.  
14. John v. 23.  
29. Acts xxiv.  
15. 1 Cor. xv.  
22, 23. 1 Thes.  
iv. 14, 15. Rev.  
xx. 5, 6, 12.  
Matt. xxvii.  
52, 53. John xi.  
2, 26. 1 Cor.  
xv. 20, 23. Phil.  
iii. 10, 21.  
1. 17. lii. 1, 2.  
li. 1, 2. Ps. xiii.  
15. lxxi. 20. Dan.  
xii. 2. Eph. v.  
14. Rev. xi. 8—  
Hos. xiv. 5. Ze-  
18, 19. Gen. vi.  
xxiii. 37. ■  
xxx. 5. lvii. 1.  
Hos. v. 14, 15.  
xxxv. 32, 33. J.  
■ Heb. bloods.

17 Like 'as a woman with child, *that* draweth near  
the time of her delivery, is in pain, *and* crieth out in  
her pangs; so have we been in thy sight, O LORD.

18 We have been with child, "we have been in pain, we have as it were brought forth wind; "we have not wrought any deliverance in the earth; neither have <sup>the</sup> inhabitants of the world fallen.

19 Thy <sup>a</sup>dead *men* shall live, *together with* <sup>a</sup>my  
dead body shall they arise. <sup>b</sup>Awake and sing, ye that  
sleep in dust: for <sup>c</sup>thy dew *is as* the dew of herbs,  
and <sup>d</sup>the earth shall cast out the dead.

20 Come, <sup>e</sup>my people, <sup>f</sup>enter thou into thy cham-  
bers, and <sup>e</sup>shut thy doors about thee: <sup>h</sup>hide thyself  
it were <sup>i</sup>for a little moment, until the indignation  
be overpast.

21 For, behold, <sup>1</sup>the LORD cometh out of his place  
punish the inhabitants of the earth for their ini-  
quity: <sup>2</sup>the earth also shall disclose her <sup>3</sup>blood, and  
shall no more cover her slain.

verb is plural. The two sentences are equivalent; they are called the *church's dead*, as members of that mystical body; and *Christ's dead*, from the interest he hath in them, and because he hath promised to raise them up at the last day.' (*Louth*).—In this figurative resurrection the deceased saints arise, but not the deceased persecutors. (14, *Note*, *Rev.* xx. 5, 6.) The last clause may be rendered, "the land of tyrants shalt thou cause to fall," or, shall she cause to fall; that is, the church shall prevail against all oppressors, and cast them down. The original word is often translated *giants*.—"It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine; for an image which is assumed, to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetical, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed.' (*Bp. Louth*.)

V. 20, 21. The Lord, by his prophet, exhorts his people, through successive ages, when under persecutions, to wait with cheerful expectation for these glorious events. Let them retire from the world, and, by faith and prayer, take refuge in him, and patiently wait the event. Thus, as Noah in the ark, as the Israelites in Egypt eating the passover, or as one sheltered in a secret chamber, they would be safe and uninterrupted amid the heaviest storms; and in a very little time, the vindictive wrath of their enemies, and the corrections of their Father, would terminate. For the Lord was about to remove from his mercy-seat, (his place in Israel,) to the righteous tribunal, in order to pass sentence and inflict punishment on the wicked; but especially upon the murderers of his people; and then the immense quantities of blood that had been shed in war, persecution, and oppression, would be disclosed, and the murderers receive condign punishment. Let any one carefully compare this chapter with the latter part of the Revelation, from the sixteenth to the twentieth chapter inclusive; let him especially consider the vengeance to be executed on those, "who were drunk with the blood of the martyrs of Jesus;" and then let him determine, whether the prophet Isaiah, and the apostle John, do not predict precisely the same events.

## PRACTICAL OBSERVATIONS.

V. 1.—11. The citizens of the heavenly Jerusalem, whose names are written in the book of life, are kept by the power of God through faith unto salvation. The immutable promise and oath of the Lord, securing the everlasting covenant, and all his infinite perfections engaged for its accomplishment, are the impregnable walls and bulwarks of this strong city, which will still stand secure when the earth and all its works shall be burnt up. He himself has given orders, that the gates of this city should be open to every one that keepeth the truth, and by repentance and faith becomes one of the righteous and holy nation, which is governed by our incarnate Immanuel, whatever his *former* character or kindred have been; and his ministers should take care that every hinderance to the establishment of the humble believer may be removed, and that sinners may be encouraged to join themselves to the Lord. Blessed indeed are they who trust in God! Proportioned to our holy confidence in him, shall be our unspeakable peace; and he deems himself bound in honour to answer the expectations of all who renounce other dependencies, to rely on his faithful word. Let us then acknowledge him in all our ways, rely on him in all our difficulties, and fear no enemies; for if the LORD JEHOVAH, in whom is everlasting strength, be for us, who can be against us? By him, the poor of his people shall set their feet upon the necks of their most insulting enemies; and, in prospect of that victory, we should triumph in his praises during our sharpest conflicts. But he to whom these privileges belong, walks in the even path of uprightness. Our righteous God abhors hypocrisy; and, as in perfect faithfulness he directs the path of the just, so he weighs and detects that of the deceiver, and appoints him his portion with the unbelievers. They that trust in the Lord, must also wait on and for him in his ordinances, expecting his promised blessings at the appointed time; and if his favours and the discoveries of his glory be desired as our felicity, they will solace us in solitude and affliction; nay, we shall then especially seek the Lord with earnestness, and with



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God's judgment on Leviathan, and care of his church, 1-6. He chastises his people in measure, and for their reformation, 8, 9. Desolations threatened, because the people had no understanding, 10, 11. The Lord will gather his dispersed, to worship him in his holy mount, 12, 13.

**I**N <sup>a</sup>that day the LORD, <sup>b</sup>with his sore and great and strong sword, shall punish <sup>c</sup>Leviathan the <sup>d</sup>piercing serpent, even leviathan that <sup>e</sup>crooked serpent; and he shall slay <sup>f</sup>the dragon that is <sup>g</sup>in the sea.

2 In that day <sup>h</sup>sing ye unto her, <sup>i</sup>a vineyard of red wine.

3 <sup>j</sup>I the LORD <sup>k</sup>do keep it; I will <sup>l</sup>water it every moment: lest <sup>m</sup>any hurt it, I will keep it night and day.

4 <sup>n</sup>Fury is not in me: <sup>o</sup>who would set the briers

g v. 1-7. Num. xxi. 17. h Ps. lxxx. 8, &c. Jer. ii. 21. Matt. xxi. 33, &c. i xlv. 4, 9. ix. 15. Gen. vi. 17. ix. 9. Ez. xxvii. 11. 24. xxxvii. 14. 28. k Deut. xxxiii. 26-29. l Sam. ii. 9. Ps. xlii. 5. li. cxli. 3-5. John x. 27-30. xvi. 1, 2. m xii. 1. xxvi. 20, 21. liv. 6-10. Ps. lxxxv. 3. ciii. 9. Ez. xvi. 63. Nah. i. 3-7. 2 Pet. ii. 9. n ix. 18. x. 17. 2 Sam. xxiii. 6. Mal. iv. 3. Matt. iii. 12. Heb. vi. 8.

a xxvi. 21. b xxxiv. 4, 5. xlvii. 16. Deut. xxxii. 41. 42. Job xl. 19. Ps. xlv. 3. Jer. xlviii. 6. Rev. ii. 16. xix. 21. c Job xl. 1. Ps. xlvii. 14. cii. 25. d Job xl. 13. e ii. 9. Ps. lxxxiv. 13. 14. Jer. ii. 34. Ez. xxxix. 3. xxxii. 2-5. Rev. xii. 3-17. xiii. 2, 4. 11. xvi. 13. xx. 2. f Jer. ii. 13. Rev. xiii. 1. xvii. 1. 15. g v. 1-7. Num. xxi. 17. h Ps. lxxx. 8, &c. Jer. ii. 21. Matt. xxi. 33, &c. i xlv. 4, 9. ix. 15. Gen. vi. 17. ix. 9. Ez. xxvii. 11. 24. xxxvii. 14. 28. k Deut. xxxiii. 26-29. l Sam. ii. 9. Ps. xlii. 5. li. cxli. 3-5. John x. 27-30. xvi. 1, 2. m xii. 1. xxvi. 20, 21. liv. 6-10. Ps. lxxxv. 3. ciii. 9. Ez. xvi. 63. Nah. i. 3-7. 2 Pet. ii. 9. n ix. 18. x. 17. 2 Sam. xxiii. 6. Mal. iv. 3. Matt. iii. 12. Heb. vi. 8.

+ Or, march against. o xxv. 4. xxvi. 3. 4. xlv. 24. lvi. 6. lxi. 7. Josh. ix. 24, 25. x. 6. Job xxii. 21. Luke xiii. 34. xiv. 32. xix. 42. Heb. vi. 18. p Jer. ii. 10. Ez. xxxiv. 25, 26. Hos. ii. 18-20. Rom. v. 1-10. 2 Cor. v. 19-21. Eph. ii. 16, 17. Col. i. 20, 21. q vi. 13. xxxvii. 31. xlix. 20-23. liv. 1-3. lx. 22. Jer. xix. 16. Hos. ii. 23. xiv. 5, 6. Zech. ii. 11. x. 8, 9. Rom. ix. 16-26. Gal. iii. 29. Phil. iii. 3. Rev. xi. 15. r x. 20-24. xiv. 22, 23. xvii. 3. 14. Jer. xxx. 11-16. 1. 33, 34. 40, 41. li. 64. Dan. ii. 31-35. Nah. i. 14. iii. 19. s Heb. according to the stroke of those. t i. 5. 18-20. v. 3, 4. Judg. x. 10-16. Jer. ii. 17-37. Hos. iv. 1. vi. 1, 2. x. 7-9. Mic. vi. 2-5. u x. 4, 5. 12. Ps. lxxxvi. 10. lxxxviii. 38. Jer. iv. 11-27. Ez. xix. 12. Hos. xiii. 15.

and thorns against me in battle? I would go <sup>v</sup>through them, I would burn them together.

5 Or <sup>w</sup>let him take hold of my strength, <sup>x</sup>that he may make peace with me; <sup>y</sup>and he shall make peace with me.

6 He shall <sup>z</sup>cause them that come of Jacob to take root: Israel shall blossom, and bud, and fill the face of the world with fruit.

7 <sup>aa</sup>Hath <sup>ab</sup>he smitten him, <sup>ac</sup>as he smote those that smote him? <sup>ad</sup>or is he slain according to the slaughter of them that are slain by him?

8 In <sup>ae</sup>measure, when <sup>af</sup>it shooteth forth, <sup>ag</sup>thou wilt debate with it: <sup>ah</sup>he stayeth <sup>ai</sup>his rough wind in the day of the east wind.

9 <sup>aj</sup>Phil. iii. 3. Rev. xi. 15. r x. 20-24. xiv. 22, 23. xvii. 3. 14. Jer. xxx. 11-16. 1. 33, 34. 40, 41. li. 64. Dan. ii. 31-35. Nah. i. 14. iii. 19. s Heb. according to the stroke of those. t i. 5. 18-20. v. 3, 4. Judg. x. 10-16. Jer. ii. 17-37. Hos. iv. 1. vi. 1, 2. x. 7-9. Mic. vi. 2-5. u x. 4, 5. 12. Ps. lxxxvi. 10. lxxxviii. 38. Jer. iv. 11-27. Ez. xix. 12. Hos. xiii. 15.

our whole heart. The believer knows in his own case that corrections are the means of producing a teachable disposition, and submission to the will of God: and this encourages his hope and prayer, that the miseries, which he witnesses on every side, may be sanctified to the inhabitants of the world, that they may learn righteousness. Yet he cannot but observe, that neither prosperity nor adversity *alone* will produce this happy effect; for numbers, who hear and profess the gospel, and are conversant with the most honourable Christians, continue to do wickedly; nay, to envy the people and hate the holiness of God. On such, alas, mercies and corrections are alike unavailing; and they close their eyes and hearts against conviction, till his wrath destroy them; and then they will see, and be confounded on account of, their wickedness and madness. Let us then most earnestly beg of God to prepare our hearts unto himself, and to number us amongst his chosen people.

V. 12-21. If the Lord work in us a penitent, teachable, believing obedient disposition; he will ordain peace for us, and cause all to work together for our final good. For we have all been under the dominion of other lords, and have willingly served them: but the true Christian relies on grace alone, renounces all his former masters, and purposes henceforth to serve the Lord, and him only; and he will as surely be made victorious over every domineering lust, as the church will triumph over every usurping tyrant; and at length rejoice, that they are all extirpated, never more to revive, or give him any further disturbance. But in this life the believer hath much trouble from the remaining power of sin, and is often exposed to painful correction; yet this puts vigour into his prayers, and keeps him a constant supplicant at the throne of grace. Sometimes, however, he is ready to conclude, that all his efforts are vain, and that no deliverance hath been or can be effected. But let him persevere in watching, prayer, and steady resistance to temptation, though again and again foiled. The power of God will revive his drooping graces, and destroy his strongest enemies: soon death will terminate the conflict, the soul will then join the assembly of just men made perfect; the body shall at length be raised from the dust, no longer corruptible, subject to disease, or contaminated by sin; but spiritual, holy, and glorious, and bearing the image of the second Adam, the Lord from heaven.—Thus the church also shall at length be victorious in her long-continued conflict with successive generations of implacable foes; and they will all be overwhelmed with infamy, or sink into oblivion. The prayers of ancient believers have been answered, the church has been vastly increased, and God hath been glorified in enlarging her boundaries to the ends of the earth. Yet they were sometimes apt to conclude that their hopes and prayers were in vain. At present the church continues in troubles, through the prevalence of impiety and iniquity: but numbers are pouring out their prayers, under divine rebukes, for more complete deliverance. Let us never fear lest these travelling pains should produce nothing but wind and confusion, though the kingdoms of the earth be not yet become the kingdoms of Christ. The hopes of the disciples of old seemed to be buried in the Redeemer's grave: but, beyond expectation, he revived, and their hopes revived with him. The same power will perform every remaining promise and prophecy, till death be swallowed up in victory. The grace of our God can soon render this barren wilderness like the garden of Eden: his providence can readily remove every obstruction; and nothing can be impossible to him, whose voice shall at length be heard by all that are in the graves, and they shall come forth to everlasting life, or everlasting damnation. Let us then keep close to him, and separate from the world; let us give ourselves unto prayer, and seek our comfort in secret devotion: thus we shall be safe from indignant foes, and may cheerfully expect the blessings promised in the word of God. Thus even the grave will form a chamber, to hide us from the power of the enemy, until the indignation be overpast, and our full redemption cometh.—But let the ungodly tremble at these words: the Lord is at hand to punish the inhabitants of the earth for their iniquity: he will then detect every secret wickedness, and no heart can conceive the discoveries which shall be made, “when the earth shall disclose her blood, and shall no more cover her slain.” Let then sinners flee from the wrath to come, whilst the Judge is upon the mercy-seat, dispensing pardons; speedily he will remove to his awful judgment-seat, from which he will denounce and execute deserved punishment upon all unbelievers: but especially on those who have shed the blood of his saints and martyrs, from enmity to his holy image and holy religion.

## NOTES.

CHAP. XXVII. V. 1. ‘This chapter treats of the same subject with the two former, and describes the happy state of the church, when Satan and his

agents shall be subdued, the church shall be enlarged and purged from idolatry, and the Jews shall be restored: all which are circumstances attending those glorious days, which the prophets often foretell shall come to pass at or near the end of the world.’ (*Louth.*)—In the day, when God shall come forth from his place, to punish the wicked, and especially the persecutors of his church; he will also inflict vengeance on Leviathan. (*Rev.* xix. 17—20. xx. 1, 2.) Persecuting tyrants, ambitious conquerors and oppressors, and idolatrous empires, are often represented in Scripture, under the emblem of destructive animals, especially as leviathans and dragons; and preceding deliverances of the church by the destruction of her oppressors may be alluded to. (*Marg. Ref.*) Yet the punishment of Satan, rather than that of any of his agents, at the crisis before mentioned, seems more immediately predicted. From the repetition of the word *leviathan*, it appears not improbable, that more than one terrible animal was called by that name; (*Notes, Job* xli.) and the word rendered *dragon* is translated elsewhere *sea-monster*. (*Lam.* iv. 3.)—Many people and nations are meant by *the sea*, and Satan the old dragon gave his power to the beast, which the apostle saw rise out of the sea. (*Rev.* xii. 7—12. xiii. 1. 4. xvii. 15.) This great enemy of God and his church is the most terrible and destructive of creatures. Immense subtility, malice, and power unite in him. He has long fatally deceived all the nations of the earth, except the remnant, “whose names are written in the book of life, of the Lamb slain from the foundation of the world;” (*Rev.* xii. 9. xiii. 8;) so that he hath dwelt among them and reigned over them as the god and prince: and his chief seat as spoken of in these prophecies has long been fixed in that great city, which, one way or other, has always affected to rule over the nations. (*Rev.* xvii. 18.)—‘He prophesieth here of the destruction of Satan and his kingdom, under the name of *Leviathan*.’ But God will at length make the sword of his almighty vengeance, which is exceedingly sharp, and great, and strong, to reach unto him. Then the old serpent will be bound, and cast into the bottomless pit; his power will cease, his obstinate servants will be cut off, and the earth be overspread with truth and righteousness.

V. 2-6. When these events begin to take place, let believers sing *unto*, or *concerning*, the church. “A vineyard of red wine.” that is, of the most valued wine. The visible church will not then bear wild grapes, but excellent fruit in abundance. (*Notes, v.* 1-7.) The Lord will guard it night and day from harm, and water it every moment with the influences of his Spirit. He never was angry with his church in the same way that he is with his enemies, and then his anger will be turned away from her. (*Note, xii.* 1;) his severest judgments are not intended against the vines, but against thorns and briers: the hypocrites within and the enemies around the visible church, who set themselves in battle against him. These are fuel for the fire of his vengeance, and he will go through and burn them up together with the utmost ease. (*Marg. Ref.*) But if any one fears this destruction, let him, by faith and prayer, arrest, as it were, the uplifted arm of God's strength, and seek forgiveness and reconciliation and protection; and he shall surely find them. But whatever become of individuals, the nation of “Israel will certainly take root, and blossom, and bud, and cover the face of the world with fruit.” Probably the fall of antichrist, forming a remarkable fulfilment of the prophecies, will be a mean of the conversion of the Jews; and this event will prepare the way for the universal spread of the gospel. Then all nations will be grafted into that olive-tree, of which Abraham, or Israel, was the root, and thus this prophecy will have its exact accomplishment. (*Marg. Ref.*)—‘These words are a description of the flourishing state of the Jews after their conversion, which shall be “as life from the dead,” as St. Paul expresses it, and shall occasion the fulness of the gentiles coming into the church.’ (*Louth.*) (*Notes, Rom.* xi. 12-36.)—What event has yet occurred, that can be thought a fulfilment of this prophecy in its plain and full meaning?

V. 7-11. The punishments of Israel, though dreadful, have not been like those of their oppressors. Amalek has been utterly destroyed. The Egyptian, Assyrian, Babylonian, Macedonian, and Roman empires, which successively harassed and oppressed them, have been in succession subverted, and the conquered people lost among the conquerors. But the Jews yet continue a distinct and numerous nation; an unparalleled instance of a people surviving so many ages all their conquerors. They are evidently preserved as monuments of the truth of their own Scriptures, as well as of the New Testament; and in order to the performance of the ancient prophecies concerning them. So that, after all the massacres that have been made of them, they have not been “slain according to the slaughter of them that slew them.” When the Lord sent forth the afflicting stroke on Israel, he did it in measure, and debated with



9 By <sup>a</sup>this therefore shall the iniquity of Jacob be purged; and this <sup>is</sup> all the fruit to take away his sin; <sup>b</sup>when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, <sup>c</sup>the groves and <sup>d</sup>images shall not stand up.

10 Yet <sup>a</sup>the defenced city *shall be desolate, and the habitation forsaken, and left like a wilderness:* <sup>b</sup>there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When <sup>a</sup>the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: <sup>b</sup>for it is a people of no understanding: <sup>c</sup>therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 And it shall come to pass in that day, *that the LORD shall <sup>b</sup>beat off from the channel of the river unto the stream of Egypt, and <sup>a</sup>ye shall be gathered one by one, O ye children of Israel.*

13 And it shall come to pass in that day, *that <sup>a</sup>the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria,* xxvii. 28, 29. Jer. iv. 22, v. 4, 5, 21, 22. viii. 7. Matt. xiii. 15, 19. Rom. i. 28, 31. Deut. xxxii. 18-25. 2 Chr. xxxvi. 16, 17. Ps. cvi. 40. 1 Thes. i. 8. Jam. ii. 13. Ex. ii. 10-16. xxxv. 13-16. Gen. xv. 18. Ps. lxxvii. 22. Isai. 8. g Deut. xxx. 3, 4. Neh. i. 8. Jer. iii. 14. Am. ix. 9. Matt. xvi. 12-14. Luke x. 4. John x. 16. h xxviii. 13. Rev. x. 9. Num. x. 2-4. 1 Chr. v. 24. Ps. xiv. 1. i. lxxix. 3. lxxxix. 15. Zech. ix. 13-16. Matt. xvi. 31. Luke ix. 18. Rom. x. 18. Rev. viii. 2, 6-13. ix. 1, 14. x. 7, xi. 15-18. i xi. 16. xix. 23-25. 2 Kings xvii. 6. Hos. ix. 3. xi. 11. Zech. x. 8-12.

them under their sufferings: when he caused the rough and chilling east wind to blow, he stayed it; that is, he would not suffer any national judgment to extirpate them: nay, their calamities were intended for their reformation; these national punishments in some sense expiated their guilt as a collective body, and they would be made effectual to purge away the pollution of their sins. Thus when the Chaldeans took away the brass of their altar, and burnt the stones of it with the temple and city, as it were, to lime; their groves and images were also destroyed, and their idolatry was finally abolished. This was the effect of their calamities, as graciously overruled for the good of the survivors; and not the condition of their pardon, as some explain it. The Lord, however, had determined that Jerusalem must be desolated, and the land be left altogether uncultivated. This dispensation would resemble the pruning of a vine; when the worthless branches are either devoured green by the cattle, or gathered up for burning after they are withered. (Note, John xv. 6.) The wicked Jews would, in vast numbers, be devoured by their enemies, and consumed by the fiery indignation of God. For, being wofully destitute of understanding, and refusing to profit, either by the warnings, judgments, or mercies of God, they would be exposed to the utmost severity of his justice; without any compassion being shewn them, on account of their relation to him, either as his creatures or as his professed worshippers. This has been far more awfully verified in the destruction of Jerusalem by the Romans, and in its long-continued consequences, than it was by the Babylonish captivity.

V. 12, 13. These verses predict the restoration of the Jews after the captivity; and under that typical event, their recovery from their present dispersion. At Cyrus's proclamation, they, "whose hearts the Lord stirred up," "from the channel of the river Euphrates, to the river of Egypt," (Note, Gen. xv. 18-21,) (that is, from all the different places, in which they were scattered,) were gathered one by one, as fruit is beat off from the tree; and thus they, who had been in the most abject servitude, in the land of Assyria, or Chaldea, and the poorest of them especially, with many of those of the ten tribes, and some of the outcasts who had taken refuge in Egypt, returned to rebuild the temple, and worship God at Jerusalem. But the preaching of the gospel seems especially to be intended by the "blowing of the great trumpet." (Note, Num. x. 1-10.) By this, the Lord will collect the abject and outcast Jews, from their present dispersions, into his church, number them with his accepted worshippers, and probably reinstate them in their own land.

#### PRACTICAL OBSERVATIONS.

The sword of avenging justice in the hand of Omnipotence will readily reach, penetrate, and execute condign punishment on the stoutest and most sagacious enemies of God; and every offender's misery will be proportioned to the talents and power which he abused, and to his malice, enmity, and extensive or durable mischievousness; and as the devil and his angels will assuredly be tormented for ever in the lake of fire, let none of his servants expect to escape the same doom, if they continue in their sins. When Satan shall be restrained, and his determined factors cut off, the people of God shall flourish, and believers will abound in joyful songs of praise.—The Lord will always value his true church, on account of the precious plants with which he hath stored it, and the precious fruit that it produceth to his glory. May our souls, as belonging to it, be continually watered and kept, that we may abound in "the fruits of the Spirit, in all goodness, righteousness, and truth!"—The Lord never punishes unreasonably or excessively, as men do in a fury or passion: his anger is removed from every believer, and he waits to be gracious to all who repent and seek his face. But briars and thorns are as able to resist the devouring fire, as the hypocrite or infidel is to stand in judgment before him, or outbrave his vengeance. Flight, concealment, or resistance are in this case alike unavailing; nor can the sinister escape, but by drawing near to his

A. M. 3279.

B. C. 725.

x i. 24, 25. iv. 4. xlviii. 10. Ps. cxix. 67, 71. Prov. xx. 30. Marg. Ex. xx. 38. xxi. 10. Dan. xi. 35. Mal. iii. 2, 3. 1 Cor. xi. 32. Heb. xii. 9-11. y 2 Kings xxv. 9. 13-17. 2 Chr. xxxvi. 19. Ezra iii. 2, 3. Ez. xi. 13. xxiv. 11-13. z i. 29. ii. 12-21. xvii. 8. Hos. xiv. 8. Mic. v. 14, 15. Zech. xiii. 2.

Or sun-images. 2 Chr. xiv. 5. xxxiv. 4. Marg. a v. 9, 10. vi. 11. 12. xvii. 9. xxv. 2. lxiv. 10. Jer. xxvi. 6, 18. Lam. i. 4. ii. 5-9. v. 18. Ez. xxxvi. 4. Mic. iii. 12. Luke xix. 43. 44. xxi. 20, 24. b vii. 26. xvii. 2. xxxii. 13, 14. c Ps. lxxx. 15, 16. Ez. xv. 2-8. xx. 47. Matt. iii. 10. John xv. 6.

d i. 3. xlv. 18-20. Deut. iv. 6. e Gen. vi. 6, 7. 2 Thes. i. 8. Jam. ii. 13. g Deut. xxx. 3, 4. Neh. i. 8. h xxviii. 13. Rev. x. 9. i xi. 16. xix. 23-25. 2 Kings

k xi. 12. xvi. 3. 4. lvi. 8. Jer. xliii. 7. xlv. 23. Hos. viii. 13.

l i. 3. x. 6, 7. lxi. 18-21. Zech. xiv. 16. Mal. i. 11. John iv. 21-24. Heb. xii. 22.

#### CH. XXVIII.

a 3. Hos. v. 5. vi. 10. b 7. v. 11. 22. Prov. xxiii. 29. Hos. iv. 11. vii. 5. Am. ii. 8, 12. vi. 6.

c 4. vii. 8, 9. viii. 25-27. xix. 29. xviii. 10-12. 2 Chr. xxviii. 6. xxx. 6, 7. Am. vi. 1.

\* Heb. broken. d ix. 9-12. xvii. 1. Ez. xxx. 10, 11. e ix. 19. viii. 7. 8. x. 4, xxix. 6. xxx. 30. Ez. xiii. 11. Nah. i. 8. Matt. vii. 25-27. Rev. xviii. 8.

f xxv. 10. xvi. 6. 2 Kings ix. 33. Lam. i. 15. Dan. xiii. 13. Heb. x. 29. Rev. xi. 2. + Heb. with. g 1. Hos. vi. 4. ix. 10, 11. 16. xiii. 1. 15. Jam. i. 10, 11. h Mic. vii. 1. Nah. iii. 12. Rev. vi. 13. i Heb. smallness. 19. xlii. 3. Jer. ix. 23, 24. Zech. vi. 13-15. Luke ii. 32. 1 Cor. i. 30, 31. 2 Cor. iv. 17. 1 Pet. v. 4.

and <sup>k</sup>the outcasts in the land of Egypt, <sup>l</sup>and shall worship the LORD in the holy mount at Jerusalem.

#### CHAP. XXVIII.

The speedy ruin on Israel for pride and excess, is denounced, 1-4. God will be the glory and strength of the residue, 5, 6. They also are severely reprov'd for drunkenness, unteachableness, and carnal security, 7-15. Christ the sure foundation is promised, 16. The security of scorners will end in destruction, 17-22. The wisdom of providence is illustrated by the discretion of the husbandman, 23-29.

**W**OE to <sup>a</sup>the crown of pride, to the <sup>b</sup>drunkards of Ephraim, <sup>c</sup>whose glorious beauty is a fading flower, which <sup>d</sup>are on the head of the fat valleys of them that are <sup>e</sup>overcome with wine.

2 Behold, <sup>a</sup>the Lord hath a mighty and strong one, <sup>b</sup>which <sup>c</sup>as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, <sup>a</sup>shall be trodden <sup>b</sup>under feet:

4 And the glorious beauty, which <sup>a</sup>is on the head of the fat valley, <sup>b</sup>shall be a fading flower, and <sup>c</sup>as <sup>d</sup>the hasty fruit before the summer; which <sup>e</sup>when he that looketh upon it seeth, while it is yet in his hand he <sup>f</sup>teareth it up.

5 In that day <sup>a</sup>shall the LORD of hosts be for a

offended Lord, humbly confessing his sin, and casting himself wholly upon his mercy through Jesus Christ: thus he disarms his resentment, effects a reconciliation, and engages omnipotence on his side.—If we are engrafted into the living Vine, we should expect and pray for that time, when the progeny of Jacob shall again take root in a fruitful soil, and shall "bud, and blossom, and fill the face of the world with fruit." Indeed, we may in some sense be said to be bound in gratitude to pray for the conversion of the poor Jews, and to promote it, by kind usage, argument, and earnest persuasion. Though that nation we have received the lively oracles of God; the condition of it for many ages past, forms the most incontestable proof of their divine original; and the Jews live among us as a continued warning and instruction. No people hath ever so suffered, and been so preserved: but there is yet a blessing in the root, and their conversion will be as life from the dead to all the nations of the world. Then the great trumpet shall every where sound; unnumbered multitudes of perishing sinners shall be gathered to Christ, through converting grace, and shall worship the Lord in spirit and in truth.—Whilst we expect those happy times; let us recollect, that the Lord does not deal with his professed worshippers, as he doth with his avowed enemies. He so moderates every storm of persecution or affliction, that the church shall weather it out.—The afflictions also of each believer shall be so appointed in measure, and be attended with such instructions and a blessing, that they will tend to purge away iniquity, and to promote his sanctification: thus the fruitful branches are made more fruitful, while hypocrites are broken off, and cast into the fire; and when death shall utterly demolish the poor body, sin shall be finally extirpated from the true Christian, and the body shall be raised, to share with the soul eternal holiness and felicity. But in this world we must have tribulation: no man can fence out trouble; and they, whose troubles are not subservient to sanctification, will find them terminate in eternal misery. Now the Lord is upon a mercy-seat, and they only have understanding, who seize the present opportunity of reconciliation to him: for when he shall remove to his tribunal, he will have no mercy on, and shew no favour to, any of his creatures, who would not in this life know and consider the day of their visitation.

#### NOTES.

CHAP. XXVIII. V. 1-4. This chapter begins a new subject, principally relating to the Assyrian kings, and the devastations of Israel and Judah by them. Ephraim was the chief of the ten tribes of the kingdom of Israel: their rich valleys were full of fruitful vineyards; Samaria was situated on a hill at the head of them; and its strength and beauty were as a crown and a glory, of which the people were very proud.—There seems to be an allusion to the garlands of flowers, with which the drunkards used to be crowned and adorned at their revels, in which they were overcome and stupified by wine. Shalmaneser was the mighty and strong one, whom the Lord had prepared to cast them down by his hand, like a hail-storm or inundation. Then their crown of pride and their drunkards would be trodden together under feet: their honour and beauty would be as a fading flower, and they would be greedily devoured as the first-ripe fig, which being discerned when no other fruit is to be had, is hastily seized, and eaten up immediately.

V. 5, 6. At the very time, when Israel was finally ruined, Judah had a transient return of prosperity under the government of Hezekiah. He trusted in God, and aimed to reform his people. The Lord of hosts was the crown, and honour, and beauty, of Hezekiah, and of the residue of believers in Judah; and for their sakes he endured their magistrates and counsellors with the spirit of discernment and equity, and gave courage and conduct to their captains, who led forth their troops out of the gate of Jerusalem, or to attack the gates of their enemies.







stretch himself on it, and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice: hearken, and hear my speech.

24 Doth the ploughman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof,

12-14. Jer. xxv. 11. Dan. ix. 26, 27. Luke xxi. 24. ii. 11, 17, 29. a Jer. iv. 3. Hos. x. 11, 12.

z i. 2. Deut. xxxii. 1. Jer. xxii. 29. Rev.

A.M. 3279.

B.C. 725.

t 2 Sam. v. 20.  
1 Chr. xiv. 11.  
5 Josh. x. 10-12.  
2 Sam. v. 25.  
Gaba. 1 Chr. xiv. 10.  
19. Deut. xxix.  
21-24. Jer. xxx.  
14. Lam. ii. 15.  
iii. 33. Ez. xxxiii. 11. Luke xix. 41-44.  
u 15. 2 Chr. xxxi.  
10. xxxvi. 16.  
Jer. xv. 17. xx. 7. Matt. xxvii. 39-41. Acts xiii. 40, 41. xvii. 32.  
x 2 Chr. xxxiii. 11. Ps. cxvii. 16. Jer. xxxix. 7. Lam. i. 14. Rev. xxii. 18, 19.  
y x. 22, 23. xxiv. 1. 8c. xxxxi. 1. Rev.

Or, the wheat in the principal place, and the barley in the appointed place.  
u Or, spelt. Ex. ix. 31, 32.  
t Heb. border.  
z Or, And he bindeth it in such sort as his God doth teach him.  
b Ex. xxi. 3.  
xxxii. 3. 8c. xxxvi. 2. Job xxxv. 11. xxxix. 17. Ps. cxliv. 1. Dan. i. 17. Jam. i. 17.  
c xli. 15. 2 Kings xiii. 7. Am. i. 3.  
d xxxvii. 7, 8. Jer. x. 24. xli. 28. e xli. 10. Am. ix. 9. Matt. iii. 12. xlii. 37-43.  
f Luke xxi. 31, 32. John xii. 24. 1 Cor. iii. 9. ix. 10. f 27. g 21, 22. ix. 6. Job v. 9. xxxvii. 23. Ps. xl. 5. xlii. 5. Jer. xxxii. 19. Dan. iv. 2, 3.

doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place?

26 For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

1 Cor. iii. 9. ix. 10. f 27. g 21, 22. ix. 6. Job v. 9. xxxvii. 23. Ps. xl. 5. xlii. 5. Jer. xxxii. 19. Dan. iv. 2, 3.

son wrapt himself.' (Bp. Louth.) Neither the confederacy of the Jews with Egypt, nor any of their politics, could defend them against the Assyrians or Chaldeans: neither their temple, altar, sacrifices, or pharisaical righteousness could recommend them to God's favour, when they rejected Christ: nor could their numbers and fortifications defend them against the Romans, when God forsook them, and became their enemy.

V. 21, 22. 'The destruction of the Philistines is compared to a breach of waters; the same resemblance which is here used.' (Marg. Ref.) 'These extraordinary manifestations of God's power at Perazim and Gibeon, were for the deliverance of his people, and the destruction of their enemies; but now God will act contrary to his usual proceeding of grace and mercy, and employ his power in destroying his own people.' (Louth.) Perhaps his most extraordinary interposition, in cutting off the army of Sennacherib, in answer to Hezekiah's faith and prayer, and after the hope of unbelievers had failed, may be here alluded to. But this strange work, which the Jews took it for granted he never would do, was the rejection of them from being his people, numbering them among his enemies, and rising up for their destruction by the Romans, as he had done against the Canaanites and Philistines. The prophet therefore warns the people to cease from deriding the word of God, lest they should be bound in strong bands unto the execution of his righteous indignation, for he had certainly heard from the Lord of hosts, that he had determined a consumption upon the whole land.—The Babylonish captivity was here predicted, but not that event alone: for the prophets addressed by their writings those of succeeding generations, as well as those to whom they were more immediately sent. (Acts xiii. 40, 41.)

V. 23-29. The dealings of God with Israel and Judah, and with different descriptions of men, are here illustrated by apt similitudes, to which the prophet demanded their earnest attention. The ploughman varies his work as the case requires, not plowing every day: he prepares the ground for the seed, and sows it with different kinds of pulse or grain, each in its appointed spot, the wheat in the principal place, as being most valuable. And when he hath gathered in his harvest, he knows how to separate the corn from the straw and the chaff, according to the methods of the time and place in which he lives; and to the nature of the grain, that he may not injure it, but prepare it for his use. Thus the Lord, who hath given man this wisdom and discretion, must himself be wonderful in counsel and excellent in operation. As the season and occasion requires, he threatens, corrects, spares, shews mercy, or executes vengeance. He distinguishes between one character and another with the greatest exactness; and orders every thing according to the counsel of his own will, and for his own glory: he appoints his various dispensations, for the due correction of his people, and their separation from his enemies and their sins; he will take care that no trials shall eventually injure his servants, but he will utterly destroy his enemies, when the proper time arrives.

#### PRACTICAL OBSERVATIONS.

V. 1-13. All that glory and beauty, of which men are proud, will prove a mere fading flower: and that affluence, which is considered as a crown and ornament, frequently tempts to excess, and thus disgraces its possessor.—They, who are overcome by wine, are overcome by Satan; for all drunkards are his slaves, and must sink under the final wrath of God, except they repent. The Lord will abase all the proud: but they, who pride themselves in wickedness will be rendered peculiarly contemptible. When vengeance is to be executed on the ungodly, God has many mighty instruments at his command, who readily bear down and devour all before them. Happy then are they alone, who glory in the Lord of hosts himself. His favour and image, communion with him and communications from him, suffice to enrich the poorest and ennoble the meanest; they form a crown of glory and diadem of beauty, superior to any distinctions and decorations of earthly monarchs and conquerors; and thence his people derive wisdom, strength, and courage for every service and for every conflict. Thus some are qualified for the ministry, and others for the magistracy; and others to defend their country, or lay down their lives in the cause of God. (Note xi. 1-5.)—Whilst the Sovereign of the world leaves some guilty nations to fill up the measure of their iniquities, and gives them up to ruin; he raises up eminent reformers, and preserves a remnant of believers in other nations, whose prayers and labours prolong their tranquillity. Yet every attempt to promote true religion has hitherto been attended with vast discouragement. Even under the most scriptural means of grace, multitudes have continued ungodly, and have copied the example of the open enemies of God, rather than that of his most honoured servants. And, alas, the ministers of religion have frequently been the ringleaders in impiety

and scandalous intemperance: and when they are swallowed up of wine, no wonder that they wander out of the way, teach false doctrine, stumble in judgment, become blind guides, and go before those to the pit of destruction, whom they have misled by their erroneous teaching, and hardened by their flagitious example. Thus excess and riot become common, till no place be clean from filthiness; men's ears are turned away from the truth, and are turned unto fables; and the few who are able and willing to teach the people knowledge, and to cause them to understand doctrine, find them alienated from them, and entirely unteachable; having the incapacity, levity, and heedlessness of children, without their simplicity. In such circumstances the most scriptural and rational method of inculcating divine truth, by repeated plain instructions and particular cautions, warnings, and exhortations, will excite disgust: and they, who are too much engaged in excess or dissipation, to bestow any pains to understand the word of God, absurdly set up for critics, and censure or ridicule the ablest ministers, who give themselves wholly to their work! To keep themselves in countenance, they watch for something in the language or gestures of the minister, which they can distort and deride; and thus they quiet their consciences in despising the message of God. Such men ripen apace for destruction: the Lord will teach them by other methods: "for judgments are prepared for scorners, and stripes for the back of fools." Indeed, evil is before all who refuse to hearken to the proposals of mercy in the gospel, and to seek the holy rest and consolations, which God hath provided for the weary and heavy-laden sinner. It is very painful for the minister of Christ to reflect, when he is endeavouring to instruct, convince, warn, persuade, alarm, or encourage his hearers; that numbers of them will thence take occasion "to go and fall backward, and be broken, and snared, and taken." He must, however, go on, even though scorners be found among rulers; being satisfied that he speaks according to the word of God.

V. 14-29. When we declare the vengeance of the Lord against such as trust in refuges of lies, we should expect to hear loud clamours against our bigotry and want of charity; and scornful infidels will divert themselves and each other, even with the most scriptural denunciations of hell and damnation! They have no fears in that respect, and deride those that have, as men of narrow, weak, and superstitious minds: and they speak and act, as if indeed "they had made a covenant with death, and were at agreement with hell," and were secured against the vengeance of God; having made those things their refuge, which we are sure are lies and falsehoods, as certainly as that the Bible is the truth of God. He hath laid one foundation, and no man can lay any other: this is tried, approved, and precious; and he that believeth shall never be confounded. But let men contrive and endeavour whatever they please, if they do not build on this foundation, and be not interested in the incarnate God and Saviour; if his person, character, and offices be not precious to their souls; their hopes will be found delusion and presumption; the storm of death and judgment will sweep away their refuges of lies, and overflow their hiding-place; their covenant with death shall be disannulled; and the execution of the righteous sentence of God, according to his holy law, will be so dreadful, that the very report of it is sometimes, even now, intolerably vexatious to them. For whatever men trust to for justification, except the righteousness of Christ; or for wisdom, strength, and holiness, except the influences of the Holy Spirit; or for happiness, except the favour of almighty God, will be found "a bed that is shorter than that a man can stretch himself on it, and a covering that is narrower, than that a man can wrap himself in it." Let sinners then fear becoming mockers, lest they be bound in the strong cords of their own iniquity; for the Lord hath decreed the destruction of all ungodly men, throughout the whole earth. But men presume, because God spares them from day to day; not knowing that he hath his method and seasons of operation; and knoweth how to deal with all his creatures, as may best answer the purposes of his glory. For he, who giveth natural wisdom to the husbandman, (as well as spiritual wisdom to the believer,) is himself wonderful in counsel, and excellent in working. He hath not yet made all ready for the great day of account; and the sinner hath not yet filled up the measure of his crimes, nor performed his part in God's universal plan; and therefore he is spared. His people are not yet fully purified from their sins, and have not yet sufficiently shewn the power of his grace; and therefore they are kept in tribulation. But "he knoweth how to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished." The visible church is his husbandry, and the professors are the corn of his floor mingled with the straw and chaff: but he knoweth how to make a separation by means of trials and persecutions; he will so moderate them, that they shall do his people no harm; when their end is answered, they shall cease; his "wheat shall be gathered into his garner, but the chaff shall be burnt with unquenchable fire."



## CHAP. XXIX.

A prediction of the distress of Jerusalem by a siege, and the sudden destruction of the besiegers, 1-9. The Jews reproved for their insensibility and hypocrisy, and threatened with judgments, 10-16. A promise of happier times, 17-24.

\* **W**OE to Ariel, to Ariel, *the city where David dwelt*: *'add ye year to year; let them 'kill sacrifices.*

2 Yet *'I will distress Ariel, and there shall be heaviness and sorrow: 'and it shall be unto me as Ariel.*

3 And I will *'camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.*

4 And *'thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit out of the ground, and thy speech shall 'whisper out of the dust.*

5 Moreover *'the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be 'as chaff that passeth away: yea, it shall be 'at an instant, suddenly.*

6 Thou shalt be *'visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.*

7 And *'the multitude of all the nations that fight against Ariel, even all that fight against her and her*

*1 v. 26-30, xxviii 2, xxx 30, xxxiii 11, 12. Sam. ii. 10, xii 17, 18. Matt. xxii. 14. Mark xii. 8. Luke xxi. 11. Rev. xi. 13, 19. Jer. xli. 36. Jer. xxv. 31-33. ii. 42-44. Nah. i. 3-12. Zech. xii. 3-5. xiv. 1-3. 12-15. Rev. xx. 8, 9.*

## NOTES.

CHAP. XXIX. V. 1, 2. Jerusalem is here called Ariel, which signifies *the lion of God*: and some think that it refers to the standard of Judah, which was a lion, or to Christ the Lion of that tribe, or the strength of the city. But probably it relates to the altar of burnt-offering, which consumed the sacrifices as a lion devours his prey. Perhaps the Jews sometimes called the city by this name; and trusted that it would prevail against every assailant, because of the sacrifices there offered. But though David had taken it from the Jebusites, fixed his residence there, and removed the ark of the covenant thither; yet God denounced a woe against it. And though the people continued from year to year to observe their solemn feasts, and to multiply their sacrifices; yet the Lord would surely distress the city, and fill it with trouble and sorrow; and it should be unto him as Ariel. As the altar, flaming with the sacred fire, consuming the oblations, and surrounded with the blood and carcases of the sacrifices, was a discovery of divine justice in the punishment of sin; so should Jerusalem be, when filled with slain men and consumed by fire.—This doth not allow us to interpret this chapter *exclusively* of Sennacherib's invasion. He distressed Jerusalem, but did not render her like the altar of burnt-offering.—*'The hearth of the altar, which Ezekiel plainly calls by the same name.'* (Ez. xliii. 15, 16.)—*'Go on year after year, keep your solemn feasts; yet know that God will punish you for your hypocritical worship.'*—*'It shall be all on flame, as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans; an intimation of which more distant events, though not the immediate subject of the prophecy, may perhaps be given in this obscure passage.'* (*Bp. Louth.*)—*'The city which David besieged, (in which sense the word is taken in the third verse;) implying that the enemy should distress it in the same manner.'* (*Louth.*)

V. 3, 4. Sennacherib sent an army under Tartan, Rabсарis, and Rabshakeh, against Jerusalem; but it does not appear that they closely besieged the city; and it is expressly said that Sennacherib should not encamp against it. Again, when the Assyrian chiefs approached Jerusalem, Hezekiah sent ambassadors to them; yet they made no humiliating submissions, but having heard Rabshakeh's insulting and blasphemous menaces, they answered him not a word. (*Marg. Ref.*) No doubt, numbers of the Jews were extremely dejected, and ready to make any submissions; but the language of these verses seems to imply, that the city should be closely environed, and at length taken, and laid even with the ground; and in this full meaning, the prophecy had its accomplishment, when Jerusalem was destroyed by the Chaldeans, and afterwards by the Romans.—It is very natural to suppose, that many of the surviving Jews, when thus reduced to extremities, would, in the most abject manner, beg their lives of their haughty conquerors.—Instead of their former confident and presumptuous language, they would express themselves with the most timid and servile entreaties and doleful complaints; like those that had familiar spirits, who affected to speak in a feeble, shrill, whining tone, as if from the belly; or as if the voice came up out of the earth, while they lay grovelling on the ground.

V. 5, 6. These predictions seem to relate to all the subsequent calamities of the Jews, till the final ruin of Jerusalem.—Sennacherib's invasion formed the first fulfilment of them; and many circumstances, in their plain and full meaning, belong to that event; but the prophet was led to use language, which was afterwards exactly accomplished, but could be understood only in a more general and qualified sense, of the distresses occasioned by those invaders.—Sennacherib's army, composed of various nations, all strangers to God and Israel, terrible for courage and ferocity, and insolent through success, seemed innumerable as the dust; yet they would be driven away suddenly as the chaff,

A.M. 3292.

B.C. 712.

\* Or, O Ariel, that is, the lion of God, xxi. 9. Ez. xliii. 15. marg. † Or, of the city. 2 Sam. v. 9. a i. 11-15. Jer. vii. 21. Hos. v. 6. viii. 13. ix. 4. Am. iv. 1, 5. Heb. x. 1. ‡ Heb. cut off the heads. lxxvi. 3. Mic. vi. 6, 7. b v. 23-30. x. 5. 6. 32. xvii. 14. xxiv. 1-12. xxxiii. 7-9. xxxvi. 22, xxxvii. 3. Jer. xxxiii. 28. 32. xxxix. 4. 5. c xxiv. 6. Ez. xxii. 31. xxiv. 13. xxxix. 17. Zeph. i. 7. 8. Rev. xix. 17, 18. d 2 Kings xviii. 17. xix. 32. xxiv. 11, 12. xxv. 1. Ez. xxi. 22. Matt. xxii. 7. Luke xix. 43. 44. e ii. 11-21. iii. 8. li. 23. Ps. xlv. 25. § Heb. peep, or chirp. viii. 19. f x. 16-19. xxxv. 9. xxxi. 3. 5. xxxvii. 36. g xvii. 13. Job xli. 18. Ps. i. 4. h xxx. 13. Ps. xlv. 5, 6. lxxvi. 5, 6. 1 Thes. v. 3. i v. 26-30, xxviii 2, xxx 30, xxxiii 11, 12. Sam. ii. 10, xii 17, 18. Matt. xxii. 14. Mark xii. 8. Luke xxi. 11. Rev. xi. 13, 19. Jer. xli. 36. Jer. xxv. 31-33. ii. 42-44. Nah. i. 3-12. Zech. xii. 3-5. xiv. 1-3. 12-15. Rev. xx. 8, 9.

munition, and *'that distress her, shall be 'as a dream of a night-vision.*

8 It shall even be *'as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, 'behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.*

9 ¶ Stay yourselves, *'and wonder; 'cry ye out, and cry; 'they are drunken, but not with wine; they stagger, but not with strong drink.*

10 For *'the LORD hath poured out upon you the spirit of deep sleep, and 'hath closed your eyes: the prophets, and your 'rulers, 'the seers, hath he covered.*

11 And the vision of all is become unto you, as the words of a *'book 'that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, 'I cannot; for it is sealed.*

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, *'I am not learned.*

13 Wherefore the LORD said, *'Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and 'their fear toward me is taught by the precept of men:*

and vanquished by a single blow.—Their approach to Jerusalem was, however, a visitation from God, and occasioned terror and alarm, like thunders, earthquakes, storms, and tempests, and was destructive as a devouring fire.—Or the Assyrian army may be meant, (before called *thy strangers*;) and the sudden and dreadful slaughter of a hundred and eighty-five thousand men at once by the angel, may be predicted. (xxx. 30-33.)—Perhaps also there is an intimation that the Jews, not profiting suitably by their deliverance from the Assyrians, would afterwards be destroyed in this manner.—The last siege and taking of Jerusalem was attended by dreadful thunders, earthquakes, &c.

V. 7, 8. The transient joy and speedy ruin of the enemies of the Jews, and of the church, are here represented by a very beautiful simile. A man, who, being hungry or thirsty, falls asleep, and dreams that he is eating or drinking, seems to enjoy much pleasure from the visionary gratification: but it soon vanishes; and his craving wants and faintness continuing when he awakes, his disappointment aggravates his uneasiness. Thus the multitude of the nations, who through succeeding generations fight against Mount Zion, where God's altar or worship is established, have their enmity gratified by transient successes; and, as it were, dream with pleasure of effecting the destruction of the church; but the delusion soon vanishes, and leaves them disappointed and miserable. Not only was Sennacherib's army destroyed, and his sanguine hopes frustrated; but the Assyrian, Babylonian, Macedonian, and Roman empires successively declined and came to ruin, after they had fought against Mount Zion; and thus it must be with every nation and individual, that engages in that unequal contest.

V. 9-12. The Jews were here called upon to pause, reflect, be amazed, and cry out as in bitter anguish, on account of the judgments that were coming on the nation. They were, and would be, intoxicated with presumption and false doctrine, and rendered insensible to their danger; and the Lord would make them drink of the cup of his indignation, till they staggered as drunken men. (*Marg. Ref.*) Because they despised his word and rejected his salvation, he had poured upon them the spirit of deep sleep, and given them up to judicial blindness; and especially their prophets, rulers, and teachers of every kind were covered with darkness, as if hoodwinked; so that the visions or prophecies which were sent them, though plain enough in themselves, were utterly inexplicable to them. (*Note*, vi. 10, 11.) Their learned men, when asked to interpret them, being blinded by their prejudices and passions, excused themselves on account of the book being sealed; intimating that the predictions were so enveloped in obscurity, that, if there were any meaning in them, it could not be discovered. And the poor alleged their want of learning as the reason of their contempt and inattention: so that in fact the oracles of God became of no use to them. The apostle applies this to the state of the Jews in his days; (*Rom. xi. 8.*) And doubtless it had its principal accomplishment, when the chief priests, scribes, pharisees, and Jewish nation, rejected and crucified their promised and long-expected Messiah, and persecuted his apostles and disciples; and in the state of that nation to this present day; whilst, with the Scriptures of the prophets in their hands, and being conversant in the letter of them, the book is so sealed, that neither the learned nor unlearned among them can discern that they were fulfilled in Jesus of Nazareth.

V. 13-16. Many of the Jews through successive ages adhered to the external worship of God, and thus honoured him with their lips; but in general their hearts were alienated from him through the love of sin; and their religion was induced, or regulated, merely by regard to human authority. Thus in the days of Hezekiah, and their other pious kings, they adhered to the temple worship, and kept their solemn feasts: but when the precept of man no longer called them to the sanctuary, they turned to idolatry. In the days of



14 Therefore, behold, <sup>b</sup>I will <sup>c</sup>proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: <sup>d</sup>for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Woe unto them that <sup>e</sup>seek deep to hide their counsel from the LORD, <sup>f</sup>and their works are in the dark, and they say, <sup>g</sup>'Who seeth us? and who knoweth us?'

16 Surely <sup>h</sup>'your turning of things upside down shall be esteemed <sup>i</sup>as the potter's clay: for shall the work say of him that made it, He made me not: <sup>j</sup>or shall the thing framed say of him that framed it, He had no understanding?'

17 ¶ <sup>k</sup>Is it not <sup>l</sup>'yet a very little while, and <sup>m</sup>'Lebanon shall be turned into a fruitful field, and <sup>n</sup>'the fruitful field shall be esteemed as a forest?'

18 And in that day shall <sup>o</sup>'the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

h xlv. 9, 10. Jer. xviii. 1-10. Rom. ix. 19-21. i Ps. lxxiii. 11. xiv. 8, 9. Hab. ii. 3. Hag. ii. 6. Heb. x. 37. i xxxii. 15. xxxv. 1, 2. xli. 19. xlix. 5, 6. lv. 15. lxx. 12-16. Hos. i. 9, 10. Matt. xxi. 43. Rom. xi. 11-17. m v. 6. Ez. xx. 46, 47. Hos. iii. 4. Mic. iii. 12. Zech. xi. 1, 2. Matt. xxi. 18, 19. Rom. xi. 18-27. n 10-12, 24. xxxv. 5. xlii. 16-18. Deut. xxxix. 4. Ps. cxix. 18. Prov. xx. 12. Jer. xxxi. 33, 34. Matt. xi. 5. xiii. 14-16. xvi. 17. Mark. vi. 37. Luke iv. 18. John vi. 45. Acts xxvi. 18. 2 Cor. iii. 14-18. iv. 2-6. Eph. i. 17-19. v. 14. 1 Pet. ii. 9. Rev. iii. 18.

Christ, they were very tenacious of their forms: but the traditions of the elders rendered the commandment of God of none effect; and almost all their religion consisted in superstition and hypocrisy. (Note, Matt. xv. 8, 9.) The Lord would therefore proceed to do a marvellous work; and would entirely give up their teachers and counsellors to be infatuated to their ruin; leave Jerusalem to be desolated, and cast off the Jews from being his people. All schemes to hide their iniquity, or to varnish over their malice under specious pretences, as if they could impose on God, and hide their character from him; all their perversions of his word, to establish their own traditions; and all their opposition to his counsels, to support their own authority and reputation, would be as ineffectual, as if the potter's clay could attempt to disannul, or find fault with, the work of him that wrought it. They could no more resist his will, than the clay could that of the potter: he could as easily defeat their schemes, as the potter alters the shape of the clay. They could no more succeed in their enterprises, when God rejected them, than the clay could become a vessel by its own energy; or change the shape into which the potter cast it, whether he had formed it a vessel unto honour or dishonour.—The most refined arts of their deep politicians shall not avail; and their most learned men shall lose their judgment and discretion. This was remarkably verified, when their crucifying Christ out of fear of the Roman power, brought the Romans upon them; and their learned rabbies ever since have minded little else but fabulous stories, and their cabalists have vended trifles for profound mysteries. (Lowth.)

V. 17-19. These verses seem wholly to relate to the rejection of the Jewish nation, and the calling of the gentiles. In a little time, Lebanon would become Carmel; the uncultivated forest would be a fruitful field; that is, the neglected gentile nations would be favoured with the good seed of the word of God, and yield a plentiful harvest of true converts: at the same time, the field, which had long been tilled and yielded fruit, would be esteemed a forest; that is, the nation of the Jews, would be rejected, and left without the means of grace, to become barren and desert. Then they, who before were deaf to the voice of God, would hear and understand the words of that book, which was sealed up from the unbelieving Jews; and the poor blind heathens, emerging from their obscurity and darkness, would enjoy the marvellous light of the gospel. (Acts xxvi. 17, 18.) Perhaps the miracles of Christ and his apostles also, might be alluded to. Then the teachable, the meek, and poor in spirit, and the poor and afflicted of this world, would rejoice more abundantly in the Lord, because of the wretched condition, from which they had been delivered; nay, would be more joyful, than believing Jews had in general been.

V. 20, 21. 'By the terrible one, we are to understand the foreign enemies of God's people: and by the scorner, those sceptics and infidels, who made a mock at God's messengers.'—'Who condemn men for speaking the truth, as they often served the prophets.'—'The judges executed their office at the gates of the city.' (Lowth.) No doubt this was the case in the days of Isaiah, and at many other times: it is evident, that when our Lord came, the rulers, priests, scribes, and sanhedrim of the Jews, most exactly answered this description. Herod, the king of the Jews, persecuted Christ as soon as he was born: the others despised and derided him; they lay in wait to find some accusation against him; they watched for and perverted his words, and laid snares for him when he publicly reproved their sins, being determined to condemn him for any word which they could lay hold of; and they turned aside, rejected, and crucified this just One, on the most frivolous pretences. They behaved in the same manner to his apostles and ministers, and were the chief persecutors of the Christians, till Jerusalem was destroyed: then that terrible enemy came to nought, and was cut off; and this tended to establish Christianity, and to increase the joy of believers.—The words may also be applied to the subversion of the pagan persecuting Roman empire, which tended farther to the promulgation of the gospel.

V. 22-24. God did not intend to reject all the posterity of Abraham and Jacob, that these redeemed servants of God should be as they were ashamed and

A. M. 3292.

B. C. 712.

b 9. xxviii. 21. Hab. i. 5. John ix. 29-34. c Heb. add. e 10. vi. 9, 10. xix. 3. 11-14. Job v. 13. Jer. viii. 7-9. xlix. 7. Ob. 8. Luke x. 21. John x. 39-41. Acts xxviii. 26, 27. Rom. i. 21, 22. 28. 1 Cor. i. 19-21. iii. 19.

d v. 18, 19. xxviii. 15, 17. xxx. 1. Job xxii. 13, 14. Ps. xi. 11-13. lxxv. 5, 6. xxxix. 8. Jer. xxiii. 24. Ez. viii. 12. ix. 9. Zeph. i. 12. Rev. ii. 23. e Job xxiv. 13-17. xxiv. 22. Luke xii. 1-3. John iii. 19. 1 Cor. iv. 5. 2 Cor. iv. 2.

f xlvii. 10. Ps. lix. 7. lxxiii. 11. xiv. 7-9. Mal. ii. 17. g xlv. 1. Acts xvi. 6.

h xlv. 9, 10. Jer. xviii. 1-10. Rom. ix. 19-21. i Ps. lxxiii. 11. xiv. 8, 9. Hab. ii. 3. Hag. ii. 6. Heb. x. 37. i xxxii. 15. xxxv. 1, 2. xli. 19. xlix. 5, 6. lv. 15. lxx. 12-16. Hos. i. 9, 10. Matt. xxi. 43. Rom. xi. 11-17. m v. 6. Ez. xx. 46, 47. Hos. iii. 4. Mic. iii. 12. Zech. xi. 1, 2. Matt. xxi. 18, 19. Rom. xi. 18-27. n 10-12, 24. xxxv. 5. xlii. 16-18. Deut. xxxix. 4. Ps. cxix. 18. Prov. xx. 12. Jer. xxxi. 33, 34. Matt. xi. 5. xiii. 14-16. xvi. 17. Mark. vi. 37. Luke iv. 18. John vi. 45. Acts xxvi. 18. 2 Cor. iii. 14-18. iv. 2-6. Eph. i. 17-19. v. 14. 1 Pet. ii. 9. Rev. iii. 18.

o lxi. 1. Ps. xxv. 9. xxxvii. 11. clix. 4. Zeph. ii. 3. Matt. v. 5. xi. 29. Gal. v. 22, 23. Eph. iv. 2. Phil. ii. 1-3. Jam. i. 21, iii. 13-18. 1 Pet. ii. 1-3. s Heb. add. p xlii. 17, 18. lvii. 15. lxxvi. 2. Ps. ix. 18. xli. 5. Zeph. iii. 12, 18. Mic. i. 3. xl. 5. 1 Cor. i. 26-29. Jam. ii. 19. q xlii. 16. lxi. 10. Hab. iii. 18. Phil. ii. 1-3. iv. 4. r v. 13. xlv. 4. s xlv. 1. Ps. xxv. 4, 5. xlix. 23. Dan. vii. 7-19. Zeph. i. 7. s xxviii. 14-22. Luke xvi. 14. xxiii. 11, 35. t Mic. ii. 1. Mark ii. 6, 7. iii. 2-6. Luke vi. 7. xlii. 14. vi. 7. xlii. 14-17. xx. 20-23. u Judg. xii. 6. Matt. xli. 15. x. 1. xlvii. 16. xx. 7-10. xxvi. 2. 8. Am. v. 10. vii. 10-17. Mic. ii. 6, 7. y Prov. xxviii. 21. Ez. xiii. 19. Am. v. 11, 12. Mal. iii. 5. Matt. xxiv. 15. Acts iii. 14. Jam. v. 6. z xli. 8, 9, 14. xlv. 21-23. li. 2, 11. Gen. xlviii. 16. Josh. xxi. 15. Neh. ix. 7, 8. Luke i. 68. 1 Pet. i. 18, 19. Rev. v. 9. a xlv. 21-26. xlv. 27. xlv. 3, 4. xlix. 7, 8. x. 1. &c. lxi. 7-11. Jer. xxx. 5-7, 10. xlv. 10-12. xxiii. 24-26. Ez. xxxvii. 24-28. xxxix. 25-29. xl-xlviii. Rom. xi. 11, &c. b xix. 25. xlvii. 21. xlv. 11. ix. 21. Eph. ii. 10. c v. 16. viii. 13. Lev. x. 3. Matt. vi. 9. Rev. xi. 15-17. d Hos. iii. 5. Rev. xv. 4. e 10, 11. xxviii. 7. Zeph. xii. 10. Matt. xxi. 28-32. Luke vii. 47. xv. 17-19. Acts ii. 37. vi. 7. ix. 19, 20. 1 Tim. i. 13-15. Rev. xx. 2, 3. || Heb. know understanding.

o lxi. 1. Ps. xxv. 9. xxxvii. 11. clix. 4. Zeph. ii. 3. Matt. v. 5. xi. 29. Gal. v. 22, 23. Eph. iv. 2. Phil. ii. 1-3. Jam. i. 21, iii. 13-18. 1 Pet. ii. 1-3. s Heb. add. p xlii. 17, 18. lvii. 15. lxxvi. 2. Ps. ix. 18. xli. 5. Zeph. iii. 12, 18. Mic. i. 3. xl. 5. 1 Cor. i. 26-29. Jam. ii. 19. q xlii. 16. lxi. 10. Hab. iii. 18. Phil. ii. 1-3. iv. 4. r v. 13. xlv. 4. s xlv. 1. Ps. xxv. 4, 5. xlix. 23. Dan. vii. 7-19. Zeph. i. 7. s xxviii. 14-22. Luke xvi. 14. xxiii. 11, 35. t Mic. ii. 1. Mark ii. 6, 7. iii. 2-6. Luke vi. 7. xlii. 14. vi. 7. xlii. 14-17. xx. 20-23. u Judg. xii. 6. Matt. xli. 15. x. 1. xlvii. 16. xx. 7-10. xxvi. 2. 8. Am. v. 10. vii. 10-17. Mic. ii. 6, 7. y Prov. xxviii. 21. Ez. xiii. 19. Am. v. 11, 12. Mal. iii. 5. Matt. xxiv. 15. Acts iii. 14. Jam. v. 6. z xli. 8, 9, 14. xlv. 21-23. li. 2, 11. Gen. xlviii. 16. Josh. xxi. 15. Neh. ix. 7, 8. Luke i. 68. 1 Pet. i. 18, 19. Rev. v. 9. a xlv. 21-26. xlv. 27. xlv. 3, 4. xlix. 7, 8. x. 1. &c. lxi. 7-11. Jer. xxx. 5-7, 10. xlv. 10-12. xxiii. 24-26. Ez. xxxvii. 24-28. xxxix. 25-29. xl-xlviii. Rom. xi. 11, &c. b xix. 25. xlvii. 21. xlv. 11. ix. 21. Eph. ii. 10. c v. 16. viii. 13. Lev. x. 3. Matt. vi. 9. Rev. xi. 15-17. d Hos. iii. 5. Rev. xv. 4. e 10, 11. xxviii. 7. Zeph. xii. 10. Matt. xxi. 28-32. Luke vii. 47. xv. 17-19. Acts ii. 37. vi. 7. ix. 19, 20. 1 Tim. i. 13-15. Rev. xx. 2, 3. || Heb. know understanding.

o lxi. 1. Ps. xxv. 9. xxxvii. 11. clix. 4. Zeph. ii. 3. Matt. v. 5. xi. 29. Gal. v. 22, 23. Eph. iv. 2. Phil. ii. 1-3. Jam. i. 21, iii. 13-18. 1 Pet. ii. 1-3. s Heb. add. p xlii. 17, 18. lvii. 15. lxxvi. 2. Ps. ix. 18. xli. 5. Zeph. iii. 12, 18. Mic. i. 3. xl. 5. 1 Cor. i. 26-29. Jam. ii. 19. q xlii. 16. lxi. 10. Hab. iii. 18. Phil. ii. 1-3. iv. 4. r v. 13. xlv. 4. s xlv. 1. Ps. xxv. 4, 5. xlix. 23. Dan. vii. 7-19. Zeph. i. 7. s xxviii. 14-22. Luke xvi. 14. xxiii. 11, 35. t Mic. ii. 1. Mark ii. 6, 7. iii. 2-6. Luke vi. 7. xlii. 14. vi. 7. xlii. 14-17. xx. 20-23. u Judg. xii. 6. Matt. xli. 15. x. 1. xlvii. 16. xx. 7-10. xxvi. 2. 8. Am. v. 10. vii. 10-17. Mic. ii. 6, 7. y Prov. xxviii. 21. Ez. xiii. 19. Am. v. 11, 12. Mal. iii. 5. Matt. xxiv. 15. Acts iii. 14. Jam. v. 6. z xli. 8, 9, 14. xlv. 21-23. li. 2, 11. Gen. xlviii. 16. Josh. xxi. 15. Neh. ix. 7, 8. Luke i. 68. 1 Pet. i. 18, 19. Rev. v. 9. a xlv. 21-26. xlv. 27. xlv. 3, 4. xlix. 7, 8. x. 1. &c. lxi. 7-11. Jer. xxx. 5-7, 10. xlv. 10-12. xxiii. 24-26. Ez. xxxvii. 24-28. xxxix. 25-29. xl-xlviii. Rom. xi. 11, &c. b xix. 25. xlvii. 21. xlv. 11. ix. 21. Eph. ii. 10. c v. 16. viii. 13. Lev. x. 3. Matt. vi. 9. Rev. xi. 15-17. d Hos. iii. 5. Rev. xv. 4. e 10, 11. xxviii. 7. Zeph. xii. 10. Matt. xxi. 28-32. Luke vii. 47. xv. 17-19. Acts ii. 37. vi. 7. ix. 19, 20. 1 Tim. i. 13-15. Rev. xx. 2, 3. || Heb. know understanding.

wax pale. The Jews, who embraced Christianity, would acknowledge the converted Gentiles, as the work of God's new-creating grace, and as their spiritual children: and their believing descendants would be excited to trust, honour, and worship the holy One of Jacob, with greater fervency, for this vast accession to the church. Multitudes even of these Jews, who had erred in spirit, and murmured against Christ, and malignantly opposed his gospel, would at length come to a better temper, and understand and receive his doctrine: nay, at length, the whole Jewish nation will be converted to Christ, and readmitted into the church.

## PRACTICAL OBSERVATIONS.

V. 1-8. External privileges and distinctions will not exempt from woe, any that are destitute of true godliness. Men may persist in an attendance on wearisome and expensive forms, nay, even on the ordinances of God, and glory in their supposed relation to him; when the whole arises from pride and hypocrisy. When he encamps against the strongholds of his adversaries, they will soon be brought low. Such as refuse to humble themselves before him, in submission to his righteousness, and obedience to his will, will soon be abased to the most extreme distress: and none are more abject in adversity, than such as are insolent and scornful in prosperity.—The Lord employs wicked men to chastise his people, and to avenge himself on hypocrites; and numbers are ready enough for such services. But at the same time he prepares sudden destruction for them also: and his enemies shall be visited with vengeance more tremendous than earthquakes, thunders, tempests, or conflagrations can suggest to the imagination. All their sanguine expectations and transient joys, will be like a pleasing dream. Speedily will they awake from their soothing delusions; and if they continue till death, they will then lift up their eyes in hell, and not find one drop of water to cool their tongue. But the disappointment and misery of those who fight against the church, and exult in the expectation of destroying it, will be most aggravated. And every nation, that involves itself in the guilt of persecution, lays the axe to the root of its own peace and prosperity.

V. 9-16. The wickedness of professed Christians may well excite our attention, astonishment, and lamentations. Pride, ambition, avarice, lust, or any headstrong passions, produce a perfect intoxication of the soul; and so do erroneous principles in religion: hence originates the most inconsiderate and infatuated conduct, by which men rush on their own destruction. This should caution them not to sin against conviction, not to scoff at divine truth, and not to lean to their own understandings or hearts, and so despise his teaching and salvation; for thus God is provoked to pour on numbers the spirit of deep sleep, or strong delusion: then they grope at noonday, as if it were midnight; and the most learned and sagacious, without excepting priests, rulers, and teachers, are covered with impenetrable error and ignorance. To such persons the Bible becomes absolutely a sealed book: and when the learned find that they cannot understand it, and make it accord to their conjectures, they impute it to its want of correctness and consistency; and either wholly reject or neglect it, or pervert it by presumptuous alterations and unnatural comments: and the unlearned are glad of such a sanction to their ignorance and impiety. Instead of despising the poor Jews, who have long been left in this situation, we ought to look to ourselves, and take warning by their example. And let us remember that the Bible is in some measure a sealed book to every man, learned or unlearned, till he begins to study it with childlike simplicity and docility; daily praying that the Lord would "open his understanding, that he may understand the Scriptures."—Alas, what multitudes in this Christian country fall even below the hypocritical Jews in religion! They do not so much as draw near to God with their mouth, or honour him with their lips: nay, the authority of laws, or royal proclamations, fail of inducing them to pay a little decent respect to the name and the day of God. And of those who are not openly profane, it is to be feared, that numbers are mere formalists, whilst sin and the world possess their hearts; and



## CHAP. XXX.

The people threatened for confiding in Egypt, and for despising God and his word. 1—17. Promises of returning mercies and glorious times to the church, 18—26. A prediction of the destruction of the army and king of Assyria, 27—33.

**W**OE to 'the rebellious children, saith the LORD, 'that take counsel, but not of me; and that 'cover with a covering, but not of my Spirit, that they may 'add sin to sin:

2 That 'walk to go down into Egypt, 'and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in 'the shadow of Egypt.

3 Therefore shall 'the strength of Pharaoh be your shame, and the trust in the shadow of Egypt 'your confusion.

4 For 'his princes were at 'Zöan, and his ambassadors came to 'Hanes.

5 They were all 'ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The 'burden of the 'beasts of the south: 'into  
xxxvii. 5—10. i xiv. 16, 17. Jer. xvii. 5, 6. Rom. v. 5. x. 11. k lvii. 9. 2 Kings xvi. 4. Hos. xii. 15. i xxi. 11. Num. xii. 22. Ez. xxx. 14. n Jer. xliii. 7. Tahpanhes. Ez. xxx. 18. n 16. xx. 5, 6. xxi. 1—3. o xvi. 1, 2. Hos. viii. 9, 10. xii. 1. p 1 Kings x. 2. Matt. xii. 42. q xix. 4. Ex. i. 14. v. 10—21. Deut. iv. 20. Jer. xi. 4.

their religion is only a compliance with established customs, and regulated in subservency to reputation and interest. Yet, let it be observed, that those wanderings of mind, and that defect of reverence and devotion, which are the believer's burden, are very different from the alienation of heart from God, here so severely reprov'd; for the former consists with sincerity, though it is a lamentable proof of imperfection.—As sinners grow hardened in hypocrisy, impiety, or infidelity, their presumption increases. And hypocrites especially cannot be convinced, that God intends to do so marvellous a work, as to punish them for their wickedness. Those wise and prudent men, who have not the wisdom which comes from him, are often strangely infatuated, and fall into practical, and even into speculative, atheism; and speak and act, as if they could hide their sins, their intentions, or their true character, from God, or frustrate his counsels. But they will find themselves in his hand, as clay in the hand of the potter: and as they can have no fence against his power; so their rebellion against his authority, and contempt of his truth, will tend to the display of his justice in their condemnation. By such conduct many professing churches, (as well as that of the Jews,) have provoked God to bereave them of their advantages; and the blessings of salvation have been communicated to others.

V. 17—24. When the Lord teaches, the deaf hear his word, and the blind see out of obscurity. When he comforts, the meek, the poor, and the persecuted increase their joy in him; and that holiness of his character, which sinners hate and dread, inspires believers in their happiest hours with confidence and exultation. When by his power terrible persecutors and presumptuous scornors are cut off, the church enjoys peace. And let such as watch for iniquity, and scrutinize the actions of Christians and ministers with malicious severity, in order to find matter of accusation; who wait to catch at some word from their lips, for which they may make them offenders; who lay snares for those, that boldly and honestly reprove sin without respect of persons; and who revile and persecute the righteous on every trivial occasion: let such men recollect that they copy the example of these scornful Jews, and of those who crucified Christ, persecuted his disciples, and brought upon themselves swift destruction.—But the Lord will replenish his church, and never suffer any of his redeemed servants to be ashamed, or to wax pale, by witnessing the permanent triumphs of his enemies. Numbers of children are already raised up to Abraham, from among the poor gentiles: may we be found of the number, and experience his new-creating power! May we see increasing numbers sanctify the Holy One of Israel, and fear his name! And may they, who now err in spirit, and murmur against his truth, come to understand and learn doctrine, till the whole earth be filled with the glory of our God and Saviour!

## NOTES.

CHAP. XXX. V. 1. The propensity of both Judah and Israel to form alliances with idolaters, and especially with Egypt, being directly contrary to the law, and inconsistent with dependence on God for protection against all enemies, evinced them to be rebellious children, who acted unsuitably to their relations to God: and probably both were intended. (Deut. xvii. 16.) Hoshea, king of Israel, made an alliance with So, king of Egypt, which brought ruin on himself and his people; and perhaps this prophecy was delivered about that time, when the princes of Judah also might be consulting together, to make a similar league against the formidable Assyrian power. (Note, 2 Kings xvii. 9.) But there is no proof that Hezekiah actually entered into this alliance; nor is it probable that he would, in opposition to the word of God by his prophets: indeed, it is likely that this very message by Isaiah prevented the design, which might otherwise have had terrible consequences. (Notes, 2 Kings xvii. 5, 6, 21—23.) The princes and people, however, seem to have been bent on the measure; and instead of asking counsel of the Lord by his high-priest or prophet, or regulating their decisions according to his word; or taking refuge under his protection by repentance, faith, and prayer, (which the Spirit of God would have led them to,) they added sin to sin, by proposing to form a league with the Egyptians.—The words rendered *cover with a covering*, may mean, *pour out a libation*, and some explain them of *ratifying a covenant* with that

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a 9. i. 2. lxiii. 10. lxxv. 2. Deut. ix. 7. Jer. iv. 17. v. 23. Ez. ii. 3. iii. 9. 26. 27. xli. 2. 3. Hos. vii. 13. Acts vii. 51, 52. b viii. 19. xxix. 15. 1 Chr. x. 13. 14. Hos. iv. 10 —12. c iv. 5. marg. Hos. vi. 2. Ps. lxxi. 2. Ps. lxxi. 4. xci. 4. d v. 18. Num. xxxii. 14. Hos. xiii. 2. Rom. i. 5. 2 Tim. iii. 13. e x. 5, 6. xxi. 1—3. xxxvi. 6. Deut. xxxiii. 68. 2 Kings xvi. 4. Jer. xxxvii. 5. xliii. 7. Ez. xxxi. 6, 7. f Num. xxvii. 21. Josh. ix. 14. 1 Kings xxi. 7. Jer. xxi. 2. xlii. 2. 2. 20. g xxi. 2. xlii. 1. Judg. ix. 15. Lam. iv. 20. h 5—7. xx. 5. Hos. xii. 15. i xxi. 11. Num. xii. 22. Ez. xxx. 14. n Jer. xliii. 7. Tahpanhes. Ez. xxx. 18. n 16. xx. 5, 6. xxi. 1—3. o xvi. 1, 2. Hos. viii. 9, 10. xii. 1. p 1 Kings x. 2. Matt. xii. 42. q xix. 4. Ex. i. 14. v. 10—21. Deut. iv. 20. Jer. xi. 4.

r Num. xxi. 6, 7. Deut. viii. 15. Jer. ii. 6. s 2 Chr. i. xvi. 2. xxviii. 20—23. t xxxi. 1—3. Jer. xxxvii. 7. \* Or, i. 1. u 15. i. 22. vii. 4. xxviii. 12. Ez. xiv. 13. Ps. lxxii. 8, 9. xxviii. 8, 9. Lam. iii. 26. Hos. v. 13. x viii. 1. Deut. xxxi. 19. 22. Job xix. 23, 24. Jer. xxxvi. 2. 28—32. ii. 60. Hab. ii. 2. + Heb. the latter day. i. 2. Num. xx. 14. Deut. iv. 30. xxxi. 29. Job xix. 25. Jer. xxxii. 20. xiv. 17. Ez. xxxvii. 16. Hos. iii. 5. 1 Tim. iv. 1. 2 Pet. iii. 3. Jude 18. y i. 4. Deut. xxxi. 27—29. xxxii. 20. Jer. xli. 1—17. Zeph. iii. 2. Matt. xxiii. 31—33. Acts vii. 51. z lix. 3. lxiii. 8. Jer. ix. 3—5. Hos. iv. 2. Rev. xii. 15. a 2 Chr. xxxiii. 10. xxxvi. 15, 16. Neh. ix. 29, 30. Prov. xxviii. 9. Jer. vii. 13. Zech. vii. 11, 12. Rom. ii. 21—23. b 1 Kings xxi. 20. 2 Chr. xxi. 10. xlvii. 7—27. xlviii. 19—21. xxv. 16. Jer. v. 31. xl. 21. xxvi. 11. 30—32. xxx. 27. xxxviii. 4. Am. ii. 12. vii. 13. Mic. i. 6. Acts iv. 17. v. 28. 40—42. 1 Thes. ii. 15, 16. Rev. xi. 7. c 1 Kings xxi. 8—13. 27. Jer. vi. 13. 14. Gal. iv. 10, 11. xlvii. 17. 26. 29. Ez. xiii. 7—10. 18—22. Mic. ii. 11. John vii. 7. viii. 45. Rom. xvi. 18. Gal. iv. 16. d xxix. 21. Am. vii. 12, 13. e John viii. 54. 55. xv. 22, 23. Rom. i. 28. 30. viii. 7. Eph. iv. 18.

ceremony; but, as the custom of ratifying covenants with a libation was a religious observance, and among the Gentiles an act of idolatry, it can hardly be supposed, that Hezekiah would comply with it, or that he would have escaped reproof if he had. Perhaps, however, the king of Israel had gone so far, and many of the Jews were ready thus to add sin to sin.

V. 2, 3. "Who set forward to go down into Egypt." (Bp. Lowth.) Perhaps some ambassadors from Judah had set out on their journey; but Hezekiah, receiving this message from God, and recollecting that he had not consulted him in the measure, recalled them. The people, however, were disposed to put Pharaoh and Egypt in the place of God, by relying on them for protection, and trusting under the shadow of their wings. (Note, xviii. 1.) But this would surely end in confusion and disappointment.

V. 4, 5. Hoshea's ambassadors came to Zöan and Hanes, or Tahpanhes, to attend on the Egyptian monarch, and concluded a treaty with him; but the Egyptians gave him no effectual assistance, and he and all his people were put to shame for confiding in a nation that could not profit them, but were a reproach to them; for this alliance eventually hastened their ruin. And thus, the prophet intimated, it would be a reproach and ruin to Judah, if they proceeded to copy their example. Most expositors take it for granted, that Hezekiah's ambassadors are meant; but Judah is not particularly mentioned; nothing is elsewhere recorded of a treaty actually entered into by Hezekiah with Pharaoh; Hezekiah's character, as trusting in the Lord more than all before him, seems not to admit the supposition; and it was very natural to place the example of Hoshea and Israel, with their Egyptian alliance and its consequences, before the Jews, when eager to seek help from the same quarter. The previous steps taken by the princes were sufficient to give occasion for Sennacherib's *taunt* on the subject; but Hezekiah's confidence most certainly was placed in God, not in Pharaoh; and if the Egyptians and Ethiopians interrupted the progress of the Assyrians, it does not thence follow, that Hezekiah made and persisted in an alliance with Egypt, in opposition to the warnings of the prophet.

V. 6, 7. "The burden of the beasts of the south," means the loads of treasure, which the Israelites or Jews, or both, carried, on camels and asses, southward into Egypt, to purchase the assistance of that people. These were sent into "a land of trouble and anguish," in which their ancestors had been greatly oppressed, which was likely to occasion much trouble and anguish to them; or which was doomed itself to endure much trouble and anguish. This country abounded with ravenous beasts and venomous creatures; and it is well known that Egypt was remarkable in this respect. The people impoverished themselves to obtain the alliance of that people, which could not profit them; for every effort of the Egyptians would be in vain. Therefore the prophet proclaimed concerning this, (the projected treaty of Judah with Egypt,) that their strength would be to sit still, it would be their wisdom and security to drop the design, and to remain quietly at home, trusting in the Lord, and only using lawful means for their safety.—But the word here translated *strength* is *Rahab*, a name for Egypt; and some think that the prophet meant, that Egypt would sit still, or that it would be more for her interest so to do.

V. 8—11. This solemn command of God to the prophet, to write what follows in a tablet to be hung up, and in a book to be preserved to the latest posterity, implies, that the prophecy related to future generations; though the Assyrian invasion gave occasion to it, the same spirit of rebellion, hypocrisy, and falsehood, which then possessed the Jews, would increase in after ages; and they would more and more refuse obedience to the law of God. They were disposed to suppress the testimony of those prophets who spake right things, reproving their iniquities, alarming their consciences, and disquieting them in their sins; and they used menaces and reproaches, or bribes and blandishments, to induce them to speak smooth things, and prophecy deceits, which might feed their pride and presumption, and lull their consciences into a false peace. Thus they endeavoured to turn the prophets aside from the path of duty, or to deter them from molesting them whilst they went on in the paths of iniquity. And they especially desired them to desist from mentioning JEHOVAH as the Holy One of Israel. Perhaps they objected to the expression.



12 Wherefore thus saith the Holy One of Israel, 'Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No: for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be

1 Chr. v. 20. 2 Chr. xvi. 8, 9. xxxii. 8. Ps. cxv. 1, 2. Jer. iii. 13, 14. vi. 16. Hos. xiv. 1—3. p Ps. lxxxi. 11—13. Jer. xiv. 16, 17. Matt. xxi. 3. xxiii. 37. Luke xiii. 34. John v. 40. Heb. xii. 25 q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

and pretended to be disgusted with the frequent use of it; but in fact they did not like to hear of his holy character and commandments, his holy hatred of sin, and his determination to punish it. They desired that "the Holy One of Israel might cease from before them," and that they might no more be reminded of his justice. If this were the case in the days of Hezekiah, it was much more so previous to the captivity, and most of all before the destruction of Jerusalem by the Romans.

V. 12—14. The prophet again, and immediately, used the phrase which the Jews had objected to, in denouncing the vengeance of God on the nation. As they despised the word which God sent him to speak, and resolved to trust in oppression, or deceit and perverseness; i. e. in their own deceitful and perverse devices; so this iniquity would undermine their safety, and render their state like a high wall, in which breaches are already made, and which bulges out, and at length rushes down at once, and the higher it is, the more dreadful the fall. For the Lord would dash in pieces their civil and ecclesiastical constitution, like a potter's vessel, of which no sherd remains, with which fire could be taken from the hearth, or water from the pit.—Jerusalem and Judah were not thus dashed in pieces by the Assyrian invasion; nay, the Babylonish captivity was but a partial fulfilment of the prediction; but when the Jews had despised the word of the gospel, the Lord, by the Romans, irreparably dashed their state to pieces, and thus it continues to this present day.

V. 15—17. Notwithstanding the heinousness of their sins, and the power of their enemies, the Lord assured the Jews, that in returning and adhering to him and his worship, and quietly confiding in his protection, they should be preserved: or the ambassadors may be addressed, who were called on to return from Egypt, and quietly trust in God, who would protect them without the aid of Pharaoh. It is probable that Hezekiah and a remnant did so, and for their sakes the city was spared: but many would not take this counsel; they were resolved, if possible, to have swift horses from Egypt, (xxx. 1.) that in case of danger they might flee away; and God declared that they should flee away, and be pursued by swift enemies; and be so terrified that a single assailant should put to flight a thousand of them, and five would suffice to rout their whole army; till only here and there one was left as a sort of prodigy, and like a beacon or ensign placed for a signal on the top of a mountain, or on a high tower.—It may be supposed that Sennacherib's army destroyed numbers of those, who would not wait the event in Jerusalem, but attempted to flee elsewhere for safety.

V. 18, 19. Notwithstanding these judgments, the Lord promised to wait to be gracious to his people; as one ready to extend mercy to them whenever they applied to him: he would, as it were, deem this the very end of his being exalted, and his chief glory. For the Lord is a God of judgment, of wisdom, knowledge, and equity, who distinguishes characters, and will by no means involve the righteous in the doom of the wicked; and all that wait for, or expect salvation from him, will be found happy. So that after the approaching desolations, the people would still be enabled to inhabit Jerusalem, and frequent Mount Zion: their mourning would cease; and the Lord would be very gracious to them, in hearing and speedily answering their prayers, (Jer. xxix. 10—13.) When Sennacherib's army was destroyed, doubtless the people offered solemn sacrifices of praise on mount Zion, for being permitted still to dwell in Jerusalem: their sorrows were then converted into joy, and their prayers into thanksgivings; because the Lord had been very gracious to them. From this verse to the twenty-seventh, follow many gracious promises of mercy,

A. M. 3291.

B. C. 713.

f 1. 7. 15—17. v. 24. xxxi. 1—3. # Sam. xii. 9, 10. Am. ii. 4. Luke x. 16. 1 Thes. iv. 8. g xxviii. 15. xlvii. 10. Ps. lli. 7. Izai. 10. Jer. xlii. 27. h Or, fraud. i 1 Kings xx. 30. Ps. lxxii. 3. Ez. xlii. 10—15. Matt. vii. 27. Luke vi. 49.

i xxix. 5. Job xxxvi. 18. Ps. lxxi. 19, 20. Prov. xxix. 1. 1 Thes. v. 1—3. k Ps. ii. 9. Jer. xix. 10, 11. Rev. vi. 37. l Heb. the bottle of potters.

1 xxvii. 11. Deut. xxxii. 20. Job xxvii. 22. Jer. xlii. 14. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. xxiv. 14. Rom. viii. 32. xi. 21, 2. Pet. ii. 4, 5. m xlviii. 14. Ps. xxxi. 12. Jer. xlviii. 38. Lam. iv. 2. Ez. xv. 3—8. n 11. Jer. xxiii. 36.

o 7. vii. 4. xxvi. 3, 4. xlvii. 1—3. p Ps. lxxxi. 1—3. q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

z xxxii. 5. xlii. 1—4. Deut. xxxii. 4. 1 Sam. ii. 3. Job xxxv. 14. Ps. xix. 4. Jer. x. 24, 25. Mic. vii. 18—20. Mal. ii. 17. Rom. ii. 2—10. a vii. 17. xxv. 9. xxvi. 7, 8. xl. 31. Ps. ii. 12. xxvii. 24. xxviii. 6, 7. xl. 1—3. b x. 24. xii. 6. 12. Prov. xvi. 20. Jer. xvii. 7. Lam. iii. 25, 26. Mic. vii. 8, 9. Luke ii. 25. Rom. viii. 25—28. Jam. v. 11. b x. 24. xii. 6. 1. xlv. 9. 1. 4, 5, 28. ii. 10. Ez. xx. 40. xxxvii. 25—28. Zeph. iii. 14—20. Zech. xiii. 17. ii. 4—7. viii. 3—8. Rom. xi. 26. c xii. 1, &c. xxv. 8. xxv. 10. xl. 1. 2. iv. 6—14. lxi. 3—3. lxxv. 18. 19. —Jer. xxx. 12—19. xxxi. 9—17. Mic. iv. 9, 10. Luke vi. 21. Rev. v. 4—6. vii. 17. xxi. 4. d lviii. 9. lxxv. 24. Ps. i. 15. Jer. xlii. 11.

1 xxvii. 11. Deut. xxxii. 20. Job xxvii. 22. Jer. xlii. 14. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. xxiv. 14. Rom. viii. 32. xi. 21, 2. Pet. ii. 4, 5. m xlviii. 14. Ps. xxxi. 12. Jer. xlviii. 38. Lam. iv. 2. Ez. xv. 3—8. n 11. Jer. xxiii. 36.

o 7. vii. 4. xxvi. 3, 4. xlvii. 1—3. p Ps. lxxxi. 1—3. q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

z xxxii. 5. xlii. 1—4. Deut. xxxii. 4. 1 Sam. ii. 3. Job xxxv. 14. Ps. xix. 4. Jer. x. 24, 25. Mic. vii. 18—20. Mal. ii. 17. Rom. ii. 2—10. a vii. 17. xxv. 9. xxvi. 7, 8. xl. 31. Ps. ii. 12. xxvii. 24. xxviii. 6, 7. xl. 1—3. b x. 24. xii. 6. 12. Prov. xvi. 20. Jer. xvii. 7. Lam. iii. 25, 26. Mic. vii. 8, 9. Luke ii. 25. Rom. viii. 25—28. Jam. v. 11. b x. 24. xii. 6. 1. xlv. 9. 1. 4, 5, 28. ii. 10. Ez. xx. 40. xxxvii. 25—28. Zeph. iii. 14—20. Zech. xiii. 17. ii. 4—7. viii. 3—8. Rom. xi. 26. c xii. 1, &c. xxv. 8. xxv. 10. xl. 1. 2. iv. 6—14. lxi. 3—3. lxxv. 18. 19. —Jer. xxx. 12—19. xxxi. 9—17. Mic. iv. 9, 10. Luke vi. 21. Rev. v. 4—6. vii. 17. xxi. 4. d lviii. 9. lxxv. 24. Ps. i. 15. Jer. xlii. 11.

1 xxvii. 11. Deut. xxxii. 20. Job xxvii. 22. Jer. xlii. 14. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. xxiv. 14. Rom. viii. 32. xi. 21, 2. Pet. ii. 4, 5. m xlviii. 14. Ps. xxxi. 12. Jer. xlviii. 38. Lam. iv. 2. Ez. xv. 3—8. n 11. Jer. xxiii. 36.

o 7. vii. 4. xxvi. 3, 4. xlvii. 1—3. p Ps. lxxxi. 1—3. q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

z xxxii. 5. xlii. 1—4. Deut. xxxii. 4. 1 Sam. ii. 3. Job xxxv. 14. Ps. xix. 4. Jer. x. 24, 25. Mic. vii. 18—20. Mal. ii. 17. Rom. ii. 2—10. a vii. 17. xxv. 9. xxvi. 7, 8. xl. 31. Ps. ii. 12. xxvii. 24. xxviii. 6, 7. xl. 1—3. b x. 24. xii. 6. 12. Prov. xvi. 20. Jer. xvii. 7. Lam. iii. 25, 26. Mic. vii. 8, 9. Luke ii. 25. Rom. viii. 25—28. Jam. v. 11. b x. 24. xii. 6. 1. xlv. 9. 1. 4, 5, 28. ii. 10. Ez. xx. 40. xxxvii. 25—28. Zeph. iii. 14—20. Zech. xiii. 17. ii. 4—7. viii. 3—8. Rom. xi. 26. c xii. 1, &c. xxv. 8. xxv. 10. xl. 1. 2. iv. 6—14. lxi. 3—3. lxxv. 18. 19. —Jer. xxx. 12—19. xxxi. 9—17. Mic. iv. 9, 10. Luke vi. 21. Rev. v. 4—6. vii. 17. xxi. 4. d lviii. 9. lxxv. 24. Ps. i. 15. Jer. xlii. 11.

1 xxvii. 11. Deut. xxxii. 20. Job xxvii. 22. Jer. xlii. 14. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. xxiv. 14. Rom. viii. 32. xi. 21, 2. Pet. ii. 4, 5. m xlviii. 14. Ps. xxxi. 12. Jer. xlviii. 38. Lam. iv. 2. Ez. xv. 3—8. n 11. Jer. xxiii. 36.

o 7. vii. 4. xxvi. 3, 4. xlvii. 1—3. p Ps. lxxxi. 1—3. q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

z xxxii. 5. xlii. 1—4. Deut. xxxii. 4. 1 Sam. ii. 3. Job xxxv. 14. Ps. xix. 4. Jer. x. 24, 25. Mic. vii. 18—20. Mal. ii. 17. Rom. ii. 2—10. a vii. 17. xxv. 9. xxvi. 7, 8. xl. 31. Ps. ii. 12. xxvii. 24. xxviii. 6, 7. xl. 1—3. b x. 24. xii. 6. 12. Prov. xvi. 20. Jer. xvii. 7. Lam. iii. 25, 26. Mic. vii. 8, 9. Luke ii. 25. Rom. viii. 25—28. Jam. v. 11. b x. 24. xii. 6. 1. xlv. 9. 1. 4, 5, 28. ii. 10. Ez. xx. 40. xxxvii. 25—28. Zeph. iii. 14—20. Zech. xiii. 17. ii. 4—7. viii. 3—8. Rom. xi. 26. c xii. 1, &c. xxv. 8. xxv. 10. xl. 1. 2. iv. 6—14. lxi. 3—3. lxxv. 18. 19. —Jer. xxx. 12—19. xxxi. 9—17. Mic. iv. 9, 10. Luke vi. 21. Rev. v. 4—6. vii. 17. xxi. 4. d lviii. 9. lxxv. 24. Ps. i. 15. Jer. xlii. 11.

1 xxvii. 11. Deut. xxxii. 20. Job xxvii. 22. Jer. xlii. 14. Ez. v. 11. vii. 4, 9. viii. 18. ix. 10. xxiv. 14. Rom. viii. 32. xi. 21, 2. Pet. ii. 4, 5. m xlviii. 14. Ps. xxxi. 12. Jer. xlviii. 38. Lam. iv. 2. Ez. xv. 3—8. n 11. Jer. xxiii. 36.

exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plentiful; in that day shall thy cattle feed in large pastures.

1 Chr. v. 20. 2 Chr. xvi. 8, 9. xxxii. 8. Ps. cxv. 1, 2. Jer. iii. 13, 14. vi. 16. Hos. xiv. 1—3. p Ps. lxxxi. 11—13. Jer. xiv. 16, 17. Matt. xxi. 3. xxiii. 37. Luke xiii. 34. John v. 40. Heb. xii. 25 q v. 26—30. x. 28—32. xxxi. 1. Deut. xxviii. 25. Ps. xxxiii. 17. cxlviii. 10. Jer. iii. 7. Am. ii. 14—16. ix. 1. Mic. i. 13. 7 Deut. xxviii. 49. Jer. iv. 13. Lam. iv. 19. Hab. i. 8. Lev. xxvi. 35. Deut. xxxii. 30. Josh. xxiii. 10. Prov. xviii. 1. Jer. xxxviii. 10. Zeph. iii. 12. Zech. xiii. 8, 9. Matt. xvi. 21, 22. ¶ Or, a tree bereft of branches, or, boughs, or, a mast. vi. 13. xxviii. 11. John xv. 2, 6. Rom. xi. 17—19. u. 14. Rom. v. 20. ix. 15—18. x. xviii. 4. xvii. 18. Jer. xxxi. 18—20. Hos. v. 15. vi. 1, 2. xi. 8, 9. Jonah iii. 4—10. Matt. xv. 22—24. Luke xv. 20. Jer. xx. 12, 23. 2 Pet. iii. 9, 15. y xxxiii. 10—12. Ps. xlvii. 10, 11. lxxvi. 5—10. Luke xxiv. 26, 27. Acts ii. 33—39. v. 31. Eph. i. 6, 20—23.

several of which cannot with any propriety be applied to the succeeding times of Hezekiah's reign, therefore we reasonably suppose, that the prophet, taking an hint from those prosperous times which succeeded this great deliverance, was carried on to a view of better days, which might be expected under the flourishing state of the gospel. (Louth.)

V. 20, 21. It is here predicted, that in the midst of poverty and affliction, the Lord would afford the people abundance of good instruction and faithful public teachers; who should not be removed into corners by persecuting princes: so that the people would continually be directed in the right way, and exhorted to walk in it, and cautioned on every occasion not to decline from it on the right hand or on the left. During the reign of Hezekiah the people had much good instruction; but it could hardly be said that they had "the bread of adversity, and the water of affliction:" and after his death, persecuting Manasseh soon drove their faithful teachers into corners. But after the captivity, the Jews continued long in a very poor and destitute condition: yet the Lord sent them many able teachers, especially those that came up with Ezra, and were trained up under him. The priests, Levites, and Scribes were then protected in their work; synagogues were every where erected, and the people were more generally instructed from the law and the prophets, than in preceding times. And though Antiochus Epiphanes (and others in some degree) persecuted them; yet the people were duly instructed; and after prophecy ceased, the public teaching from the law and the prophets in all their synagogues, continued without interruption till the coming of Christ; and though it became greatly corrupted by the glosses and traditions of the Scribes and Pharisees; yet it was not utterly without effect. The public preaching, however, of the word of God has become far more general under the Christian dispensation, and has been in some measure preserved during all the ages in which the witnesses have prophesied in sackcloth.—This may fitly be applied to that plentiful effusion of God's Spirit, which is promised under the gospel. (Louth.)

V. 22. Doubtless the deliverance from the Assyrians was followed by strong expressions of zeal against idolatry; and perhaps the Jews treated the images of gold and silver, and all their costly coverings, as a pollution, and cast them away with abhorrence, as afraid of contracting defilement. Yet many Jews even then secretly retained their idols, and the nation soon relapsed: but after the captivity they were totally set against gross idolatry. The prevalence of Christianity alienates man from the idols of the heart; and the recall of the Jews into the church shall be followed by the entire purging of it from all remains of antichristian idolatry.

V. 23—25. Rain to water the ground when sown, and an abundant increase of every valuable production, are here predicted; with large and luxuriant pastures for the cattle, clean provender for such as laboured in plowing the land, and rivers of water even on the tops of the high mountains. We may suppose, that after the immense slaughter of the Assyrians, when their overgrown power, which resembled that of fortified towers, fell to the ground, the land of Judah was favoured with extraordinary fertility: but more sublime and spiritual blessings are evidently predicted. The word of God is the good seed, which being sown in the heart, and watered by the Holy Spirit, springs up in the conversion and sanctification of sinners. When this seed is extensively sown and abundantly prospered, the increase is "fat and plentifulous." The gospel is "the ministration of the Spirit;" and after the pouring out of the Spirit on the day of pentecost, the word of God was preached far more exten-







## CHAP. XXXI.

The folly and misery of those who depended on the Egyptians, 1-3. The Lord will defend Zion, 4, 5. A call to turn unto God and renounce idols, 6, 7. The ruin of the Assyrian, 8, 9.

**W**OE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD.

2 Yet he also is wise, and will bring evil, and will not call back his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth—  
 Jer. xxxvi. 22, xlv. 29. Zech. i. 6. Matt. xxiv. 35. \* Heb. remove. Num. x. 35. Ps. xii. 5, 6. Isai. i. 2. Isai. viii. 65, 66. Zeph. iii. 8. Isai. xlv. 29, 30. Ez. xxix. 6, 7. k xxxvi. 6. Deut. xxxii. 30, 31. Ps. ix. 20. xlv. 3-5. Ez. xxxviii. 9. Acts xii. 22, 23. 2 Thes. ii. 4, 5. 1 Ps. xxxiii. 17. m ix. 17. Jer. xv. 6. Ez. xx. 33, 34. n Jer. xxxvii. 7-10.

covering, and seeking the sanctification of the Holy Spirit. But men have always been prone to depend on an arm of flesh, and to "lean to their own understandings," rather than to ask counsel of God, and trust in him; yet the event continually shows their wisdom to be folly, their strength weakness, and their confidence a refuge of lies, and that shame and misery are the consequences of departing from God. In general, more trouble and expense are bestowed about such things as cannot profit, but must be a reproach to those who adhere to them, than are employed in the service of God; nay, multitudes not only follow the examples of such as have been ruined by their evil courses, but even seek pleasure in those things which have already caused them trouble and anguish, and expect happiness from those persons who are themselves most miserable!—When sinners, having been fairly warned and instructed, refuse to hearken, their guilt becomes peculiarly aggravated, and they should recollect that all their rebellions are written in a book before God, to be produced against them at the last day.—Hypocrisy is as provoking to God as profaneness, and they who reject and despise the Divine law, will derive no advantage from the gospel. Yet many prefer soothing instructions; they dislike the holiness of God, and his holy precepts, ordinances, and servants, but they have collected some evangelical notions; they cannot be contented to keep entirely from the preaching of the gospel, and they would prefer such ministers as are of reputation in the church, if they could but induce them to accommodate. They would therefore in part blind their eyes and stop their mouths, that instead of right things, they might speak smooth things, and prophesy deceits. But when neither persuasions nor reproaches can effect this, then they heap to themselves teachers of another kind, and revile and oppose the faithful servants of God: for they want their ministers to leave the direct way of truth and holiness, to walk in crooked paths, and to countenance them, or at least leave them unmolested, in their iniquities, and not to speak much of the justice and holiness of God, but to dwell upon his mercy and grace alone, and the privileges of professed believers indiscriminately; without being particular about duties, precepts, hypocrisy, or the wrath to come. But we must not so much as abstain from the use of an expressive scriptural phrase, to humour men of this description: we must say, "Thus saith the Holy One of Israel," whether they will hear or forbear: and if they despise this word, and trust in hypocrisy and iniquity; they must be plainly told, that sudden and inevitable destruction is before them. For they who will not repent and turn to God, accept his salvation, and seek happiness in his favour and service; should know, that there is no other way, and that all their own devices will hasten their ruin.

V. 18-33. The same word, which speaks terror to hypocrites and infidels, gives encouragement to the broken-hearted, allures sinners to seek the Lord, and ensures the safety of the church. It is not for us "to know the times, or the seasons, which the Father hath put in his own power:" but he assuredly waits his own time of being gracious to his church, and terminating her bondage: and he ever waits on his mercy-seat, to be gracious to all who come to him by faith in Jesus Christ. It is his most glorious prerogative to shew mercy; he knows how, when, and on whom, to confer his special favours; and happy are they who wait for him. His people, who dwell in his church below, often weep for their sins and sorrows; but they will soon arrive at the Zion above, and then they will weep no more for ever. Even now he is very gracious to them, and ready to hear their fervent prayers, and grant their largest desires; and they would have more comfort, as well as holiness, if they were more instant and constant in prayer.—They, who know the value of spiritual blessings, will be reconciled to bread of affliction and water of affliction, should this be their lot, especially if their teachers be not removed into corners, and they be favoured with unrestrained access to the public means of grace. Many of us have the blessing here promised: may we be thankful for it, and duly improve it! and let those that are poor, sick, or in pain, use the means of grace afforded them; and consolation proportioned to their need shall not be withheld.—They, who drive the ministers of Christ into corners, are answerable for all the heresies and iniquities, which in consequence inundate the church and the world. But let us remember, that we need the teaching of the Holy Spirit, as well as that of the word of God: and they, who simply depend on his promises, and beg to be guided in the ways of truth and holiness, shall, by means of an enlightened understanding, a spiritual taste, and a tender well-informed conscience, hear, as it were, "a voice behind them, saying, this is the way, walk ye in it," "when they are about to turn to the right hand or the left." And this will appear to be no

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a xxx. 1-7. xxxvi. 6. Isai. vi. 17. Isai. xlv. 15. Hos. xi. 5. b xxx. 16 xxxvi. 9. Deut. xvii. 16. Ps. xx. 7. xxxiii. 16, 17. c v. 12. xvii. 7, 8. xxxiii. 11. 2 Chr. xvi. 7. Jer. ii. 13. xvii. 5. Hos. xiv. 3. d ix. 13. Isai. v. 13. Dan. ix. 13. Hos. vii. 7, 13. —16. Am. v. 4-8. e 1 Sam. ii. 3. Job v. 13. Jer. x. 7. 12. 1 Cor. i. 21-25. Jude 25. f xxx. 13, 14. xlv. 7. Josh. xxiii. 15. Am. i. 6. g Num. xxxii. 19. h xxxvii. 21. Isai. 4-6. i 3. xx. 4-6. xxx. 3. Jer. xlv. 29, 30. Ez. xxix. 6, 7. k xxxvi. 6. Deut. xxxii. 30, 31. Ps. ix. 20. xlv. 3-5. Ez. xxxviii. 9. Acts xii. 22, 23. 2 Thes. ii. 4, 5. 1 Ps. xxxiii. 17. m ix. 17. Jer. xv. 6. Ez. xx. 33, 34.

o Num. xxiv. 8. Jer. xl. 44. Hos. xi. 10. Am. iii. 8. Rev. v. 5. † Or, multitude. p x. 16. xii. 6. xxxvii. 35, 36. xlii. 13. 2 Chr. xx. 15. Ps. cxxv. 1, 2. Zech. ii. 5. ix. 8, 15. xii. 8. xiv. 3. q x. 14. Ez. xix. 4. Deut. xxxii. 11. Ps. cxi. 4. r Ps. xxxvii. 40. s xxxvii. 27. t iv. 7. Jer. iii. 10, 14, 22. xxxi. 18-20. Joel xiv. 1-3. Joel x. 12, 13. Acts iii. 19. xxvi. 20. u i. 4. xxxix. 15. xlviii. 5. 2 Chr. xxxiii. 9-16. xxxvi. 14. Jer. v. 23. Hos. ix. 9. x. 20. xxx. 22. Deut. vii. 25. Ez. xxxvi. 25. Hos. xiv. 8. y 1 Kings xii. 28-30. Hos. viii. 11.

eth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath the LORD spoken unto me, "Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the 'noise of them: 'so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

6 ¶ Turn ye unto him from whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

delusion; as they will learn to hate the most gainful iniquities, and to renounce every idol and sin with determined abhorrence.—All temporal good shall be added to those who first seek heavenly blessings, and who desire, above all other things, that the good seed of the word may be sown and watered in their hearts, and produce a large increase; and whose prayer it is, that it may be more and more fat and plenteous, and that they may be enabled to live up to the full enjoyment of their largest privileges. If this be our happiness, let us continue to pray for the accomplishment of these extensive and glorious predictions; that rivers of gospel-grace may water all the nations, which have hitherto proved inaccessible to it; that Satan's towers may fall, and his cause on earth be ruined; that the church may shine more resplendent with the glorious light of Christ the Sun of righteousness; that he may shine with inexpressible splendour through all the regions of the earth; and that every breach of his people may be closed, and every wound healed. This approaching period will be as terrible to the enemies of God, as delightful to his people. Then his glorious name, and heavy indignation, and powerful arm executing his threatened vengeance, will suddenly come upon them, as a devouring fire or an overwhelming inundation; will reach them in the most distant regions and closest recesses, and cover them with disappointment, vexation, and anguish; whilst his people shall abound in songs of joyful praise. Every oppressor, by whom the Lord hath corrected his church, will perish like the Assyrian monarch; and every place, that hath groaned beneath the rod of persecution, shall be filled with rejoicing. And let sinners of every rank remember, that persisting in their iniquity, they cannot escape the wrath of God. For Tophet is of old ordained for the devil, and his angels and subjects; yea, for ungodly kings, as well as inferior sinners: it is prepared capacious enough to hold all the nations that forget God; the wicked will themselves be the incombustible fuel of that unquenchable fire; and the wrath of God, like a stream of brimstone, doth kindle it. Let sinners then flee for refuge to Christ; that they may be safe and happy, when destruction from the Almighty shall sweep away all the workers of iniquity.

## NOTES.

CHAP. XXXI. V. 1. This chapter coincides with the beginning and conclusion of the preceding one. The Israelites had formed a treaty with Egypt, and the Jews were disposed to do the same: but woe to those of either nation, who confided in that people for chariots, horses, and horsemen; by which they were induced to neglect looking to, and seeking help from, God, consulting him, his power and mercy. 'The Lord had commanded the Israelites never to return to Egypt, lest they should forget the benefit of their redemption; and lest they should be corrupted with the superstition and idolatry of Egypt, and so forsake God.'—These considerations rendered alliances with Egypt peculiarly criminal: but confidence in men, of whatever nation, is departure from God.

V. 2, 3. The Israelites relied on the wisdom and policy of the Egyptians, as well as on their forces: but they should have remembered, that the Lord also was wise; and having denounced their destruction for their iniquity, he would not call back his word, and would easily find means to effect his purpose. For the Egyptians were but feeble men, and their horses mere animals: they could not therefore resist him and his ministering spirits; but would fall down, and fail, along with those whom they endeavoured to help.

V. 4, 5. The Lord himself would undertake to defend Zion against the Assyrians; so that the Jews would have no occasion for help from Egypt. He would no more regard the number or clamour of the Assyrians, than a young lion does the noise of the shepherds that would drive him from his prey: and as birds defend their young by hovering over their nests, so would JEHOVAH defend and deliver Jerusalem. (Marg. Ref.) Notwithstanding the sins of the Jews, he would pass over them, or step between them and the evil that threatened them, and not allow the destroying angel to smite them with the Assyrians; even as he protected the houses of Israel, when he destroyed the first-born of Egypt.

V. 6, 7. The whole race of Israel had revolted from God, with many and great aggravations. The ten tribes were doomed to destruction, but the Jews, being yet spared, were exhorted to return unto him; and it was also predicted, that their preservation from the Assyrians would be attended with zeal against idolatry, and contempt of their idols, even those of silver or gold.



8 Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

### CHAP. XXXII.

A prophecy of Christ and his kingdom, 1-8: of desolating judgments on the Jews, 9-14: of the pouring out of the Spirit, and the happy change which would then take place, 15-20.

**B**EHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5. v. 4, 5. Zech. xiii. 7. 1 Tim. iii. 16. d 18, 19. iv. 5, 6. xxv. 4. xxi. 20, 21. xxviii. 17. Ps. xciii. 7. Matt. vii. 24-27. \* Heb. heavy. f Ps. xciii. 2, 3. lxi. i. marg. ix. 1, 2. Jer. xxxi. 34. Matt. xiii. 11. Mark vii. 37. vii. 22-25. Acts xxvi. 18. 2 Cor. iv. 6. 1 John ii. 20, 21. h xxiv. 24. Neh. viii. 9-12. Matt. xi. 25. xvi. 17. Acts vi. 7. xxvi. 9-11. Gal. i. 23. i Ex. iv. 11, 12. Cant. vii. 9. Luke xxi. 14, 15. Acts ii. 4-12. iv. 13. \* Or, elegantly.

V. 8, 9. The power and army of the Assyrian conqueror fell, not by the sword of the powerful Egyptian, or that of the despised Jew, but by a mighty angel. Sennacherib fled from that invisible sword which had discomfited his choicest troops, and made haste to Nineveh, whither divine vengeance pursued him: his princes also that escaped, were frightened away, because of that ensign which the Lord displayed over Zion. The fire on his altar, consuming the atoning sacrifices, was the protection of his people, and as a furnace to purify them; but it menaced the destruction of all their enemies.

### PRACTICAL OBSERVATIONS.

Those possessions, connections, or dependencies, which prevent men from seeking help and happiness from God, will expose them to indignation and woe. Our proneness to expect assistance or comfort from creatures, shows that we are not duly sensible of their vanity and insufficiency, and of the all-sufficiency of God; and that we do not fully believe, that he will fulfil both his promises and threatenings. But he will assuredly arise against the house of evil-doers, and against the help of those that work iniquity; and they will all fall together before his outstretched arm. The Lion of the tribe of Judah will appear for the defence of his church, and he will not be abased for the noise of those numbers who encourage each other against him: but no emblems can fully express his terrible majesty and his tender mercy, in caring for his people. Let sinners then take warning by the doom, and not follow the steps, of those that have perished in their sins: let us give him our whole heart, and renounce all our idols, and he will abundantly compensate all our losses. But terror and destruction pursue and will overtake all the ungodly; and those dispensations and perfections of God, which ensure the sanctification of believers, will consume all unbelievers as in a furnace of fire.

### NOTES.

CHAP. XXXII. V. 1, 2. This chapter seems to be a detached prophecy, delivered at the close of the reign of Ahaz, and referring to the prosperous reign of pious Hezekiah; though some think that it was delivered about the time of Sennacherib's invasion. Ahaz and his princes had ruled very wickedly, but a king was about to mount the throne, who would reign in righteousness, employ upright magistrates, and protect the people both from internal oppression by his equitable administration, and from external invaders by his faith and prayers.—But this interpretation falls far short of the expressive language employed by the prophet. Christ our righteous King, and those of his true disciples who exercise authority under him, in church or state, are evidently intended. He alone is "the Man," who shelters sinners from the wrath of God, the temptations of Satan, and the rage of the world; having sustained the storm himself. The consolations and graces of his Spirit are as rivers of water in this dry land: and as the overhanging rock affords the most complete and refreshing shade from the noonday sun, to the traveller wearied in the sultry desert; so his power, truth, and love, yield the believer the most complete protection and refreshment in this weary land, through which he is travelling to heaven.

V. 3, 4. Hezekiah's care to have his people duly instructed would render those, who had any spiritual discernment, clear-sighted; whereas before, they were enveloped in uncertainty, through the prevalence of ignorance and error. The deliverance from the Assyrians would render the people more attentive to instruction, and their minds more capable of receiving it. Even the inconsiderate and imprudent would apply their hearts to understand divine knowledge; and they, that before could scarcely lip a broken sentence on such subjects, would learn to speak of them fluently and pertinently. But the superior knowledge, and spiritual gifts and graces of Christ's kingdom are chiefly intended; and not without reference to his miracles and those of his apostles. 'God shall plentifully afford men the light of truth, and give them grace to make a good use of instruction.' 'Those that are weak in faith shall

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z x. 16-19, 33. 34. xiv. 25. xxix. 5, 8. xxx. 27-33. xxxvii. 35. 2 Kings xix. 34-37. 2 Chr. xxxii. 21. Hos. i. 7. a xxxvii. 37, 38. s Or, for fear of the sword. || Or, tributary. Heb. for melting, or tribute. \* Heb. his rock shall pass away for fear. Or, his strength. x x. 10. xviii. 3. c iv. 4. xix. 6. Lev. vi. 13. Ez. xxi. 18-22. Zech. ii. 5. Mal. iv. 1.

### CHAP. XXXII.

a ix. 6, 7. xi. 1-5. 8 Sam. xxiii. 3. 2 Chr. xxxi. 20, 21. Ps. xiv. 6, 7. lxxii. 1, 2. xcix. 4. Jer. xlii. 5, 6. xxxiii. 17. Zech. ix. 9. Heb. i. 8, 9. Rev. xix. 11. b xxviii. 6. Rev. xiv. 14. c vii. 14. viii. 10. -14. ix. 6. Ps. cxlvi. 3-5. d 18, 19. iv. 5, 6. xxv. 4. xxi. 20, 21. xxviii. 17. Ps. xciii. 7. Matt. vii. 24-27. \* Heb. heavy. f Ps. xciii. 2, 3. lxi. i. marg. ix. 1, 2. Jer. xxxi. 34. Matt. xiii. 11. Mark vii. 37. vii. 22-25. Acts xxvi. 18. 2 Cor. iv. 6. 1 John ii. 20, 21. h xxiv. 24. Neh. viii. 9-12. Matt. xi. 25. xvi. 17. Acts vi. 7. xxvi. 9-11. Gal. i. 23. i Ex. iv. 11, 12. Cant. vii. 9. Luke xxi. 14, 15. Acts ii. 4-12. iv. 13. \* Or, elegantly.

k v. 20. Ps. xv. 4. Mal. iii. 18. l 1 Sam. xxv. 3. -8. Prov. xxiii. 6-8. m 1 Sam. xxiv. 13. xxv. 10, 11. Matt. xii. 34-35. xv. 19. Jam. iii. 5-7. n Ps. lvi. 1, 2. Hos. vi. 6, 7. Mic. ii. 1, 2. Acts v. 3, 4. viii. 21, 22. Jam. i. 14, 15. o Job xxii. 5-9. xxiv. 2-16. Prov. xi. 31. 28. Am. ii. 6. 7. viii. 6. Mic. iii. 1-3. Matt. xxiii. 14. Jam. i. 27. p Jer. v. 25. 28. Mic. ii. 11. vii. 3. Matt. xvi. 14-16, 59, 60. q Ps. x. 7-10. lxxiv. 4-6. lxxvii. 2-5. Jer. xviii. 2. 10. Am. vii. 2. Matt. xlii. 4. r lix. 3, 4. 1 Kings xxi. 10-14. xxii. 11-13. s Or, he spake against the poor (in) judgment. t 2 Sam. ix. 1, &c. Job xxxi. 16-21. Ps. cxii. 9. Prov. xi. 24. Luke vi. 35-38. Acts ix. 39. xi. 29, 30. 2 Cor. vii. 2. ix. 6-11. || Or, be established. u iii. 16. xlvii. 7, 8. Deut. xxviii. 56. Jer. xli. 12. Lam. iv. 5. Am. vi. 1-6. u xxviii. 23. Judg. ix. 7. Ps. xlix. 1, 2. v. 27. xxv. 17. 10. \* Heb. days above a year. x iii. 17-26. Jer. xlv. 11. Hos. iii. 4. z ii. 19, 21. xxii. 4, 5. xxxiii. 14. Luke xlii. 27-30. Jam. v. 5. a xx. 4. xlvii. 1-3. b iii. 3. Mic. i. 8-11. b iii. 24. xv. 3. Jer. iv. 8. vi. 26. xlix. 3. c Lam. ii. 11. iv. 3, 4. † Heb. fields of desire. Deut. viii. 7, 8. xi. 11, 12. Ez. xx. 6, 15.

come to more perfect degrees of knowledge.' 'The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty.' 'That this prophecy chiefly relates to the times of the gospel, will appear by comparing it with xxix. 18. xxxv. 5. If it be objected that other prophecies foretell the blinding of the Jews under the gospel; we may answer with St. Paul, that "the children of the promise are accounted" for the true seed of Israel.' 'The text may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages.' (Louth.)

V. 5. 'There shall be so right a discerning of all things, that virtue shall not pass for vices, nor vices be mistaken for virtues; but men shall be esteemed as they are.' (Bp. Hall. Note, v. 20.)—"The fool shall no longer be called honourable." (Bp. Louth.) Under wicked monarchs, base men are often preferred and panegyriized by hiring flatterers; but under wise and pious princes they are disgraced and exposed. This was no doubt the case, in some degree, under good Hezekiah: but the subjects of Christ are taught to form the most accurate estimate of characters and actions, without regard to outward rank or distinction.

V. 6-8. A man of a vile and selfish temper will speak such things, as tend to deceive and corrupt others: his thoughts will be employed to contrive the iniquity that his heart desires; and to cover it with hypocrisy, or to excuse it by principles subversive of the Divine law, and destructive of piety. Perhaps perjury is meant by "error against (or to) the Lord." (Notes, 1 Kings, xxi. 1. 14.)—Thus, instead of relieving the poor, he will devise ways still further to distress them, either to enrich himself by oppression, or for the pleasure of domineering. When such churls get into authority, they will employ instruments and listen to counsellors like themselves; and the magistrates delegated by them will crush the poor by false pretences, even when they have evident reason and equity on their sides. Probably this applied to Ahaz and his princes, as what follows did to Hezekiah and his judges: the latter king being of a liberal and equitable disposition, and influenced by the grace of God, devised liberal things for the relief of the poor, and this tended to his own establishment. But the character of Christ, and of true Christians, and the use which he teacheth them to make of authority or wealth, as opposed to the conduct of avaricious oppressors, best illustrate the passage.

V. 9-14. These verses are commonly interpreted of the troubles, which came upon Judah by the Assyrian invasion; yet some do allow that they also refer to the Babylonish captivity, though out of the order of time; and it is plain, that they speak of more entire and durable desolations, than Sennacherib occasioned. But if we suppose that Hezekiah's reign was predicted, as typical of the kingdom of Christ; we naturally conclude, that the consequences of the Jews neglecting to profit by it were also typical of those which followed from that nation's rejection of the Redeemer. Thus the transition from the preceding part of the chapter is easy; and we consider these verses as predicting all the troubles of Judah terminating in the Babylonish captivity, and as typical of all the miseries of that nation from the days of Christ, till the destruction of Jerusalem by the Romans and their consequent dispersion.—It seems that the women of Jerusalem, in those days, were peculiarly vain, luxurious, dissipated, and wanton; and regardless of all religion. The prophet therefore especially addressed them, and assured them that many days, and even years, of trouble awaited them; for the provision for their mirth and indulgence would cease: these afflictions would deprive them of their ornaments, and constrain them to gird themselves with the meanest attire; and it would be their wisdom previously to gird themselves as penitents with sackcloth, in preparation for the storm, or if possible to avert it. For they would have to lament the loss of their milk, corn, and cattle, as well as wine; the whole land would be overrun with thorns and briars; nay, the places devoted to festivity in Jerusalem, (now



1 John iii. 18—24. iv. 7. n xxxiii. 20—22. xxxv. 9, 10. lx. 17, 18. Jer. xxiii. 5, 6. xxxiv. 25, 26. Hos. ii. 18—23. Zech. ii. 5, 8. 1 John iv. 18. o xxv. 4. xxviii. 2, 7. 24. Ez. ix. 18—26. Ez. xiii. 11—13. Matt. vii. 25. Rev. viii. 7. p Zech. xi. 17. *shall be utterly abused.* q xiv. 22, 23. xxvi. 5. Nah. i. 1. 8. ii. 10—13. Rev. xviii. 21. 23. lv. 10, 11. Ec. xi. 1. Acts ii. 41. iv. 4. v. 14. 1 Cor. iii. 6. Jam. iii. 18. r. ix. 9—11.



## CHAP. XXXIII.

The doom of Sennacherib. 1. The prayers of the pious Jews, 2. The haughty invader, when scattering the nations, becomes a spoil to the invaded, 3, 4. God exalted, and Jerusalem reformed and established, by means of Hezekiah's wisdom and piety, 5, 6. The Jews dismayed and distressed by the ravages and menaces of the invaders; whom God determines to destroy, that all men may know his might, 7-13. The terror of the hypocrites, contrasted with the confidence of believers, 14-16. The happy event of these dangers; and the security of Zion, under the protection of God, 17-24.

**W**OE to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man

Ps. cxlii. 5, 6. cxlii. 1. Eph. i. 20, 21. 'I i. 26, 27. iv. 2-4. xxxii. 1, 15-18. lli. 1, liv. 1-14. lx. 21. lxi. 3, 11. lxii. 1, 2. 2 Chr. xxxi. 20, 21. Rom. xi. 26. m xi. 2-5. 'xxviii. 5, 6. 2 Chr. xxxii. 27-29. Ps. xiv. 4. Prov. xiv. 3-7. xxviii. 2, 15, 16. xxx. 4. Ec. vii. 12, 19. ix. 14, 15. Jer. xlii. 15-17. n Ps. cxlii. 1, 2. xxviii. 8. xli. 7. John xvii. 3. \* Heb. salvation. o 13. xlii. 15. Ps. cxlii. 1-3. Prov. xv. 16. xix. 23. Matt. vi. 33. 2 Cor. vi. 10. 1 Tim. iv. 8, vi. 6. + Or, messengers. p xxxvi. 3, 22. 2 Kings xviii. 18, 37. xix. 1-3. q x. 29-31. Judg. v. 6. Lam. i. 4.

## NOTES.

CHAP. XXXIII. V. 1. This chapter forms a distinct prophecy, relating chiefly to the Assyrian invasion. 'And could a translation be made of it, that should come up to the original, it would appear to be as noble a piece of poetry, as is to be found in the most admired writings of the ancients.' (Lowth.) Sennacherib, not having received any provocation, and urged on entirely by rapacity and ambition, had plundered the neighbouring nations; and he had treacherously violated his treaty with Hezekiah, after having taken all his treasures as the price of peace. But he would soon be deprived of power to spoil or to deceive; and then his camp would be plundered by the Jews, and he would be most treacherously dealt with by his sons, who would slay him in the temple of his idol. (Marg. Ref.) The prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them. (By Lowth.)

V. 2. The prophet, for himself and the other believers in Judah, interrupted his predictions, by this expressive ejaculation, intimating that prayer would be the most effectual weapon against the Assyrian invader. He entreated the Lord to be gracious to his people, who expected help from him according to his promise, and that he would continually strengthen those who managed their affairs, and thus save the nation in the approaching hour of trouble.—Or the change of person, (their arm,) may mean, 'the arm of all who trust in thee and wait for thee.' (Ps. xxv. 3.)—'Every morning,' or speedily, 'God shall help her, and that right early,' or 'at the appearing of the morning.' (Ps. xlii. 5. Heb.) This psalm was composed on account of Judah's deliverance from Sennacherib.

V. 3, 4. The Lord himself seems here to address the Assyrian king. At the rumour of his tumultuous invasion, and his proud and boasting menaces, the nations whom he attacked were put to flight and scattered. But Hezekiah and his subjects would gather all the spoil of his army, as caterpillars strip plants of their verdure, or as locusts, running to and fro, destroy all the produce of the earth. This aptly represents the eagerness of the Jews, each for himself, to seize some part of the spoil left in the deserted camp, till the whole was carried off. (Notes, Joel ii. 20, 21.)

V. 5, 6. Sennacherib exalted himself, and was very prosperous; but the Lord was exalted above him, and above all, upon the lofty throne of his universal kingdom. He had chosen Zion for his earthly residence, and by prospering Hezekiah's attempts for reformation, and raising up many to concur with him, he had filled Jerusalem with judgment and righteousness; so that, compared with other cities, it was a holy city. The wisdom and knowledge which God had conferred on Hezekiah and his princes, were the stability of those perilous times, and tended more to secure the city than the strongest bulwarks; and after Hezekiah had been deprived of his gold and silver, his piety proved a more valuable treasure, and caused him and his people to be enriched with the spoils of the enemy.

V. 7-9. These verses beautifully describe the terror and distress, which preceded the deliverance of Jerusalem from the Assyrians. Their most valiant captains and soldiers cried out with dismay and deep concern; the ambassadors

A. M. 3291.

B. C. 713.

a x. 5, 6. xvii. 14. xxiv. 16. 2 Kings xiv. 13-17. 2 Chr. xxviii. 16-21. Hab. ii. 5-8.

b x. 12. xxi. 2. xxxvii. 36-38. Judg. i. 7. Jer. xiv. 12-14. Ob. 10-16. Zech. xiv. 1-3. Matt. vii. 2. Rev. xiii. 10. xvi. 6. xvii. 12-14. 17.

c xxv. 8. xxvi. 8. xxx. 18, 19. Ps. xxxvii. 13, 14. lxi. 1, 5. 8. cxlii. 2. cxxx. 1-8. Loh. iii. 25, 26. Hos. xiv. 2.

d xxv. 4. Ex. xiv. 27. Ps. xxv. 3. Lam. iii. 23.

e xvi. 16. Ps. xxxvii. 39. xvi. 1, 5. 15. lx. 11. lx. 14. xel. 15. cxlii. 8. Jer. ii. 27, 28. xvi. 8. 2 Cor. i. 3, 4.

f x. 13, 14. 32-34. xvii. 12. 13. xxxvii. 11-18. 29-36. Ps. xvi. 6.

g 23. 2 Kings vi. 15, 16. 2 Chr. xix. 13. xx. 25. h Joel ii. 9, 25.

i 10. 11. 17. 20. Ex. i. 11. 17. 17. x. 1. 6. xvii. 11. Job xl. 9-14. Ps. xxi. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

j 10. 11. 17. 20. Ex. i. 11. 17. 17. x. 1. 6. xvii. 11. Job xl. 9-14. Ps. xxi. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k 10. 11. 17. 20. Ex. i. 11. 17. 17. x. 1. 6. xvii. 11. Job xl. 9-14. Ps. xxi. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

l 10. 11. 17. 20. Ex. i. 11. 17. 17. x. 1. 6. xvii. 11. Job xl. 9-14. Ps. xxi. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m 10. 11. 17. 20. Ex. i. 11. 17. 17. x. 1. 6. xvii. 11. Job xl. 9-14. Ps. xxi. 13. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

r 2 Kings xviii. 14-17. s x. 9-11. xxxvi. 1, 2. Kings xviii. 13.

t x. 13, 14. 18am. xvii. 10-28. 2 Kings xviii. 20, 21. Ps. x. 5. Luke xviii. 2-4.

u i. 7, 8. xxiv. 1. 4-6. 19, 20. Jer. iv. 20-26. xiv. 8. xxxviii. 24. Zech. iii. 1-3.

v Or, withered away. w Cant. ii. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

x 14. Nah. i. 4. x. 16, 33. xlii. 13, 14. ix. 16. 17. Deut. xxxii. 36-43. Ps. xli. 5. lxxviii. 65. cii. 13. 14. Zeph. iii. 8.

y xxx. 17, 18. Ex. xiv. 18. xv. 9-12. Ps. xlvii. 10.

z Ps. xvii. 6. d viii. 9, 10. x. 7-14. xvii. 13. xxix. 5-8. lxx. 4. Job xv. 35. Ps. ii. 1, vii. 14. lxxviii. 5-18. Acts v. 4. Jam. i. 15.

a v. 24. xxx. 30. xxxi. 8, 9. xxxvii. 23-29. Nah. i. 5-10.

b Am. ii. 1. g ix. 18. xxvii. 4. xxxvii. 36. 2 Sam. xxii. 6, 7. h xviii. 3. xxxvii. 20. xlii. 1, xvii. 19. Ex. xv. 14, 15. Josh. ii. 9-11. ix. 9, 10. 1 Sam. xvii. 46. Ps. xlii. 6-11. xlii. 10. xviii. 1, 2. Dan. iii. 27-30. iv. 1-3. vi. 25, 26. Acts ii. 5-11. Eph. ii. 11-18. 1 Ps. xlvii. 8. xcix. 2, 3. cxlvii. 12-14. cxlviii. 14. k vii. 2. xxviii. 14, 15. 17-22. xxxix. 13. xxx. 8-11. Num. xvii. 12, 13. Job xvi. 21, 22. xviii. 11. Ps. liii. 5. Prov. xxviii. 1. Rev. vi. 15-17. 1 ix. 17. x. 6. Matt. xxiv. 51.

m v. 24. xxxix. 6. xxx. 27-30. Deut. v. 24, 25. xxxii. 22-24. Ps. xl. 6. xxi. 9, 1, 3. Nah. i. 6. Heb. xii. 23. n xxxiv. 9, 10. lxxi. 24. Matt. xviii. 8. xxx. 41, 46. Mark ix. 43-49. Luke xvi. 23-26. 2 Thes. i. 8, 9. Rev. xiv. 10, 11. xx. 10. o lvi. 1, 2. Ps. i. 1-3. xv. 1, 2. xlv. 4, 5. xxvi. 1, 2. 11. cvi. 3. Ez. xlvii. 15-17. Mal. ii. 6. Luke i. 6. Rom. ii. 7. Tit. ii. 11, 12. 1 John iii. 7. \* Heb. in righteousness. || Heb. in uprightnesses. p Neh. v. 7-19. Job xxxi. 13-25. Luke iii. 12-14. xix. 8. Jam. v. 4. \* Or, deceits. q Ex. xxii. 6-9. Num. xvi. 15. Deut. xvi. 19. 1 Sam. xii. 3. Jer. v. 26-28. Mic. vii. 3, 4. Matt. xvi. 15. Acts viii. 18-23. 2 Pet. ii. 14-16. r 1 Sam. xxiv. 4-7. xxi. 8-11. Job xxii. 29-31. Ps. xvi. 4-6. 9-11. Jer. xl. 15, 16. Eph. v. 11-13. + Heb. bloods. s xxxii. 18. Ps. xvi. 1, xc. 1. xci. 10-14. cvii. 41. Prov. i. 33. xviii. 10. Hab. iii. 19. t xxvi. 1, 5. Ps. xviii. 33.

16 He shall dwell on high: his place of defence

ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

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shall be the munitions of rocks: "bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. "Where is the scribe? where is the receiver? "where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a "stammering tongue, that thou canst not understand.

20 "Look upon Zion, "the city of our solemnities: "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; "not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there "the glorious LORD will be unto us a place of "broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For "the LORD is our judge, "the LORD is our Lawgiver, "the LORD is our king; "he will save us.

\* Or, ridiculous. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17. Luke ii. 11. Acts v. 31. 1 Tim. iii. 16. Tit. iii. 4-6. Heb. v. 9.

useless; as the Lord had not employed them, but an angel, to destroy the Assyrian army. (1 Cor. i. 20.) And they would no longer see their fierce enemies, whose very language, not being understood, had rendered them more formidable and implacable.

V. 20-22. The city, which God hath chosen for the centre of his worship, and in which the Jews observed all their solemnities, was, it was probable, when this prophecy was delivered, threatened with an immediate siege: but it would soon become a quiet habitation. The Assyrians thought they could as easily take and destroy it, as a man removes a tent: but it would not suffer the least injury. For the glorious JEHOVAH, the acknowledged Judge, Lawgiver, and King of Israel, would be the almighty protector of his temple and his worshippers; surrounding them by his powerful presence, as with large rivers and winding streams, into which no galley, or ship of war, belonging to their enemies, should enter. (Note, Ps. xlv. 4, 5.) "He shall give Jerusalem protection without danger. In other cities and countries, where they have the commodity of large rivers and inlets from the sea, there may be some peril of advantage to an enemy; but here shall be no such matter." (Bp. Hall.)—The security and privileges of the gospel-church, especially in those glorious times predicted, seem here principally intended: for Jerusalem was never, after that, long together preserved from hostile invasions, and it has been repeatedly taken down as a tent.

V. 23, 24. The mention of gallant ships led the prophet to consider the ruin of the Assyrian army, as a vessel wrecked in a storm. Their tacklings were all driven away, the mast was blown down, and could not be properly strengthened; their efforts were vain, their ruin unavoidable, and, being cast upon the hostile strand, their cargo became plunder for the inhabitants. On this occasion even the lame would hobble out, to appropriate something of the spoil: and no sickness would prevent the people in general from coming to share the booty. In short, God had pardoned the sin of his people, and all blessings were consequent upon it.—This last verse leads our thoughts, not only to the most glorious state of the church on earth, but to heaven itself; whither no sickness or trouble shall find admission.

#### PRACTICAL OBSERVATIONS.

V. 1-13. Unprovoked rapine and treachery are peculiarly hateful to God, who will punish those that are guilty of them with marked severity.—When the wicked have filled up the measure of their sins, they frequently are spoiled of their treasures, and cheated to their ruin, by others as vile as themselves.—They are in a more perilous case, whose condign punishment is connected with the answer of the prayers of the Lord's people: for he will graciously defend and uphold all those, who call upon and wait for him, and will be their salvation in every time of trouble. And as we have trials and services for every day; we should every morning beg of God to be our arm and our strength for them. The scourges of the world cause great consternation by their tumult and prowess: but at length they fall an easy prey to their enemies. For the Lord is exalted above all in heaven and earth: it is his glory to abase the proud, and to take care of Zion; and in proportion as any part of the visible church is replenished by him with truth and holiness, he will delight to watch over it for good. Wisdom and knowledge, and righteousness, form the stability of our souls, in all persecutions and temptations; and render us steadfast and unmoveable in the ways of God: and true piety is the only treasure, which can never be plundered or spent. The same wisdom, justice, and piety establish the honour and safety of nations; and render the throne of princes in a measure like that of the Lord: yet even his servants are liable to many fears and distresses; especially when they lean to carnal dependences, or cleave to earthly objects. To wean them from these, and to chastise them for their folly, ungodly men are permitted to prosper, and to menace them with dreadful calamities. Then the very champions of the church, and her ambassadors of peace, are apt to be dejected and alarmed; as they see the high

A. M. 3291.

B. C. 713.

u Ps. xxxiii. 18, 19. xxxiv. 10. xxxvii. 3. cxi. 5. Luke xii. 29-31.

x xxxii. 1, 2. xxxvii. 1, 2 Chr. xxxii. 23. Ps. xlv. 2. Cant. v. 10. Zech. ix. 17. Matt. xxv. 2. John i. 14. xiv. 21. 1 John iii. 2.

s Heb. of far distance. Ps. xxxii. 5. 2 Cor. iv. 18. Heb. xi. 13-16.

y xxxviii. 9, &c. 1 Sam. xvi. 33. —36. xxxv. Ps. xxxi. 7, 8, 22. lxxi. 20. 2 Cor. i. 8-10. 2 Tim. ii. 11.

z 1 Cor. i. 20. 11 Heb. weigher. Gen. xxiii. 16. 2 Kings xv. 19, 20. xlviii. 14, 15. 31.

a x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

c xxxviii. 11. Jer. v. 15. Ez. iii. 5, 6. 1 Cor. xiv. 31. xxxii. 13. f Ps. xlix. 3.

g Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

n Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

o x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

p Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

q Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

r xlv. 22. Jer. i. 20. Mic. vii. 18. 19. 1 John i. 7. —9.

CH. XXXIV.

a xlviii. 5. xxxiii. 13. xli. 1. xliii. 9. Judg. v. 3. 31. xlix. 1. Ps. xlix. 1, 2. l. i. xevi. 10. Mark xvi. 15. Rev. ii. 7.

b i. 2. Deut. vi. 16. xxviii. 1. Jer. xlviii. 29. Mic. vi. 1, 2.

\* Heb. the fulness thereof. Ps. xxiv. 1. 1 Cor. x. 26. 28. c xxiv. 1, &c. Jer. xxv. 15-29. Ez. xxxv. 9-14. Am. i. ii. 1-6. Zeph. iii. 8. Zech. xiv. 3. 12-16. Rom. i. 18. Rev. vi. 12-17. Jer. xv. 20. xix. 15-21. xx. 9. 15. d xxx. 27. 30. Nah. i. 2-6. e xiv. 19, 20. 2 Kings ix. 35-37. Jer. viii. 1, 2. xxii. 19. Ez. xxxix. 4. 11. Joel ii. 20. f 7. Ez. xxxii. 5, 6. Rev. xiv. 20. xvi. 3, 4.

g Ex. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

i Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

j Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

l Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

n Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

o x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

p Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

q Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

r xlv. 22. Jer. i. 20. Mic. vii. 18. 19. 1 John i. 7. —9.

s Heb. of far distance. Ps. xxxii. 5. 2 Cor. iv. 18. Heb. xi. 13-16.

t Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

u Ps. xxxiii. 18, 19. xxxiv. 10. xxxvii. 3. cxi. 5. Luke xii. 29-31.

x xxxii. 1, 2. xxxvii. 1, 2 Chr. xxxii. 23. Ps. xlv. 2. Cant. v. 10. Zech. ix. 17. Matt. xxv. 2. John i. 14. xiv. 21. 1 John iii. 2.

y xxxviii. 9, &c. 1 Sam. xvi. 33. —36. xxxv. Ps. xxxi. 7, 8, 22. lxxi. 20. 2 Cor. i. 8-10. 2 Tim. ii. 11.

z 1 Cor. i. 20. 11 Heb. weigher. Gen. xxiii. 16. 2 Kings xv. 19, 20. xlviii. 14, 15. 31.

s Or. They have forsaken thy tacklings. 21. Ez. xxvii. 26. &c. Acts xxvii. 10. 30-32. 40, 41.

o x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

q Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

r xlv. 22. Jer. i. 20. Mic. vii. 18. 19. 1 John i. 7. —9.

s Heb. of far distance. Ps. xxxii. 5. 2 Cor. iv. 18. Heb. xi. 13-16.

t Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

u Ps. xxxiii. 18, 19. xxxiv. 10. xxxvii. 3. cxi. 5. Luke xii. 29-31.

x xxxii. 1, 2. xxxvii. 1, 2 Chr. xxxii. 23. Ps. xlv. 2. Cant. v. 10. Zech. ix. 17. Matt. xxv. 2. John i. 14. xiv. 21. 1 John iii. 2.

y xxxviii. 9, &c. 1 Sam. xvi. 33. —36. xxxv. Ps. xxxi. 7, 8, 22. lxxi. 20. 2 Cor. i. 8-10. 2 Tim. ii. 11.

z 1 Cor. i. 20. 11 Heb. weigher. Gen. xxiii. 16. 2 Kings xv. 19, 20. xlviii. 14, 15. 31.

a x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

c xxxviii. 11. Jer. v. 15. Ez. iii. 5, 6. 1 Cor. xiv. 31. xxxii. 13. f Ps. xlix. 3.

g Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

i Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

j Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

l Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

n Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

o x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

p Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

q Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

r xlv. 22. Jer. i. 20. Mic. vii. 18. 19. 1 John i. 7. —9.

s Heb. of far distance. Ps. xxxii. 5. 2 Cor. iv. 18. Heb. xi. 13-16.

t Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

u Ps. xxxiii. 18, 19. xxxiv. 10. xxxvii. 3. cxi. 5. Luke xii. 29-31.

x xxxii. 1, 2. xxxvii. 1, 2 Chr. xxxii. 23. Ps. xlv. 2. Cant. v. 10. Zech. ix. 17. Matt. xxv. 2. John i. 14. xiv. 21. 1 John iii. 2.

y xxxviii. 9, &c. 1 Sam. xvi. 33. —36. xxxv. Ps. xxxi. 7, 8, 22. lxxi. 20. 2 Cor. i. 8-10. 2 Tim. ii. 11.

z 1 Cor. i. 20. 11 Heb. weigher. Gen. xxiii. 16. 2 Kings xv. 19, 20. xlviii. 14, 15. 31.

a x. 16-19. b Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

c xxxviii. 11. Jer. v. 15. Ez. iii. 5, 6. 1 Cor. xiv. 31. xxxii. 13. f Ps. xlix. 3.

g Ex. xiv. 13. Deut. xxviii. 49. 50. 2 Kings xix. 32.

h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii. 2. Neh. ix. 14. Ps. cxlviii. 19, 20. Jam. iv. 12. 2 Heb. statute maker. m Ps. xlv. 4. lxxxv. 12. lxxxix. 18. Jer. xlviii. 5, 6. Zech. ix. 9. Matt. xxi. 5. xxv. 34. Rev. xix. 18. = xii. 2. xxv. 9. Zeph. iii. 15-17.

i Ps. xlviii. 12, 13. d Ps. xlviii. 12, 13. e Deut. xii. 5. Ps. lxxviii. 68, 69. cxxxii. 13. f Ps. xlv. 5. cxxxv. 1, 2. cxxxviii. 5, 6. g xxxviii. 33. liv. 2. Ex. xlviii. 35. Matt. xvi. 18. h Ps. xlix. 3. k Gen. xlviii. 26. Ps. i. 6. lxxxv. 7. xlv. 2. xlviii. 9. 2 Cor. v. 10. 1 Deut. xxxiii



4 And <sup>all</sup> the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For <sup>my</sup> sword shall be bathed in heaven; behold, it shall come down <sup>upon</sup> Idumea, and upon <sup>the</sup> people of my curse, to judgment.

6 The sword of the LORD is <sup>filled</sup> with blood, it is made fat with fatness, <sup>and</sup> with the blood of lambs and goats, with <sup>the</sup> fat of the kidneys of rams: for <sup>the</sup> LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And <sup>the</sup> unicorns shall come down with them, and <sup>the</sup> bullocks with the bulls: and their land shall be <sup>soaked</sup> with blood, and their dust made fat with fatness.

8 For <sup>it is</sup> <sup>the</sup> day of the LORD's vengeance, <sup>and</sup> the year of recompenses for the controversy of Zion.

9 And <sup>the</sup> streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It <sup>shall</sup> not be quenched night nor day; <sup>the</sup> smoke thereof shall go up for ever: <sup>from</sup> generation to generation it shall lie waste; none shall pass through it for ever and ever.

q xxvi. 21. xxv. 4. xlix. 26. lix. 17. 18. lxi. 2. lxiii. 4. Deut. xxxi. 35. 41-43. Ps. xlvii. 7. Rom. ii. 5, 8, 9. 2 Thes. i. 6-10. Rev. vi. 10, 11. xviii. 20. xix. 2. r Gen. xix. 23. Deut. xxix. 23. Job xviii. 15. Ps. xi. 6. Luke xvii. 29. Jude 7. Rev. xix. 20. xxi. 8. s i. 31. lxi. 24. Jer. vii. 20. Ez. xx. 47, 48. Mark ix. 43-48. t Rev. xiv. 10, 11. xviii. 18. xix. 3. u xlii. 20. Ez. xxxix. 11. Mal. i. 3, 4.

A. M. 3291.

B. C. 713.

g xlii. 10. Ps. cii. 25, 26. Jer. iv. 28, 24. Ez. xxxii. 7, 8. Joel ii. 30, 31. li. 15. Matt. xxiv. 29. Mark xlii. 24, 25. Acts ii. 19, 20. 2 Pet. vi. 13-17. Rev. xi. 13. xii. 12. xx. 11. h Deut. xxxii. 41, 42. Ps. xviii. 13. Jer. xlvii. 10. xlviii. 6. Ez. xxi. 3-5. xxi. 10. Zeph. ii. 12. Rev. i. 16. i lxiii. 1. Ps. cxxxvii. 7. Jer. xlix. 7-22. Am. i. 11, 12. Ob. i. &c. Mal. i. 4. k Deut. xxvii. 15. &c. xxxix. 18-21. Matt. xxv. 41. 1 Cor. xvi. 22. Gal. iii. 10. 2 Pet. ii. 14. l lxiii. 3. Ez. xxi. 4, 5, 10. m Deut. xxxii. 14. n 5. lxiii. 1. Jer. i. 27. li. 40. Ez. xxxix. 17-20. Zeph. i. 7. Rev. xxi. 15-18. o Num. xxiii. 22. xiv. 8. Deut. xxxiii. 17. Job xxxix. 9, 10. p Ps. xxi. 10. q Or, *princes*. Jer. xli. 21. i. 11. 27. r Or, *drunken*. 3. Ps. xlvii. 1. Luke x. 34. Gen. xix. 23. Deut. xxi. 23. Jer. xli. 24. Jer. s i. 31. lxi. 24. Jer. u xlii. 20. Ez. xxxix. 11. Mal. i. 3, 4.

x xlii. 21, 22. xiv. 23. Zeph. ii. 14. Rev. xviii. 2. s Or, *pelican*. y 2 Kings xli. 13. Lam. ii. 8. Mal. i. 3, 4. z lii. 6-8. Eccl. 16. a xli. 24. 1 Cor. viii. 4. xlii. 2. 2 Cor. xii. 11. b xxxii. 13, 14. Hos. ix. 6. Zeph. ii. 9. c xlii. 21, 22. xxxv. 7. Jer. ix. 11. x. 22. xlix. 33. l. 39, 40. li. 37. Mal. i. 3. Rev. xviii. 2, 20-24. || Or, *ostriches*. Heb. *daylighters of the owl*. \* Heb. *Zion*. † Heb. *Ijion*. ‡ Or, *night monsters*.

d xxx. 8. Deut. xlii. 21. Am. iii. 7. Mal. iii. 16. John v. 39. x. 35. e Gen. vii. 9. Ps. xxxiii. 6. f Josh. xviii. 8. Ps. lxxviii. 35. Acts xlii. 19. xvii. 26. g 10. xli. 20-22. Mal. i. 3, 4.

11 But <sup>the</sup> <sup>cormorant</sup> and the <sup>bittern</sup> shall possess it; the owl also and the raven shall dwell in it; and he shall <sup>stretch</sup> out upon it the line of confusion, and the stones of emptiness.

12 They shall <sup>call</sup> the nobles thereof to the kingdom, but none <sup>shall</sup> be there, and all her princes shall be <sup>nothing</sup>.

13 And <sup>thorns</sup> shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be <sup>an</sup> habitation of dragons, <sup>and</sup> a court for <sup>owls</sup>.

14 <sup>The</sup> wild beasts of the desert shall also meet with <sup>the</sup> wild beasts of the island, and the satyr shall cry to his fellow: the <sup>screech-owl</sup> also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ <sup>Seek</sup> ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for <sup>my</sup> mouth it hath commanded, and his spirit it hath gathered them.

17 And <sup>he</sup> hath cast the lot for them, and his hand hath divided it unto them by line: <sup>they</sup> shall possess it for ever, from generation to generation shall they dwell therein.

earth and every thing in it, to attend, shews that events of great importance to all the world are predicted.

V. 2. *All nations.* That is, all nations and their armies, considered as enlisted under the standard of Satan, to war against the church of God. (*Marg. Ref.*) This 'may fitly be applied to "the battle of the great day of the Almighty," (*Rev. xvi. 14-16.*) (*Louth.*) 'God hath determined in his counsel, and hath given sentence for their destruction.'

V. 3-7. (*Notes, Ez. xxxix. Rev. xix.*) The description of vast multitudes slain, and left unburied till they become intolerably offensive; and of human blood shed in such prodigious quantities, as to authorize the strong hyperboles of the mountains being melted, and the land soaked with it, whilst the dust of the earth is fattened with the fat and flesh of men, suggests most tremendous ideas of these divine judgments; and it impresses the mind with a view of that general and obstinate resistance, which will be made by the nations, at the instigation of Satan, to the setting up of the kingdom of Christ; and of the dreadful judgments, with which that event will at length be ushered in. The dissolving of the hosts of heaven, represents the surprising revolutions, which will every where take place, in the constitution of kingdoms and states. (*Rev. vi. 13.*) The Lord's "sword bathed in heaven," may allude to some method then in use of burnishing or tempering armour; and it implies, that the vengeance would be executed according to the wise and righteous purposes of God, and with invincible power.—Idumea, or the land of Edom, was a rival of the Jews: the prediction might have a partial accomplishment in the desolations occasioned by the Assyrians, Chaldeans, Macedonians, and Romans, in which that district was involved. But those events had no connection with that glorious spread of religion next predicted; nor doth it appear that they were answerable to such a tremendous description. Idumea may therefore be taken as a general name, denoting the nations inimical to the church, as the Edomites were to the Jews; and for the kingdom of Antichrist.—As "the people of his curse," (peculiarly deserving his wrath, and exposed to it,) the Lord had devoted them to utter destruction; and would make them a sacrifice at Bozrah, the chief city of Idumea; (*Notes, lxiii. 1-6.*) that is, at the chief residence of Antichrist. The sword of divine justice will then be satisfied with the fatness and blood of the enemies to God; as when lambs, rams, and goats were slain, and their fat was burnt upon the altar. And not only inferior enemies, but unicorns, bullocks, and bulls will thus be sacrificed in abundance; that is, the proud and mightiest princes of the world will there be destroyed by the justice and power of God.—It seems reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in the latter times, antecedent to that more perfect state of the kingdom of God on earth, and serving to introduce it, which the holy Scripture warrants us to expect. (*Bp. Louth.*)—'Edom signifies red, as blood is; and Bozrah, a vintage, which in the prophetic idiom denotes God's vengeance upon the wicked. (*lxiii. 3. Joel iii. 13. Rev. xiv. 19, 20. xix. 13.*)—The Jewish writers do generally suppose that Edom, in the writings of the prophets, stands for Rome.' (*Louth.*)

V. 8. The church has long been oppressed and wasted, by the nations of the earth: but the period approaches, when the controversy betwixt her and her adversaries will be decided; and the Lord will in vengeance recompense them for their injustice and cruelty to his people. (*Marg. Ref.*)

V. 9-15. These verses relate to the city where this sacrifice was to be made, or at least begun. The language is more emphatical than what had been used respecting Babylon, another type of antichristian Rome. (*Notes, xlii. 19-22.*)

xiv. 23.) And the metaphors are taken from Sodom and Gomorrah, if indeed they be metaphors; but probably they will be literally fulfilled, and Sodom will appear to have been another emblem of that devoted city. (*Marg. Ref.*) Perhaps subterranean fire will consume the seat of Antichrist; (and plentiful provision is evidently made in that part of the world, for such an event;) and a continual burning and smoke in several places, may perhaps mark out the place on which that city stood, to all future ages; whilst all the rest of the neighbourhood may be entirely desolated, without any inhabitant, or any passage for travellers through it. For the Lord will measure it with the line of confusion, and the plummet of emptiness; (the words rendered "without form and void," (*Gen. i. 2.*)) and that city, whose nobles, or princes, civil or ecclesiastical, have so long lorded it over other nations, shall no more have any one to exercise authority. All her tyranny and magnificence shall come to nothing; whilst weeds, thorns, savage beasts, doleful and ravenous birds, and venomous reptiles, shall inhabit the spot where her proud towers and palaces have stood; and there meet with no disturbance. (*Notes, Rev. xviii. 2. 20-24. xix. 3.*)

V. 16, 17. Men in every age are here called on to examine the prophecies, which relate to these and similar events; assured that they will be exactly fulfilled. The Lord will take care, that all the animals above-mentioned shall propagate uninterruptedly, in the place intended. The same Spirit, that inspired the prediction, will take care of its accomplishment; and the region God himself has allotted them shall be their solitary residence to the end of time.

#### PRACTICAL OBSERVATIONS.

All nations and people are concerned to draw near and attend to the word of God; as all must be judged according to it. Because of men's wickedness, the indignation of the Lord hath been on all nations from the beginning; and the history of mankind is little more than an account, how God hath given them up to be slaughtered by each other, till the earth has become a field of blood. In these awful events he executes his own righteous, wise, and deep decrees; and all, who perish by the sword of his anger, are sacrifices to his justice, and he is glorified in their punishment.—In the great vicarious sacrifice of his beloved Son, his justice is fully satisfied, and, through him, he delighteth, and is glorified, in shewing mercy. But "how will they escape who neglect so great salvation?" The day of the Lord's vengeance, and the year of the recompenses of Zion, will come shortly; and imagination cannot reach the horrors of that awful season, to those who shall be found opposing the church of Christ. And if temporal judgments may be rendered so tremendous, what will be the general conflagration, the day of judgment, and the unquenchable fire of hell? There, all the ungodly must for ever be expiating, yet never expiate, the guilt of their sins! But let us daily seek out of the book of the Lord, and read, and compare all that we there discover, with the conduct of Providence around us; that we may be more fully convinced of these important truths, and be rendered more diligent in seeking the kingdom of God and his righteousness. What the mouth of the Lord hath commanded, his Spirit and providence will perform; and he will allot every man his portion among those, with whom he is qualified to associate, and in that place which is congenial to his disposition; and they shall all possess their portion for ever.—Let us observe how the evidence of our holy religion is continually accumulating, as one prophecy after another is accomplished: until the full completion of these awful scenes will introduce more happy days; for which we should hope without fainting, and pray without ceasing.



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The blessings of the gospel, preached with the Holy Ghost sent down from heaven, are of all others the most valuable, and conduce the most to our unmingled consolation: whilst blossoms of heavenly fragrantcy are produced in this desert land, may our souls blossom and bring forth fruit abundantly, and rejoice with joy and singing! may the peculiar excellency and glory of believers in every age be communicated to us, by the transforming knowledge of the glory and excellency of our God and Saviour! Hitherto many real Christians have been weak in faith, and ready to faint amidst their many trials and enemies. But we should take courage in the midst of our tribulations; that the joy of the Lord may give strength to our souls, in our work, race, and warfare.—They that trust in the Lord's mercy, and desire to walk in his ways, ought not to be of a fearful heart; for he will not cast them off, or suffer their enemies to prevail against them; they should therefore be strong, and not fear. Let the enemies of God and his church have terror for their portion, but let his servants rejoice; for the Lord will shortly come to execute vengeance on the one, and to complete the others' salvation. That power that once opened the eyes of the blind, and unstopped the deaf ears, is sufficient to illuminate, humble, and sanctify the most benighted, stout, and polluted sinner; to make the feeble believer victorious, and to comfort the most dejected. Let us then apply to him, thus to renew and rejoice our hearts; and let us supplicate him 'in behalf of our blinded, hardened, and enslaved relatives and neighbours, and for a world that lieth in wickedness. May the Lord make bare his holy arm, as when the apostles preached his gospel; that all the desert lands may be replenished with wells of salvation and with fruits of righteousness, and favoured with highways to God and holiness!—As this way of holiness is cast up in our land, may we walk in it, and thus approve ourselves to be the redeemed of the Lord. But no unholy person can find this way, however ingenious, learned, or wise he may be in this world. It is only found by wayfaring men, who leave the paths of vice and folly, to pursue eternal life and happiness; who seek



## PSALM XXXVI.

Sennacherib invades Judah, 1-3. He sends a blasphemous message by Rabshakeh, who persuades the Jews to revolt, 4-20. Hezekiah's servants return him no answer, but report his words to the king, 21, 22.

NOW <sup>1</sup>it came to pass in the fourteenth year of king Hezekiah, <sup>2</sup>that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.

2 And the king of Assyria <sup>3</sup>sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by <sup>4</sup>the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him <sup>5</sup>Eliakim, Hilkiah's son, which <sup>6</sup>was over the house, and <sup>7</sup>Shebna <sup>8</sup>the scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, <sup>9</sup>Thus saith the great king, the king of Assyria, <sup>10</sup>What confidence is this wherein thou trustest?

5 I say, <sup>11</sup>sayest thou, (but <sup>12</sup>they are but <sup>13</sup>vain words,) <sup>14</sup>I have counsel and strength for war: now, on whom dost thou trust, <sup>15</sup>that thou rebellest against me?

6 Lo, <sup>16</sup>thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so <sup>17</sup>is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, <sup>18</sup>We trust in the LORD our God; <sup>19</sup>is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give <sup>20</sup>pledges, I pray thee, to my master the king of Assyria, <sup>21</sup>and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of <sup>22</sup>the least of my master's servants, <sup>23</sup>and put thy trust on Egypt for chariots and for horsemen?

10 And <sup>24</sup>am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants <sup>25</sup>in the Syrian language; for we understand <sup>26</sup>it: and speak not to us in the Jews' language, in the ears of the people that <sup>27</sup>are on the wall.

12 But Rabshakeh said, Hath my master sent me

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a 2 Kings xviii. 13. 2 Chr. xxxiii. 1-10. b 1. 7, 8. vii. 17. viii. 7, 8. x. 28-32. cxxiii. 7, 8. B. C. 710. c 2 Kings xviii. 17. &c. 2 Chr. xxxiii. 9, &c. d vii. 3. xxi. 9-11. e xxii. 15-20. f 2 Sam. viii. 16. 17. xx. 24, 25. g Or, secretary. h x. 9-14. xxi. 11-15. Prov. xvi. 18. Ez. xxxi. 3, &c. Dan. iv. 30. Acts. i. 22. 23. Jude 16. h 2 Kings xviii. 5. 19. xix. 10. 2 Chr. xxxiii. 7-10. i 14-16. Ps. xlii. 3. 10. lxxi. 10, 11. j Heb. a favour of lips. k Or, but counsel and strength are for the war. Prov. xxi. 30. 31. xlv. 5, 6. l 2 Kings xviii. 7. xxi. 14. xxi. 11. 19. 20. 2 Chr. vii. 7-9. xxi. 7, 8. Ps. xlii. 4, 6. xlii. 5, 10, 11. m Deut. xii. 2-6. 13, 14. 2 Kings xviii. 4. 2 Chr. xxx. 14. 15. n x. 13, 14. 1 Sam. xvii. 40-43. 1 Kings xx. 10. 18. 2 Kings xviii. 23. Neh. iv. 2-5. Ps. cxxiii. 3, 4. o x. 8. 2 Kings xviii. 24. p 6. xxx. 16, 17. Deut. xvii. 16. Prov. xxi. 31. q x. 5-7. 1 Kings xxi. 18. 2 Kings xviii. 25. 2 Chr. xxxv. 21. r 2 Kings xvii. 26, 27. Ezra iv. 7. Dan. ii. 4.

s ix. 20. Lev. xxv. 39. Deut. xxviii. 53-57. 2 Kings vi. 25-29. Jer. xix. 9. Lam. iv. 9, 10. Ez. iv. 16. f 1 Sam. xvii. 8-11. 2 Kings xviii. 28-32. 2 Chr. xxxiii. 18. Ps. lxxiii. 8, 9. u d vii. 7. x. 8-13. Ez. xxxi. 3-10. x xxxvii. 10-13. 2 Kings xix. 10-13. v 11. 2 Chr. xxxiii. 11, 13-19. Dan. iii. 15-17. vi. 20. vii. 25. 2 Thes. ii. 4. Rev. xii. 5, 6. y 7. xxxvii. 23. 24. Ps. iv. 2. xxii. 7, 8. lxxi. 9-11. Matt. xxvii. 43. j l x Or, Seek my favour by, &c. Heb. Make with me a blessing. Gen. xxxii. 20. xxxiii. 11. 1 Sam. xxv. 27. 2 Sam. viii. 6. 2 Kings xv. 18. xvi. 31. 2 Cor. ix. 5. Marg. a 1 Sam. xi. 3. 2 Kings xxiv. 1. b 1 Kings iv. 20. 25. Mic. iv. 4. Zech. iii. 10. c 2 Kings xvii. 6, &c. xviii. 9-13. 11. d Ex. iii. 8. Deut. viii. 7-9. xi. 12. Job xx. 17. e 7. 10. 15. xxxvii. 10. Ps. xli. 4. xlii. 5-7. f xxxvii. 12, 13. 17. 18. g xxxvii. 19. xix. 12, 13, 17. 18. 2 Chr. xxxii. 13-17. Ps. cxv. 2-8. cxxxv. 5. 6. 18. 19. 20. 3-5. 10-12. Hab. ii. 19, 20. g Num. xxv. 8. 2 Sam. viii. 9. h x. 9. Jer. xlii. 23. Arpad. i 2 Kings xvii. 24. k x. 10, 11. 2 Kings xvii. 3-7. xviii. 10-12. l xxxvii. 23-29. Ex. v. 2. 2 Kings xix. 22. &c. 2 Chr. xxxii. 15. 19. Job xv. 25. 26. xl. 9-12. Ps. 21. lxxxi. 9. Dan. iii. 15. m 1 Kings xvii. 36, 37. Ps. xxxviii. 13-15. xxxix. 1. Prov. ix. 7. xxvi. 4. Am. v. 13. Matt. vii. 6. n 3. 11. o xxxvii. 7. xxxvii. 1, 2. 2 Kings v. 7. Ezra ix. 3. Matt. xxvi. 63. — CHAP. XXXVII. a 2 Kings xix. 1. b xxxvi. 22. 2 Kings xxii. 12. Jer. xxxv. 24. Jon. iii. 5, 6. Matt. xi. 21. c Ezra ix. 5. Job i. 20, 21.

to thy master and to thee to speak these words? <sup>28</sup>hath he not sent me to the men that sit upon the wall, <sup>29</sup>that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and <sup>30</sup>cried with a loud voice in the Jews' language, and said, <sup>31</sup>"Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, <sup>32</sup>"Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah <sup>33</sup>make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the <sup>34</sup>king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, <sup>35</sup>"Make an agreement with me by a present, and <sup>36</sup>come out to me: and <sup>37</sup>eat ye every one of his vine, and every one of his figtree, and drink ye every one the waters of his own cistern;

17 Until <sup>38</sup>I come and take you away to a land like your own land, <sup>39</sup>a land of corn and wine, a land of bread and vineyards.

18 Beware <sup>40</sup>lest Hezekiah persuade you, saying, The LORD will deliver us. <sup>41</sup>Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where <sup>42</sup>are the gods of <sup>43</sup>Hamath and <sup>44</sup>Arphad? where <sup>45</sup>are the gods of <sup>46</sup>Sepharvaim? <sup>47</sup>and have they delivered Samaria out of my hand?

20 Who <sup>48</sup>are they among all the gods of these lands, that have delivered their land out of my hand, <sup>49</sup>that the LORD should deliver Jerusalem out of my hand?

21 But <sup>50</sup>they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came <sup>51</sup>Eliakim, the son of Hilkiah, that was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah <sup>52</sup>with their clothes rent, and told him the words of Rabshakeh.

## CHAP. XXXVII.

Hezekiah sends to Isaiah to pray for the nation, 1-5. Isaiah encourages him, 6, 7. Sennacherib, going to meet the Ethiopian king, sends a blasphemous letter to Hezekiah, who spreads it before God with fervent prayer, 7-20. Isaiah describes the arrogant impiety, and predicts the ruin, of Sennacherib, 21, 35. An angel slays the Assyrians, and Sennacherib is murdered at Nineveh by his sons, 36-38.

AND <sup>1</sup>it came to pass, when king Hezekiah heard <sup>2</sup>it, that <sup>3</sup>he rent his clothes, and covered himself with sackcloth, <sup>4</sup>and went into the house of the LORD.

V. 10. 'He interprets his former successes, as if they were an argument that Heaven was on his side: or he may mean, that some oracle or idol had promised him success; and this pretended deity he calls by the name of the true God.' (Lowth.) (Notes, 2 Chr. xxxiv. 20-24.)

V. 17, 18. "A land of oil-olive and of honey; that ye may live, and not die; and hearken not unto Hezekiah, when he persuadeth" (or seduceth) "you," &c. (2 Kings xviii. 32.)

## PRACTICAL OBSERVATIONS.

Infidels, in every age, deride the dependence placed by believers on an invisible protection: but their own self-confidence will terminate in shame; when the hope that rests on the word of God, shall be found to praise and honour and glory. The afflicted servant of God will generally find it best to leave ungodly men to revile, boast, insult, and menace, without making any reply: for humiliation, faith, and prayer are our proper employment, in seasons of personal or public distress. And, however men attempt to discourage or exasperate us, they will not do us any real harm; unless they can prevail with us to neglect the commandments of our Lord and Master.

## NOTES.

CHAP. XXXVII. V. 3. (Notes, 2 Kings xix.) 'We are in as great sorrow, as a woman, that travaileth of child, and cannot be delivered.'

V. 12. 'Eden, where Paradise was situated, was in Mesopotamia, as learned men are generally agreed; and in this text, and Ez. xxvii. 23, it is joined with Haran, a noted city in Mesopotamia.' (Lowth.)

V. 20. 'He declareth for what cause he prayed, that they might be delivered; to wit, that God might be glorified thereby, throughout the world.'

direction from the word and Spirit of God, and walk by faith in Christ in the paths of holy obedience. These, though esteemed fools by the world, and though they often are of very slender talents, shall be found wise unto eternal salvation. We do not indeed live in those favoured days, when no lion or ravenous beast shall be found in the believer's path; yet even at present every lion is chained, and every traveller divinely protected. Let us then go forward with alacrity, and rejoice in praising our gracious Lord; we shall soon arrive at the heavenly Zion; all our sorrows will flee away, and our everlasting joy and triumph be perfected; for he, who will render his church on earth victorious over every persecutor, will make each believer more than conqueror over every foe, till death be swallowed up in victory.

## NOTES.

CHAP. XXXVI. V. 1. As many of Isaiah's predictions related to the events here recorded, it was proper that the history should be inserted: but as it hath before been fully considered, it will not be necessary to add more than a few hints in this place. (Notes, &c. 2 Kings xviii. xix.)—We may probably conjecture, that this was part of that history of Hezekiah's reign which Isaiah wrote, as we read 2 Chr. xxxii. 32. (Lowth.)

V. 2. Three verses, found in Kings, are here omitted. Hezekiah submitted, and gave Sennacherib all his treasures as the price of peace: but soon after, probably the next year, Sennacherib sent Rabshakeh, as here recorded. (Notes, 2 Kings xviii. 14-18. xx. 1.) It is also added in the parallel passage, that Rabshakeh and his companions "called to the king," or demanded an audience of him.

V. 3. Shebna. 'This declareth, that there were but few godly to be found in the king's house, when he was driven to send this wicked man in so weighty a matter.' (Notes, xxii. 15-25.)



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2 And <sup>he</sup> sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, 'This day is a day of trouble, and of rebuke, and of <sup>blasphemy</sup>; <sup>for</sup> the children are come to the birth, and *there* is not strength to bring forth.

4 <sup>It</sup> may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent <sup>to</sup> reproach the living God, <sup>and</sup> will reprove the words which the LORD thy God hath heard: wherefore <sup>lift up thy prayer</sup> <sup>for</sup> the remnant that is <sup>left</sup>.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, <sup>Thus shall ye say</sup> unto your master, Thus saith the LORD, <sup>Be not afraid</sup> of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, <sup>I will</sup> <sup>send</sup> a blast upon him, and he shall hear a rumour, and return to his own land; and <sup>I will</sup> cause him to fall by the sword in his own land.

8 ¶ So <sup>Rabshakeh</sup> returned, and found the king of Assyria warring against <sup>Libnah</sup>: for he had heard that he was departed from <sup>Lachish</sup>.

9 And <sup>he</sup> heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And, when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, <sup>Let not thy God</sup>, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, <sup>thou</sup> hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have <sup>the gods</sup> of the nations delivered them which my fathers have destroyed, *as* <sup>Gozan</sup>, and <sup>Haran</sup>, and <sup>Rezeph</sup>, and the children of <sup>Eden</sup> which *were* in <sup>Telassar</sup>?

13 Where *is* the king of <sup>Hamath</sup>, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and <sup>Ivah</sup>?

14 ¶ And Hezekiah <sup>received</sup> the letter from the hand of the messengers, and read *it*: <sup>and</sup> Hezekiah went up unto the house of the LORD, and spread *it* before the LORD.

15 And Hezekiah <sup>prayed</sup> unto the LORD, saying,

16 O <sup>LORD</sup> of hosts, God of Israel, that <sup>dwestest</sup> between the cherubims, <sup>thou art</sup> the God, *even* thou alone, of all the kingdoms of the earth: <sup>thou</sup> hast made heaven and earth.

17 <sup>Incline</sup> thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and <sup>hear</sup> all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, <sup>the kings</sup> of Assyria have laid waste all the <sup>nations</sup>, and their countries,

19 And <sup>have</sup> <sup>cast</sup> their gods into the fire: for

15-19. 2 Chr. xiv. 11, xx. 6-12. Dan. ix. 3, 4. Phil. iv. 6, 7. Jam. v. 14. 2 Sam. vii. 26. Ps. xlvii. 7, 11. k Ex. xxvii. 23. 1 Sam. iv. 4. Ps. lxxx. 1. Heb. xliii. 10, 11. xlv. 6. xlv. 22. llv. 5. 1 Kings xviii. 39. 2 Kings v. 15. Rev. xi. 15-17. xlv. 24. Gen. i. 1. Ps. cxlvi. 6. Jer. x. 10-12. John i. 3. Col. i. 16. n 2 Chr. vi. 40. Ps. xlv. 6. lxxi. 2. cxxx. 1, 2. Dan. ix. 17-19. 1 Pet. iii. 12. o 4. 2 Sam. xvi. 12. Ps. x. 14, 15. lxxiv. 10, 22. lxxix. 12. lxxxi. 50, 51. p 2 Kings ix. 29. xlv. 9. xlv. 6, 24. 1 Chr. v. 26. Nah. i. 11, 12. q Ex. 9-11. xxxvi. 18-20. xlv. 1, 2. Ex. xxxii. 20. 2 Sam. v. 21. || Heb. given. r xlv. 9, 10, 17. Ps. cxv. 4-8. Jer. x. 3-6, 11. Hos. viii. 6.

d xxxvi. 3. 2 Kings xviii. 18. xix. 2. xxii. 12-14. 2 Chr. xx. 20. e xxxii. 2. 2 Kings xix. 3. 2 Chr. xv. 4. Ps. 1. 15. xci. 15. cxvi. 3, 4. Jer. xxx. 7. Hos. v. 15. vi.

\* Or, Provocation. Ps. xcvi. 8. f xxvi. 17, 18. lxxvi. 9. Hos. xiii. 13. g Josh. xiv. 12. 1 Sam. xiv. 6. 2 Sam. xvi. 12. Am. v. 15. h 23, 24. xxxv. 20. 1 Sam. xvii. 26, 36. 2 Kings xix. 4, 23, 25. 2 Chr. xxxiii. 15-19.

i 23. Ps. i. 21. k 1 Sam. vii. 8. xii. 19, 23. 2 Chr. xxxii. 20. Ps. cxi. 23. Joel ii. 17. Jam. v. 16. l i. 9. viii. 7, 8. x. 5, 6, 22. 2 Kings xlv. 5. Am. v. 13. 2 Chr. xxviii. 5, 6.

† Heb. found. m 2 Kings xix. 5. 7. xxii. 15-20.

n vii. 4. x. 24, 25. xxxv. 4. xli. 10-14. 11. 12, 13. Ex. xiv. 13. Lev. xxvii. 8. Josh. xi. 6. 2 Chr. xx. 15-20. Mark iv. 40. v. 36. o x. 16-19. 33. 34. xvii. 13, 14. xxix. 6-8. xxx. 28-33. xxxi. 8, 9. xxxiii. 10-12. 2 Kings xv. 7. 6. Job iv. 9. xvi. 21. Ps. lviii. 9.

† Or, put a spirit into him. p 36-38. 2 Chr. xxxii. 21.

q 2 Kings xix. 8, 9. r Josh. x. 29. 2 Kings viii. 22. s Josh. xii. 11. xv. 39.

t 1 Sam. xxiii. 27, 28. u xxxvi. 4, 15, 20. 2 Kings xviii. 5. xix. 10-13. 2 Chr. xxxii. 17, 18. 15-19. Ps. xxii. 8. Matt. xxi. 18, 19. x. 47-14.

xxvi. 15-19. 2 Kings xvii. 4. -6. xviii. 33-35. v xxxvi. 20. xlv. 5-7. xlv. 2. 2 Kings xvii. 6. xviii. 11. xix. 12. a Gen. xi. 21. xxix. 4. Acts vii. 2. b Gen. ii. 8. Ez. xxvii. 23. xxviii. 13. c 2 Kings xix. 12. d xxxvi. 19. e 2 Kings xvii. 24, 30, 31. Avah. dxxxv. xviii. 34. x. 15. f 2 Kings xix. 14. g 1. 1 Kings viii. 28-30. 38. 1 Kings x. 2. 2 Chr. vi. 20. s. c. Ps. xxvii. 5. lxxii. 8. lxxiv. 10, 11. lxxv. 1-3. cxxxii. 1-4. cxxxii. 6. h 1 Sam. vii. 8, 9. 2 Sam. vii. 18-29. 2 Kings xix. 1. i xlv. 13. j 13. k Ex. xlv. 16. m xl. 28. xlv. 24. Gen. i. 1. Ps. cxlvi. 6. Jer. x. 10-12. John i. 3. Col. i. 16. n 2 Chr. vi. 40. Ps. xlv. 6. lxxi. 2. cxxx. 1, 2. Dan. ix. 17-19. 1 Pet. iii. 12. o 4. 2 Sam. xvi. 12. Ps. x. 14, 15. lxxiv. 10, 22. lxxix. 12. lxxxi. 50, 51. p 2 Kings ix. 29. xlv. 9. xlv. 6, 24. 1 Chr. v. 26. Nah. i. 11, 12. q Ex. 9-11. xxxvi. 18-20. xlv. 1, 2. Ex. xxxii. 20. 2 Sam. v. 21. || Heb. given. r xlv. 9, 10, 17. Ps. cxv. 4-8. Jer. x. 3-6, 11. Hos. viii. 6.

s Ex. ix. 15, 16. Josh. vii. 8, 9. 1 Sam. xviii. 45. -47. 1 Kings viii. 43. xlviii. 38, 37. 2 S. lxx. 13. lxxvi. 1, 2. lxxxiii. 17, 18. Ex. xxxvi. 23. Mal. i. 11. t 16.

u xviii. 3-6. lxxviii. 9. lxxv. 12. Jer. xiv. 17. Lam. i. 13. ii. 13. Am. v. 2. y i. 8. x. 32. lxxi. 11. Ps. ix. 14. Zeph. iii. 14. Zech. ii. 10. ix. 9. Matt. xxi. 5. xlviii. 10, 1 Sam. xlviii. 36. 44-46. Ps. ii. 2. 2 Kings xlviii. 1-3. xlvii. 1-7. Joel iii. 9-12.

a Job xvi. 4. Ps. xxii. 7, 8. Matt. xxi. 29. 30. b 10-13. Ex. v. 2. 2 Kings xix. 4, 22. 2 Chr. xxxii. 17. Ps. xlv. 10. lxx. 9. lxxiv. 18, 23. Rev. xiii. 1-6. c x. 13-15. xiv. 13, 14. Ex. ix. 17. Prov. xxx. 23. Ez. xxviii. 2, 9. Dan. v. 20-23. vii. 25. 2 Thes. ii. 4.

d x. 30. x. 31. 6. xlvii. 7. xxx. 11. 12. xli. 14, 16. xliii. 3, 14. Ex. x. 11. Ez. xlviii. 1, 12, 13. \* He . the hand of thy. e xxxvi. 15-20. 2 Kings xix. 23, 25. f x. 13, 14. xxxvi. 9. Ex. xix. 9. Ps. xxx. 7. Dan. iv. 30. † Heb. fullness of the, &c. and the choice of the, &c. x. 18. xiv. 8. Ez. xlviii. 3. &c. Dan. iv. 8-14. 20-22. Zech. xi. 1, 2.

2. Or, and his fruitful field. g xxxvi. 12. 1 Kings xx. 10. 2 Kings xix. 23, 24.

h x. 5, 6, 15. xlv. 7. xlv. 20, 11. Gen. x. 20. Ps. xlviii. 13. lxxvi. 10. Am. iii. 6. Acts ii. 23. iv. 27, 28. 1 Pet. ii. 8. Jude 4. 1. xix. 16. Num. xiv. 9. 2 Kings xix. 26. Ps. cxxvii. 1, 2. Jer. v. 10. xxxvii. 10.

\* Heb. short of hand. k x. 5-8. Ps. xxxvii. 2. x. 5, 6. cxi. 7. ciii. 15. cxxxix. 6. Jam. i. 10, 11. 1 Pet. i. 24.

23, 24. Rev. ii. 13. + Or, sitting. m 10. xxxvi. 4, 10. 2 Kings xix. 27, 28. Job xv. 25, 26. Ps. i. 3, 4. Nah. i. 9-11. John xv. 22, 23. Acts ix. 4. n Ps. lxxiv. 4. 24. lxxxiii. 2. Matt. xvii. 24. Acts xxii. 22. o xxx. 28. Job xli. 2. Ps. xxxi. 9. Ez. xxix. 4. Am. iv. 2. p v. 14. xxxviii. 7. Ez. iii. 12. 1 Kings xlii. 3-5. 2 Kings ix. 29. xx. 9. q v. 19-26. Lev. xxv. 4, 5. 20-22. r xxvii. 6. lxxv. 9. 2 Kings xix. 30, 31. Ps. lxxx. 9. Jer. xli. 13. Rom. ix. 27. x. 5. Gal. iii. 29. s Heb. the escaping. + 20. ix. 7. lx. 17. Joel ii. 13. u Ez. xli. 22. Luke x. 43, 44.

they *were* 'no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, <sup>that</sup> all the kingdoms of the earth may know that thou *art* the LORD, <sup>even</sup> thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, <sup>Whereas</sup> thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; <sup>The virgin</sup>, <sup>the daughter</sup> of Zion, <sup>hath despised</sup> thee, *and* laughed thee to scorn; the daughter of Jerusalem hath <sup>shaken</sup> her head at thee.

23 <sup>Whom</sup> hast thou reproached and blasphemed; and <sup>against</sup> whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against <sup>the Holy One</sup> of Israel.

24 By <sup>thy</sup> <sup>servants</sup> hast thou reproached the LORD, and hast said, <sup>By</sup> the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon: and I will cut down the <sup>tall</sup> cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the forest <sup>of</sup> his Carmel.

25 I have digged and drunk water; and <sup>with</sup> the sole of my feet have I dried up all the rivers of the <sup>besieged</sup> places.

26 Hast thou not heard <sup>long</sup> ago, <sup>how</sup> I have done *it*; *and* of ancient times that I have formed *it*? now have I brought *it* to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore <sup>their</sup> inhabitants *were* <sup>of</sup> small power, they were dismayed and confounded: they were <sup>as</sup> the grass of the field, and <sup>as</sup> the green herb, <sup>as</sup> the grass on the house-tops, and <sup>as</sup> corn blasted before *it* be grown up.

28 But I <sup>know</sup> thy <sup>abode</sup>, and thy going out, and thy coming in, and thy rage against me.

29 Because <sup>thy</sup> rage against me, and <sup>thy</sup> tumult is come up unto mine ears; therefore <sup>will</sup> I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And <sup>this shall be</sup> a sign unto thee, <sup>Ye</sup> shall eat *this* year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the <sup>remnant</sup> that is escaped of the house of Judah shall again <sup>take</sup> root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and <sup>they</sup> that escape out of mount Zion: <sup>the</sup> zeal of the LORD of hosts shall do *this*.

33 Therefore thus saith the LORD concerning the king of Assyria, <sup>He</sup> shall not come into this city, nor shoot an arrow there, nor come before *it* with <sup>shields</sup>, nor <sup>cast</sup> a bank against *it*.

V. 26. 'God, in answer to the boasts of the proud Assyrian, puts him in mind, that his providence predetermined these events, and brought them to pass in their appointed time; and made him the instrument of the Divine vengeance upon such cities as deserved utter destruction, and weakened the hands of their inhabitants, so that they were not able to defend themselves.' (Lowth.)

V. 29. 'Just as at this day, they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly.' (Bp. Lowth.)

## PRACTICAL OBSERVATIONS.

Our tempters and persecutors effectually subvert our interests, when they endeavour to terrify us, or seduce us from God, make us more simple in our







B. C. 712.

1 2 Kings xx. 17  
—19. xxiv. 13.  
xxv. 13 — 15.

b xiii. 1. 19. xiv.  
4. xxiii. 13.  
c 2 Sam. viii. 10.  
x. 2. 2 Chr.  
xxxii. 23.  
d 2 Chr. xxxii. 25.  
31. Job xxxi.  
25. Ps. cxlvi. 2.

25. Ps. cxvii. 3.  
4. Prov. iv. 23.  
Jer. xvii. 9.  
e 2 Kings xx. 13.  
2 Chr. xxxii. 27.  
\* Or, *spicery*.  
1 Kings x. 2. 10.  
15. 25. 2 Chr.  
ix. 1. 9.  
† Or, *jewels*, Heb.  
*vessels*, or *in-*  
*struments*.  
f Ec. vii. 20.  
2 Cor. xii. 7.  
1 John i. 8.

g xxxviii. 1. 5.  
2 Sam. xii. 1.  
2 Kings xx. 14,  
15. 2 Chr. xvi. 7.  
xix. 2. xxv. 15.  
16. Jer. xxii. 1,  
2.  
h Deut. xxviii.  
49. Josh. ix. 6.  
9. 15. Jer. v. 15.

i Josh. vii, 19.  
Job xxxi, 33.  
Prov. xxviii, 13.  
1 John i, 9.

k 1 Sam. xiii. 13  
14. xv. 14.

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and faithful-  
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2 Chr. xxxvi.  
10, 18. Jer. xx.  
5, xxvii. 21, 22.  
lii, 17—19. Dan.  
i. 2.  
m 2 Kings xxiv.  
12, xxv. 6, 7.  
2 Chr. xxxlii.

2 Chr. xxxiii.  
11. xxxvi. 10.  
20. Jer. xxxix.  
7. Ez. xvii. 12

n Dan. i. 3—7.  
o Lev. x. 3.  
1 Sam. iii. 18.  
2 Sam. xiv. 26.

Job i. 21. Ps.  
xxxix. 9. Lam.  
iii. 22, 39. 1 Pet.  
v. 6.  
p 2 Chr. xxxiv.  
28. Zech. viii.  
16, 19

CHAP. XL.  
a lli. 10, xxxv 3,  
4 xli 10—14

27. xlix. 13, &c.  
1. 10. li. 3, 12.  
lvii. 15—19. lx.  
1, &c. lxi. 1—3.  
lxii. 11, 12. lxy.

13, 14. lxvi. 10  
—14. Neh. viii.  
10. Ps. lxxxv. 8.  
Jer. xxxi. 10—

14. Zeph. iii. 14  
—17. Zech. i.  
xxx. 22, Hos. i.  
Jer. xxix. 11.

be the life of  
our sorrows

our fellow-sinners for his mercies in his righteousness to us; bringing them from his bondage, and giving them how to stand them to the end; that we may be able to greater and more truths and

CHAP. XXXIX. V. 1. 'Merodach was the name of an idol worshipped by the Babylonians. (*Jer. 1. 2*.) It was usual for the Babylonian kings to take their names from their idols. One was called Evil-merodach. Nebo was another idol, whence Nabonassar, Nebuchadnezzar, and several other kings of Babylon, took their names. One reason of sending this embassy was, to satisfy himself about the prodigy of the sun's going backward upon the king's recovery. The Babylonians were famous for astronomy, which made their king the more inquisitive about so extraordinary a phenomenon.' (*Louth.*) (*Notes, 2 Kings xx. 8-13, 2 Chr. xxxiii. 31.*)

(Notes, 2 Kings)

PRA

Even eminent believers are apt to forget the mercies of God, and to be proud when they ought to be thankful: and they sometimes value too highly the friendly notice of ungodly men in exalted stations. But such coalitions with the world ensure painful consequences; and the Lord will rebuke and correct those whom he loves. Their submission, however, to distressing appointments shews that grace has regained the ascendancy; and truth and peace shall yet be with them through time, and to eternity.

CHAP. XL. V. 2. We now enter upon the latter part of this prophecy ; in which the name of the prophet is not mentioned ; but it proceeds, as in one continued discourse, is full of consolatory topics, and treats almost entirely and most clearly of Christ and evangelical subjects. The whole seems to have been written after the deliverance of the Jews from the Assyrian invasion, and towards the close of the prophet's life ; and the style and imagery are elegant, rich, and often most sublime ; so that it cannot be read without great delight, by one that relishes such beauties ; even should he be ignorant of the spiritual and prophetic meaning of the sacred writer. The narration in the preceding chapter, (which perhaps was here inserted, as introductory to these predictions,) had mentioned the Babylonish captivity in express terms ; and the prophet was here employed to prepare comfort for the church in expectation of that affliction, and when groaning under it. But though some reference is made in many places to the return of the Jews from Babylon : yet the prophet is so carried above all temporal deliverances, in the foresight of the great redemption of Christ ; that it would often be absurd and vain to seek for any allusion to inferior events, in the language employed by him.—The command here given to the prophets and teachers of the church, (the Septuagint inserts the word *priests*,) to comfort the people of God and Jerusalem, with the assurance of the termination of their conflicts in victory and triumph, and of the pardon of their sins, may be considered as an introduction to the whole remaining prophecy, which extends to the consummation of all things.—The sufferings of the Jewish nation had abundantly vindicated the honour of the law and justice of God, seeing he thus punished his chosen people for their sins : and the



Prepare ye the way of the LORD, 'make straight in the desert a highway for our God.

4 Every 'valley shall be exalted, and 'every mountain and hill shall be made low: 'and the crooked shall be made 'straight, and the rough places 'plain:

5 And 'the glory of the LORD shall be revealed, and 'all flesh shall see it together: "'for the mouth of the LORD hath spoken it.

6 The voice said, "Cry. And he said, What shall I cry? °All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but 'the word of our God shall stand for ever.

xii. 41. 2 Cor. iii. 18. iv. 6. Heb. i. 3. Rev. xxi. 3. i. xlix. 6. lii. 10. lxxvi. 16. 33. Joel ii. 28. Zech. ii. 13. Luke ii. 32. iii. 6. John xvii. 2. Acts ii. 17. m. i. 20. lxxvi. 14. Jer. ix. 12. Mic. iv. 4. n. 2. xii. 6. lxxvi. 1. lxi. 1. 2. Jer. ii. 2. xxxi. 6. Ez. xxxiii. 2-9. Hos. v. 8. o. xxxvii. 27. Job xiv. 2. Ps. xc. 5. 6. xlii. 7. cii. 11. ciii. 15. 16. Jam. i. 10. 11. 1 Pet. i. 21. 25. p. xlii. 10. 11. 1c. 10. 11. Ps. cxxix. 89-91. Zech. i. 6. Matt. v. 18. xxiv. 35. Mark xiii. 31. John x. 35. Rom. iii. 1-5. 1 Pet. i. 25.

V. 3-5. It is generally supposed that the prophet here refers to the proclamation of Cyrus, and to the return of the Jews to Jerusalem; as their fathers had come out of Egypt to Canaan, through a vast wilderness: and it is considered as a command to make all things ready for their safe and commodious passage. But the Lord's coming to his people, not their return to Jerusalem, is predicted; and though his protecting presence with them on that occasion, may be alluded to; yet this forms a feeble interpretation compared with that of the Holy Spirit in the New Testament. (*Marg. Ref.*) John Baptist, in the desert part of the land, (an apt emblem of the barren state of the Jewish church at that time,) was a herald sent to proclaim the approach of Christ, as JEHOVAH their God.—When great princes, at the head of their armies, march through countries where highways are not previously cast up, they are used to send pioneers before them, to level the country, to cut ways through impervious mountains and defiles, to make bridges over rivers, and to cast up roads through morasses and deep valleys, and to make their march as straight and unobstructed as they can. A spiritual preparation of a similar nature was to be made for the coming of Christ, and the setting up of his kingdom. Thus John Baptist's ministry was calculated to excite the attention of the people; to convince, alarm, and humble them; to subvert their self-confident prejudices and carnal expectations; to shew them their need of a spiritual redemption, and to raise their expectations of those blessings, which the Messiah was actually to bestow on them. This tended to prepare the way of the Lord, and make all straight and level for his reception, and the setting up of his kingdom. And the first Jewish converts to Christianity seem to have been in general prepared by John's ministry for that of Christ and his apostles. Thus the glory of the Lord was revealed to them, and through them to the gentiles; this light hath hitherto been continued to many nations, and at length "all flesh shall see it together, for the mouth of the LORD hath spoken it."—The Septuagint here reads "All flesh shall see the salvation of our God;" and this is quoted by St. Luke (iii. 6).—The Jewish church was at that time in a barren and desert condition, unfit without reformation for the reception of her King.—It was in this desert country, at that time destitute of all religious instruction, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. (*Bp. Lowth.*)

V. 6-8. The voice of God directed the prophet, (or John Baptist who was predicted,) to make a solemn proclamation: 'And what is the import of it? That the people, the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone; but that the word of God endureth for ever. What is this but a plain opposition of the carnal Israel to the spiritual; of the temporary Mosaic economy, to the eternal Christian dispensation? You may be ready to conclude, (the prophet may be supposed to say,) that my commission is only to comfort you with a promise of the restoration of your religion, and polity of Jerusalem, and the temple, and its services, and worship, in all its outward splendour; but these are earthly, temporary, shadowy, fading things: these are not worthy to engage your attention, in comparison of the greater blessings, the spiritual redemption, the eternal inheritance. The law is only the shadow of good things, the substance is the gospel, which shall never be done away, but endure for ever.' (*Bp. Lowth.*)—The impotency of man, in all his glory, to oppose the purposes of God, seems also intended. Thus the Chaldean prosperity withered when the Jews were to be delivered; and the Jews lost all their honours and privileges, when the kingdom of Christ was to be established.—The carnal expectations of the Jews, respecting the nature of the Redeemer's kingdom, may likewise be adverted to. The word translated *glory* properly signifies *excellency*, moral excellency, even justice, truth, and mercy; and thus the passage shews the vanity and insufficiency of all human virtues, as well as accomplishments and splendours, without the word of the gospel,

A.M. 3292.

B.C. 712.

c. xxxv. 8. lxxvi. 14. lxxvi. 10. 11. Mal. iii. 1. iv. 5. 6. Luke i. 16. 17. 76. 77. cxi. 15. 16. xliii. 19. xliii. 11.

g. xliii. 11. 15. 16. 1 Sam. ii. 8. Ps. cxiii. 7. 8. Ez. xvii. 24. xxi. 20. Luke i. 52. 53. li. 5. xlviii. 14. h. li. 12-15. Job xi. 11-13. xliii. 16. xlv. 2. Prov. ii. 15.

2. Or, a straight place.

3. Or, a plain place.

k. vi. 3. xi. 9. xxxv. 2. xlv. 1. Ps. lxxli. 19. xevi. 6. cii. 16. Hab. ii. 14. Luke ii. 10-14. John i. 14.

Jer. xxiii. 27. m. i. 20. lxxvi. 14. Jer. ix. 12. Mic. iv. 4. n. 2. xii. 6. lxxvi. 1. lxi. 1. 2. Jer. ii. 2. xxxi. 6. Ez. xxxiii. 2-9. Hos. v. 8. o. xxxvii. 27. Job xiv. 2. Ps. xc. 5. 6. xlii. 7. cii. 11. ciii. 15. 16. Jam. i. 10. 11. 1 Pet. i. 21. 25. p. xlii. 10. 11. 1c. 10. 11. Ps. cxxix. 89-91. Zech. i. 6. Matt. v. 18. xxiv. 35. Mark xiii. 31. John x. 35. Rom. iii. 1-5. 1 Pet. i. 25.

|| Or, O thou that tellest good tidings to Zion. xli. 27. li. 7. 4. q. Ezra i. 1. 2. Luke xxv. 47. Rom. x. 18. r. Judg. ix. 7. 1 Sam. xxvii. 18. 14. 2 Chr. xiii. 4.

|| Or, O thou that tellest good tidings to Jerusalem.

s. lii. 8. lxxvi. 1. Jer. xxii. 20. Acts ii. 14.

t. xxxiv. 3. 4. ii. 7. 12. Acts iv. 13. 29. v. 41. 42. Eph. vi. 19. Phil. ii. 28. 29. 1 Pet. iii. 14. u. xii. 2. xxv. 9. 1 Tim. iii. 16. 1 John v. 20. 21.

x. ix. 6-7. lxx. 1. 8. 1. 8. Zech. ii. 8-11. Mal. iii. 1. John xli. 13. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

|| Heb. tierce.

9 ¶ O "Zion, that 'bringest good tidings, 'get thee up into the high mountain; 'O Jerusalem, that bringest good tidings, 'lift up thy voice with strength: lift it up, 'be not afraid; say unto the cities of Judah, 'Behold your God!

10 Behold, 'the Lord God will come with 'strong hand, and 'his arm shall rule for him: behold, 'his reward is with him, and his 'work before him.

11 He shall 'feed his flock like a shepherd: 'he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that 'are with young.

12 'Who hath 'measured the waters in the hollow of his hand, and 'meted out heaven with a span, and 'comprehended the dust of the earth in a 'measure,

|| Or, O thou that tellest good tidings to Zion. xli. 27. li. 7. 4. q. Ezra i. 1. 2. Luke xxv. 47. Rom. x. 18. r. Judg. ix. 7. 1 Sam. xxvii. 18. 14. 2 Chr. xiii. 4. || Or, O thou that tellest good tidings to Jerusalem. s. lii. 8. lxxvi. 1. Jer. xxii. 20. Acts ii. 14. t. xxxiv. 3. 4. ii. 7. 12. Acts iv. 13. 29. v. 41. 42. Eph. vi. 19. Phil. ii. 28. 29. 1 Pet. iii. 14. u. xii. 2. xxv. 9. 1 Tim. iii. 16. 1 John v. 20. 21. x. ix. 6-7. lxx. 1. 8. 1. 8. Zech. ii. 8-11. Mal. iii. 1. John xli. 13. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

which endureth for ever, and that regeneration which renders it effectual. (*Note, 1 Pet. i. 23-25. 1 Marg. Ref.*)

V. 9-11. The former part of this paragraph is rendered by some, "O thou, that bringest good tidings to Zion." &c. And as it is in the feminine gender, it is supposed to allude to the custom of women leading companies, with songs and dances, to celebrate great deliverances: as in the cases of Miriam, and Jephthah's daughter. But as Zion and Jerusalem evidently mean the inhabitants of Zion, and as the glad tidings are ordered to be declared to the cities of Judah; the alteration seems by no means advisable. When any of the inhabitants of Zion brought glad tidings from the court of Persia; they were strenuously to publish them to the cities of Judah, encouraging them with the assurance of the presence and help of Israel's God. But this is but a shadow of the real meaning. The glad tidings of the advent of Christ was not only brought to Zion, but was from thence sent forth into the cities of Judah, and to all the ends of the earth. The first preachers of the gospel, after the day of Pentecost, published their glad tidings with all boldness, beginning at Jerusalem, proceeding to the cities of Judah, and then to the Gentiles. The church, the true Zion, should from age to age thus strenuously disseminate the glad tidings of salvation; and the most distinguished Christians should animate those that are less eminent and more timid.—The Jews were directed thus to encourage each other to expect their promised Messiah, until he came: we ought thus to excite one another to expect his coming to render his cause triumphant, and finally to judge the world. In all these respects Zion is commanded to proclaim to all her children, and to all the earth, "Behold your God!" 'O Zion and Jerusalem, do ye proclaim to all the world the goodness of your God to you, and therefore take all advantage of the highest mountains to publish it.—Since it is to you that God imparts the first tidings of a Saviour, do ye gladly and zealously divulge it to all the earth; and say to the other cities of Judah, concerning the Messiah to be exhibited in the flesh, "Behold your God." (*Bp. Hall.*) (*Matt. xxviii. 18-20. Mark xvi. 15. Luke xxiv. 47. Acts xiii. 46, 47.*) For the Lord God, or the Lord JEHOVAH, (as in the original,) would come "with a strong hand," or "against a strong one," even that potent enemy of the church, of whom persecuting tyrants have always been both types and agents: his own arm would both establish his authority, and administer his kingdom; the recompense of his humiliation and sufferings, (namely, the exaltation of his human nature, the salvation of his people, and the honour of all the Divine perfections,) was with him; (*Heb. xii. 2.*) or, he came prepared to reward his true disciples, and punish his obstinate enemies. His work was before him, and he was fully purposed and qualified to go through with it. His condescension and tenderness to his flock of redeemed sinners would equal his power and wrath against his enemies. He would, as a shepherd, supply all their wants, and watch over their souls, and consider all their infirmities, maladies, and dangers: he would collect together young converts, feeble believers, and tempted afflicted persons, with especial care; affording them protection and consolation, and moderating their trials; even as the tender shepherd takes the feeble and half-starved lamb, and cherishes it in his bosom, and is peculiarly careful not to overdrive or injure the pregnant ewes, or those that have lately brought forth their young.—As this is an evident prophecy of Christ, and as he is the good Shepherd; so he must be Israel's God, and the Lord JEHOVAH; nor can these prophecies be otherwise interpreted, without obscuring and wresting their plain meaning, and causing this most elegant and sublime of all writers to express himself in the most improper and discordant manner; or rather, without representing the language of the Holy Spirit as calculated to mislead the simple and honest reader.

V. 12-17. There is no intimation of any change of person, in the transition from our tender Shepherd to this most sublime representation of JEHOVAH: so that this divine majesty is evidently ascribed to the Son equally with the Father: for "He and the Father are One." This seems especially introduced, to remind the Jews of JEHOVAH's power to effect their deliverance from Babylon, and that spiritual redemption typified by it. The grandeur of the passage, in sentiment and expression, as much exceeds all the admired sublimity of uninspired writers, as the light of the sun doth that of a taper: and we should not only consider in it the sublimity of a poet; but also that of a prophet, speaking of the infinite God, in language worthy of his subject, as far as human language can be so. No representations of this kind in the writings of men, that have not evidently been taken from the Scripture, give satisfaction to the



and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or being his counsellor, hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman maketh a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is impoverished, that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

reflecting mind, but always appear to degrade the subject. But here the mind grasps at, yet cannot contain, the majestic sentiments; and is satisfied, that thus it behoves JEHOVAH to speak of himself, if he would convey any ideas of his incomprehensible perfections to our narrow and clouded understandings. To determine the quantity of water for the earth and ocean, by meting it out in the hollow of his hand, and the extent of the heavens by his span! to give out the dust, of which the dry land is formed, by a small measure! and to weigh the hills and mountains in a balance, when he proportioned them in creation! what thoughts are these, and how do they lead the mind to enlarged apprehensions of the greatness of the Creator, and cause all created beings to shrink, as it were, to nothing in the comparison! Could this glorious Lord want any counsellor, or coadjutor? Did it behove any of his creatures to dictate to him, how he should act with wisdom and justice? or could any pretend that they had thus instructed him? Indeed all the nations of the earth are, to him, but as a drop of water from the bucket, to the immensity of the ocean; or as the small disregarded dust upon the balance, to the whole earth: He removeth all the isles of the sea as an atom; and all the cedars of Lebanon would not suffice for fuel, nor all its cattle for a burnt-offering, if a sacrifice worthy of his majesty should be attempted: much less could such an oblation atone for the sins committed against him. But no illustration can reach the truth: for all nations, before God are as nothing; and they are counted to him less than nothing, and vanity; and so are all their magnificence, and their ostentatious superstitions.

V. 18—20. In the view of the Divine glory above given, how abominable and absurd must idolatry appear! what similitude can be made of God, that is not infinitely dishonourable to him? Yet how general has this absurd and impious conduct been among men! (Notes, Ex. xx. 4, 5.)—The more wealthy of the gentiles cast their images of inferior metal, and then employed the goldsmith to plate it with gold, and both to adorn and fasten it with silver chains: and this was intended as the likeness of their god, and the object of their worship! Nay, the poor man, who could scarcely afford an oblation, must have an idol, though it were but a block of durable wood, skillfully carved, and fixed up in his house! and even the Jews, though better instructed, were prone to the same stupidity; because they disliked the character and service of JEHOVAH. But as they had no reason to fear either idols or idolaters, when God came to effect their promised deliverances; so nothing could so much provoke God to jealousy, and bring ruin upon them, as this iniquity.—Hereby he armeth them against the idolatry, wherewith they should be tempted at Babylon.

V. 21—24. "Will ye not know? Will ye not hear? Hath it not been declared to you," &c. (Rp. Louth.) This is more literal than our version.—Would not the people after all understand? Would they not hearken to the word of God, which approved itself so fully to their minds and consciences? Had not the Jews known, and heard from the beginning? Nay, had not the gentiles sufficient information, from the foundations of the earth, and in the

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d Job xxviii. 25.  
e Job xxi. 22.  
xxxvi. 22, 23.  
Luke x. 22.  
John i. 9, 16.  
Rom. xi. 34.  
1 Cor. ii. 16.  
Eph. i. 11.  
\* Heb man of his counsel.

+ Heb. made him understand.

† Heb. understandings. 1 Cor. xii. 4—8. Col. 3. Jam. i. 17.

‡ 22. Job xxxiv. 14, 15. Jer. x. 10.

g xli. 11. xlii. 5. lxx. lxxi. 19. Gen. x. 5. Dan. xii. 18. Zeph. ii. 11.

h Ps. xl. 6. l. 10. 12. Mic. vi. 6. 7. Heb. x. 5—

i Job xxv. 6. Ps. lxxii. 9. Dan. iv. 35. 2 Cor. xii. 11.

k 25. xli. 5, 9. Ex. viii. 10. ix. 14. xv. 11. xx. 4. Deut. xxxiii. 26. 1 Sam. ii. 2.

l Job xl. 9. Ps. lxxxix. 6—10. lxxxix. 6, 8. cxiii. 5. Jer. x. 6. 16. Mic. vii. 18. Am. xvi. 29. Col. i. 15.

Heb. i. 3. 1 xxxvii. 18, 19. xli. 6, 7. xlv. 10—12. xvi. 6. 7. Ex. xxxii. 2. —4. Judg. xvii. 4. Ps. exv. 4—

—8. cxxxv. 15. —19. Jer. x. 3—5. 9. Hos. viii. 6. Hab. ii. 18, 19.

§ Heb. is poor of oblation.

m ii. 1, 9. xlv. 13—19. Jer. x. 3, 4. Dan. v. 23. n xli. 7. xli. 7. 1 Sam. v. 3, 4. o xxvii. 11. p xlv. 10. xlv. 10. Ps. xxi. 1—5. cxv. 8. Jer. x. 8—12. Acts xiv. 17. Rom. i. 19—21, 28. || Him that sitteth, &c. p xlv. 1. lxxi. 1. Ps. ii. 4. xxxix. 10. lxxviii. 33. q 15. 17. Num. xii. 33. r xlii. 5. xlv. 21. l. 13. Job ix. 8. xxxviii. 18. xxxviii. 4—9. Ps. cii. 25, 26. civ. 2. Jer. x. 12. Zech. xii. 1. Heb. i. 10—12.

s xix. 13, 14. xxiii. 9. xxiv. 21, 22. Job xii. 21. xxxiv. 19, 20. Ps. lxxvi. 12. cxli. 43. Jer. xxv. 18—27. Luke i. 51, 52. Rev. xix. 18—20.

t xiv. 21, 22. xlvii. 11. 1 Kings xxi. 21, 22. 2 Kings x. 11. Job xv. 30—33. xviii. 16—19. Jer. xxii. 30. Nah. i. 14.

u 7. xli. 4. xxx. 33. xxxvii. 7. 2 Sam. xlii. 16. Job iv. 9. Hag. i. 9.

x xlvii. 13. xli. 16. Job xli. 18. Ps. lviii. 9. Prov. i. 27. Jer. xlvii. 19. Hos. xiii. 3. 15. Zech. vii. 14. ix. 14.

y 16. Deut. iv. 15. z li. 6. Deut. iv. 19. Job xxxi. 26. —28. Ps. viii. 3, 4. xix. 1.

a xli. 2. xlv. 7. xlviii. 13. Gen. ii. 1, 2. Ps. cii. 26. xlvii. 11, 12. Col. i. 15. xlvii. 19.

b Ps. cxlvii. 4, 5. c Ps. lxxxix. 11—13. Jer. xxxii. 17—19.

d xli. 14, 15. liv. 6—8. ix. 15. 1 Sam. xii. 22. Job xli. 23.

xxxii. 22. xxxvii. 10. 17. 18. Jer. xxxii. 24. Ez. xxxvii. 11. Rom. xi. 1, 2.

e xlix. 4. Job xxxii. 22. xxxix. 5. Mal. ii. 17. Luke xviii. 7, 8.

f Jer. iv. 22. Mark vii. 17, 18. ix. xvi. 14. Luke xxiv. 25. John xiv. 9. 1 Cor. vi. 3—5. 9. 16. 19.

g lvii. 15. Gen. xxi. 34. Deut. xxxiii. 27. Jer. x. 10. Rom. xvi. 26. 1 Tim. i. 17. Heb. ix. 14.

h xlv. 22. 1 Sam. ii. 10. Acts xlii. 47. i lxxv. 9. Ps. cxxxviii. 8. John v. 17. Phil. i. 6. k iv. 8, 9. Ps. cxxxix. 6. cxlii. 5. Rom. xi. 33, 34. 1 Cor. ii. 16. l xli. 10. Gen. xlix. 44. Deut. xxxiii. 25. Ps. xxxix. 11. Zech. x. 12. 2 Cor. xii. 10. Phil. iv. 13. Col. i. 11. Heb. xi. 24. m ix. 17. xlii. 18. Ps. xxxiii. 16. xxxiv. 10.

xxxix. 5. Ec. ix. 11. Am. ii. 14. n viii. 17. xxv. 9. xxx. 18. Ps. xxxv. 3. 5. 21. xxxvii. 14. xxxviii. 34. xli. cxliii. 2. Lam. iii. 25, 26. Rom. viii. 25. 1 Thes. i. 10. o Judg. xvi. 28. Job xvii. 9. p xxxii. 24—26. Ps. ciii. 5. cxxxviii. 3. 2 Cor. i. 8—10. iv. 8—10. 16. xii. 9, 10. q Ps. xlv. 4. Ps. lxxxix. 7. Cant. vi. 5. Zech. x. 12. Rev. iv. 7. r Ps. xxxvii. 13. Luke xviii. 1. 2 Cor. iv. 1. 16. Gal. vi. 3. Rev. ii. 3.

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.

27 ¶ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary: and they shall walk, and not faint.

things created, concerning the eternal power and godhead of the Creator? (Marg. Ref.) "The words run thus in the original, "Have ye not understood," or considered, "the foundations of the earth?" "that is, by whom they were laid, even by him that sitteth, &c. (Louth.) He sitteth upon his throne in the heavens, which environ the earth as a circle: thence he beholds the puny efforts of all its inhabitants, like those of insignificant grasshoppers. He hath veiled himself with the vast expanse of the firmament, as with a curtain; and dwells beyond it, in invisible glory, as in a pavilion. And, disdaining the ambition and rebellion of wicked princes, he brings them and their devices to nothing; so that they cannot establish their posterity, as they purpose; for he will not suffer them to be planted, or sown, or to take root: but in anger he blows on them, and they wither, and are driven away as the stubble by the whirlwind.—The revolutions in the great empires of the world are intended, especially the subversion of the Babylonish empire by Cyrus, which made way for the restoration of the Jews. Nebuchadnezzar and his successors had attempted to perpetuate the grandeur of their family; but the Lord blew upon it, and it all came to nothing.

V. 25, 26. Nothing else could be mentioned, which might be likened to JEHOVAH, except the sun, moon, and stars. But who had created these splendid luminaries? They were his host, numbered, marshalled, and commanded by him, as if he spake to them by name: and because of the exceeding greatness of his mighty power, not one of them failed to fulfil his will, and shine in its appointed season, from age to age.

V. 27—31. Jacob is here introduced as in great affliction, as the Jews were in their captivity, and the church under antichristian persecution. Every external appearance was discouraging; and they were apt to forget, or distrust, the power and promise of God, through long delays, many disappointments, and unbelief; and to conclude that the Lord either disregarded them, or knew not how to deliver them; and that he had neglected to judge betwixt them and their oppressors. But why should they harbour such thoughts? Had they never heard, or known, that the everlasting God, JEHOVAH, the Creator of the world, was incapable of being wearied out, or fainting, or leaving his work unfinished? There was no searching out of his understanding: and therefore he could not be disconcerted by unforeseen obstructions, or for want of resources to obviate difficulties. When his wisdom should see the proper season to be arrived, he would certainly effect their deliverance: by his help, the most feeble and intimidated instruments would acquire great and increasing strength and courage. And whilst men of great abilities and resolution, who confided in their own vigour, (as young men are apt to do,) would faint and be wearied out, in all their attempts to save themselves, or effect their purposes; they, who waited on the Lord for wisdom and support, should repair the decays of their spiritual strength after every conflict, and make continual accessions to it; till they mounted aloft, as on eagles' wings, out of the reach of their enemies; nor would they grow weary in their race, or faint in their walk, till they reached the glorious goal, and received the conqueror's crown.



## CHAP. XLI.

A. M. 3292.

B. C. 712.

Jehovah calls on the nations to consider his works for Israel, and describes the zeal of the idolaters about their idols, 1-7. He gives many promises and predictions of assistance, victory, and prosperity to his people; and of the conversion of the gentiles, 8-20. He challenges the idols of the nations to foretell future events and accomplish them, as he did: and predicts the conquests of Cyrus, and the deliverance of the Jews from captivity, 21-29.

**K**EEP silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

2 "Who raised up \*the righteous man from the east, called him to his foot, \*gave the nations before

\* Heb. righteousness.

e Gen. xiv. 14, 15.

## PRACTICAL OBSERVATIONS.

V. 1-11. They who walk with God need comforting, especially when iniquity abounds, and the church is in tribulation: accordingly he hath commanded his ministers to encourage the broken-hearted, as well as to warn the unruly: and should the servant neglect or mistake his duty, the Lord himself will speak comfortably to them.—All our deliverances follow the pardon of iniquity; and in the great atonement of the death of Christ, the mercy of God is exercised to the exceeding glory of his justice. This is the fountain of all our consolations, and ensures a happy event to the warfare of the church and every believer. Even in this desert world, where nothing but noxious creatures and productions, through man's apostasy, would otherwise have been found, a voice is heard calling on us to prepare the way of the Lord; for he cometh "to bless us, in turning every one of us from our iniquities." May he prepare our hearts by the instructions of his word and the convictions of his Spirit, cordially to welcome his salvation, and submit to his authority; that, every prejudice being removed, every proud and ambitious thought brought down, every grovelling passion subdued, the desire of things truly excellent and honourable implanted, our crooked and rugged tempers softened, and every obstruction removed; the glory of the Lord may be revealed to our souls; and we may be made ready for his whole will on earth, and for his heavenly kingdom. And may his power remove all hinderances to the establishment of his kingdom throughout the earth; that his glory may be so revealed, that all flesh may see it together!—The Lord alone is worthy of unreserved fear and confidence. And what are all the connections, possessions, distinctions, attainments, or performances of fallen man, but as the grass, and the flower of the grass? When the Lord bloweth upon it with the breath of his displeasure, how soon it withers and fades! And what will the envied and admired titles and accomplishments of a dying sinner avail him, when they leave him under condemnation, and "a vessel of wrath fitted for destruction?" But they, who rely on the word of God, which endureth for ever, shall possess unfading and eternal distinctions and treasures, however poor and despised they are here on earth. These are the glad tidings brought unto us by Zion's harbingers: may we gladly receive the word, and diligently diffuse it all around! All, who know this joyful sound, should thus endeavour, by their bold and open profession of the truth, their holy examples, their fervent prayers, and all their influence, to communicate the blessing to others. And let ministers especially cry aloud and not spare, and point out to all who enquire after salvation, the Divine Redeemer, saying, "Behold your God!" Behold the Lord JEHOVAH hath come in the flesh, to destroy the works of the devil: he hath finished his work on earth; he hath ascended his mediatorial throne in heaven; all power is in his hands, and his arm shall rule for him, his reward is with him, and his work before him. Whilst he crushes his obstinate foes under his feet, he feeds his purchased flock with inexpressible tenderness and care; and he is ever ready to gather in the new convert, to cherish the feeble, the tempted, and afflicted, and to proportion the strength of every one to the trials allotted him. May we know our Shepherd's voice, and follow him, and by our gentle, harmless conduct prove ourselves the sheep of his pasture: may he gather our children and relations, as his lambs, with his arm, and carry them in his bosom: and may increasing numbers of those, who are as sheep going astray, be brought back to this shepherd and bishop of our souls! For who is he, but Israel's shepherd, "that measured the waters in the hollow of his hand?" This is the support of all our hopes, that, with the Father and the blessed Spirit, our Jesus is JEHOVAH, God over all, blessed for ever more.

V. 12-31. As we cannot comprehend the mysterious nature and the majesty of the Lord our God; let us learn to admire and adore those displays of his perfections, which are made in his works and in his word. Let us abase ourselves before him, deeply sensible of our meanness as creatures, and our vileness as sinners: and let us never presume to object to his appointments or decisions, as if we were qualified to teach *Him* knowledge, before whom all nations are as nothing and vanity. And what are all man's attempts to expiate his own sins, and merit an eternal inheritance? It cost more than the whole creation to ransom our souls, and must have been let alone for ever, if the only begotten of the Father had not given himself for us, a sacrifice of infinite value. With this, God is well pleased: but all the power, wisdom, pride, and ostentation of sinful creatures, are with him less than nothing, abominable, as well as vain. Surely fallen man's boasted reason is a blind guide in religion; when he has always been prone to represent God by images made like to corruptible man, or the inferior creatures! And though we do not now generally make images of gold, silver, wood, or stone, to worship them; we are apt to conceive of God, as being such an one as ourselves. Yet, we at least have abundant opportunity of becoming so acquainted with his perfections, (were not our carnal minds enmity to him;) as to be convinced, that we can conceive nothing in the smallest degree proper to represent him to our minds; except it be his holy image renewed upon the soul of believers, which gives us some faint idea of his moral excellency: but of his infinite majesty we can form no conception. Wretched then are the mightiest princes, who rebel against him: he will soon reduce them to the most abject contempt and misery; and

him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? <sup>1</sup>I the LORD, the first, and with the last; I am he.

5 The <sup>1</sup>isles saw it, and feared; <sup>2</sup>the ends of the earth were afraid, drew near, and came.

m Gen. x. 5. Ez. xxvi. 15, 16.

n Ex. xv. 14, 15. Josh. ii. 10, 11. v. 1.

all their schemes, of aggrandizing themselves and their descendants, will be as vain, as if the stubble could attempt resistance to the furious whirlwind. But though we cannot find out the Almighty to perfection, it behoves us to look about us, and to view his glory, in the works of his hands. The heavens and all the host of them proclaim his eternal power and godhead; and the strength of his arm continues them in their settled courses, with a punctuality that can never be sufficiently admired. Nor let us forget, that he, who retaineth the planets in their orbits, spake all the promises, and stands engaged to perform them. Why then should believers despond, either respecting themselves, or the common cause of godliness? Their way, though dark to them, cannot be hid from him, and he will plead their cause and execute judgment for them. When the everlasting God hath begun his work of grace, he will never faint, nor be weary, nor withdraw his hand, till he have perfected it. But we should confide in his unsearchable wisdom, to perform his promises to us and to his church, in his own time and manner; neither discouraged by the sense of our own weakness, nor by a view of the power of our enemies: as the Lord giveth power to the faint, nay, to those who have no might he causeth strength to abound. Let us then watch against unbelief, pride, and self-confidence: for if we go forth in our own strength, we shall faint, and utterly fall, however strong we may think ourselves. But if we wait on the Lord, out of weakness we shall be made strong; and having our hearts and hopes in heaven, we shall be carried above all difficulties, and enabled to press forward, and lay hold of the prize of our high calling in Christ Jesus.

## NOTES.

CHAP. XLI. V. 1. JEHOVAH speaks through the whole of this chapter. He here calls on the most distant nations in reverent silence to hearken to the proofs which he is about to give, that he is the only true God, and that all their idols are nothing: and when they had attentively considered the subject, let them collect all their resolution, and draw near to plead their cause; that the controversy might at length be finally decided, whether JEHOVAH or their idols ought to be worshipped.

V. 2-4. Some eminent expositors suppose Cyrus to be here meant; but it is not likely that he should be called "the righteous man," or *righteousness*, as in the original; nor could the success of that monarch give any general alarm to idolaters; and indeed this does not comport with that scheme of interpretation which seems most satisfactory.—JEHOVAH is pointing out to idolaters the evidences of his being the only true God, and is about to predict those events, which will terminate in the extermination of idolatry: but he previously calls the attention of the people to the victories, that had already been obtained by his worshippers over idolaters. The calling of Abraham, from the eastern country of Mesopotamia, was the first remarkable check, which God gave to idolatry after the flood, when it was about to become universal; and the opening of that grand design, by which the whole empire of Satan was in due time to be subverted. As the pattern of all future believers, both in the manner of his justification and the effects of his faith, Abraham was properly distinguished as "the righteous man." The Lord called him "to his foot," that is, to follow him in the most implicit and unreserved confidence and obedience. And though he was not generally a warrior, yet, relying on the power of JEHOVAH, he once marched forth, at the head of a small company of his servants, against four victorious heathen kings and their armies: and God gave them before him, and made him master of them; so that they became as dust, or stubble, driven by the wind, before his sword and bow; and he pursued them with entire safety, through those parts of the land, into which he had never before travelled. (Notes, Gen. xiv.) This, and other interpositions of God in his favour, gave him a great ascendancy over kings and nations: and were earnest of the victories, which were promised to his posterity, and in due time granted.

—The king and people of Egypt first fell before the God of Israel: and then Arad, Sihon, and Og, and their subjects, and the nations of Canaan: and thus Abraham, in his seed, ruled over many kings and nations. These events were notorious, and caused great alarms in the adjacent regions. Now, who effected these victories of Israel over the idolaters? even He, that had predicted them, and had from the beginning called the generations of Israel from among the rest of the nations, speaking of them as already existing. And as JEHOVAH, the self-existent and eternal God, had been present with his people at first, so he would be to the last, to support them, and render them triumphant. (Marg. Ref.)

V. 5-7. The success, that attended the servants of JEHOVAH, is here represented, as exciting the apprehensions of the most distant nations, lest the cause of idolatry should be ruined. So that, being instigated by that ambitious spirit, who is worshipped by idolaters as the god of this world, they combine together, and encourage each other to support their stupid worship, and render it prevalent against the cause of God and Israel. This was the case when Israel conquered Canaan, and in their wars with the Philistines, &c. (Marg. Ref.) It was still more remarkably so, when Christianity was established on the ruins of pagan idolatry; and we have reason to expect a similar scene when anti-christian idolatry shall be extirpated.—The word rendered *carpenter*, is in the former chapter translated *workman*, and joined with *meltheth*. (19.) Probably some of the images were carved of wood, and covered with plates of gold.



6 They <sup>o</sup>helped every one his neighbour; and every one said to his brother, Be <sup>o</sup>of good courage.

7 So <sup>o</sup>the carpenter encouraged the <sup>o</sup>goldsmith, and he that smootheneth with the hammer <sup>o</sup>him that smote the anvil, saying, "It is ready for the soldering: and he fastened it with nails, <sup>o</sup>that it should not be moved.

8 ¶ But <sup>o</sup>thou, Israel, art my servant, Jacob whom I have chosen, <sup>o</sup>the seed of Abraham <sup>o</sup>my friend.

9 Thou <sup>o</sup>whom I have taken from the ends of the earth, and <sup>o</sup>called thee from the chief men thereof, and said unto thee, Thou art my servant; <sup>o</sup>I have chosen thee, and not cast thee away.

10 <sup>o</sup>Fear thou not; for I am with thee: be not dismayed; <sup>o</sup>for I am thy God: <sup>o</sup>I will strengthen thee; yea, I will help thee; yea, <sup>o</sup>I will uphold thee with <sup>o</sup>the right hand of my righteousness.

11 Behold, <sup>o</sup>all they that were incensed against thee shall be ashamed and confounded: they shall be <sup>o</sup>as nothing; and <sup>o</sup>they that strive with thee shall perish.

12 Thou <sup>o</sup>shalt seek them, and shalt not find them, even <sup>o</sup>them that contended with thee: <sup>o</sup>they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God <sup>o</sup>will hold thy right hand, saying unto thee, <sup>o</sup>Fear not; I will help thee.

14 Fear not, <sup>o</sup>thou worm Jacob, and ye <sup>o</sup>men of

xlv. 2. li. 12. Gen. xv. 1. Deut. xx. i. xxxi. 6-8. Josh. i. 9. 2 Chr. xv. 17. xxviii. 8. Ps. xxviii. i. xlvii. 1, 2. 7. li. Luke i. 13. 30. ii. 10. 11. Rom. viii. 31. Ps. cxlvii. 12. Hos. i. 9. Zech. xiii. 9. John viii. 54, 55. b. xl. 29-31. Deut. xlviii. 27-29. Ps. xix. 11. Zech. x. 12. 2 Cor. xii. 9. Eph. iii. 16. Phil. iv. 13. c. Ps. xxxvii. 17. xli. 12. lxxii. 8, 14. d. Ps. lxxv. 13. lxxxi. 13, 14. cxlv. 8, 11. e. xlv. 24. xlix. 26. li. 17. lx. 12-14. Ex. xl. 8. xxiii. 22. Zech. xii. 3. Acts xiii. 8-11. xvi. 39. Rev. iii. 9. f. 24. 29. xl. 17. Dan. iv. 35. + Heb. the men of thy strife. g. Job xx. 7-9. Ps. xxxvii. 35, 36. + Heb. the men of thy contention. h. Heb. the men of thy war. h. xlii. 6. xli. 1. li. 18. Ps. lxxii. 8. lxxiii. 23. c. 31. 2 Tim. iv. 17. i. 10. k. Job xxv. 6. Ps. xlii. 6. || Or, few men. Deut. vii. 7. Matt. vii. 14. Luke xii. 32. Rom. ix. 27.

V. 8, 9. The Lord in disdain leaves the idolaters to weary themselves in forming their idols, and strengthening their cause; and addresses himself to his people, to encourage them with assurances of support and victory. Israel was the servant and worshipper of JEHOVAH, through his gracious choice of him, and as the seed of Abraham, whom he had favoured and honoured with the peculiar name and privileges of his friend. Abraham had been called out of Mesopotamia, and the Israelites out of Egypt, from among the chief men of the earth: and the Lord still adhered to his choice; for though he had corrected and proved them by many adversities, yet he had not cast them off. But in these respects Israel was a type of the chosen seed, who are brought from every part of the earth into this church, made the servants, the friends, and children of God, who will never reject them, or leave them to perish. (Marg. Ref.)—The word translated *taken* seems equivalent to that used by St. Paul concerning his own conversion: "for which also I am apprehended of Christ Jesus." (Phil. iii. 12.)

V. 10-14. "Fear not, for I have strengthened thee, I have assisted thee, I have supported thee with my faithful right hand." (Bp. Louth.) Past deliverances are mentioned, to encourage the expectations of future protection and support. The security and victories of the church are, however, here predicted and promised; and the prophecy is couched in such terms, as can only be answered by the most complete triumph of true religion over idolatry and iniquity; yet at the same time it consists of promises, suited to the encouragement of believers through successive ages. They know themselves to be feeble, and see the cause of godliness destitute of external defence: but they are assured, that the Lord is with his church; and every true member of it: therefore they ought not to be dismayed by the number or power of their enemies. JEHOVAH himself will strengthen, assist, and uphold his people, with his powerful arm performing his faithful promises, and maintaining his righteous cause.—The powerful monarchies, that have been incensed against the church, and have contended with her, have been put to shame, and brought to nothing; and this prediction hath already been fulfilled, in the ruin of the Egyptian, Assyrian, Chaldean, Macedonian, and Roman empires, which we now seek for in vain; for no vestiges of the three former, and scarcely any of the last, can be found whilst the church still subsists! In like manner all that now do, or hereafter shall contend with her, shall perish. For JEHOVAH leads his people by the right hand to the conflict; and both inspires them with courage and strength, and fights for them; and though they are as worms, in the contempt poured upon them, in their own humble sense of their weakness and vileness, and in their low and abject condition, and few in comparison with their enemies; yet their Redeemer, the Holy One of Israel, will render them victorious.—God's truth shall at last prevail against all opposition; and the kingdom of Christ shall subdue and break in pieces all its adversaries." (Louth.)

V. 15, 16. Deep-rooted idolatrous empires, and systems of superstition and imposture, are like impassable mountains, and form obstructions to the propagation of the gospel, insuperable to man; but the Lord will furnish his church, from time to time, with proper instruments to destroy, or remove out

A.M. 3292.

B.C. 712.

o 1 Sam. iv. 7-9. 7. 3-5. Dan. iii. 1-7. Acts xix. 24-28. + Heb. strong. xxxv. 4. Joel iii. 9-11. p. xl. 19. xlv. 12 -15. xlv. 6, 7. Jer. x. 3-5. 9. Dan. iii. 8, c. s. Or, founder. s. Or, the smiting. + Or, saying of the solder, it is good. q. xl. 20. xlv. 7. Judg. xviii. 17. 18. 24. r. xliii. 1. xlv. 1. 2. 21. xlvii. 12. xlix. 3. Ex. xix. 5, 6. Lev. xxv. 42. Deut. vii. 6 -8. x. 15. xiv. 2. Ps. xxxiii. 12. cv. 6. 42-45. cxxv. 4. Jer. xxxiii. 24. s. Matt. iii. 9. John viii. 33-44. Rom. iv. 13. ix. 4-8. Gal. iii. 19. iv. 22-31. t. 2 Chr. xx. 7. John x. 14, 15. Jam. ii. 23. u. 2. Josh. xiv. 2-4. Neh. ix. 7. &c. Ps. cxvii. 2. 3. Luke xlviii. 29. Rev. v. 9. x. Deut. vii. 7. 1 Cor. i. 26-29. Jam. ii. 5. y. 1 Sam. xii. 22. Ps. xciv. 14. Jer. xxxiii. 25. 26. Rom. xi. 1, 2.

v. 14. xli. 2. xliii. 1. 5. a. lii. 7. lx. 19. 1 Chr. xli. 18. b. xl. 29-31. Deut. xlviii. 27-29. c. Ps. xxxvii. 17. xli. 12. e. xlv. 24. xlix. 26. li. 17. lx. 12-14. f. 24. 29. xl. 17. Dan. iv. 35. + Heb. the men of thy strife. g. Job xx. 7-9. Ps. xxxvii. 35, 36. + Heb. the men of thy contention. h. Heb. the men of thy war. h. xlii. 6. xli. 1. li. 18. Ps. lxxii. 8. lxxiii. 23. c. 31. 2 Tim. iv. 17. i. 10. k. Job xxv. 6. Ps. xlii. 6. || Or, few men. Deut. vii. 7. Matt. vii. 14. Luke xii. 32. Rom. ix. 27.

1 xliii. 14. xlv. 6. 24. xlviii. 17. xlix. 7. 26. li. 5, 8. lix. 20. lx. 16. lxxii. 15. Job xix. 25. Ps. 14. Jer. i. 34. Gal. iii. 13. Tit. ii. 14. Rev. v. 9. m. xxi. 10. Hab. iii. 12. + Heb. mouths. n. Ps. xlvii. 42. Mic. iv. 13. Zech. iv. 7. 2 Cor. x. 4, 5. o. xvii. 13. Ps. i. 4. Jer. xv. 7. 12. Matt. xii. 12. p. xli. 6. xxv. 1-3. xlv. 24, 25. lxi. 10. 11. 1 Sam. ii. 1, 2. Jer. ix. 23, 24. Hab. iii. 18. Luke i. 46, 47. 1 Cor. i. 30, 31. Phil. ii. 3. Greek.

q. lxi. 1. lxxi. 2. Ps. lxxvii. 9, 10. lxxii. 12. 13. cii. 16, 17. Matt. v. 3. + Iv. 1. Ex. xvii. 3. 6. Ps. xlii. 2. lxxii. 1. 1 Sam. ii. 1, 2. -13. Matt. v. 6. John iv. 10-15. vii. 37-39. Rev. xxi. 6. xxii. 17. s. Ps. xxvii. 15. Lam. iv. 4. Luke xli. 24.

t. xxx. 19. Judg. xv. 18, 19. Ps. xxiv. 6. 1, 15. cii. 17. cvii. 5, 6. 2 Cor. xii. 9. u. xlii. 16. Gen. xlviii. 15. Ps. xciv. 14. Heb. xlii. 5, 6. x. xli. 3. xxx. 25. xxii. 2. xxv. 6, 7. xliii. 19. 20. xli. 3. xlvii. 21. xlix. 9, 10. lviii. 11. Ps. xlv. 4. lxxviii. 15, 16. cvii. 35. Ez. xlvii. 1-8. Joel iii. 18. Zech. xiv. 8. Rev. vii. 17. xlii. 1. y. xxvii. 6. xxvii. 15. xxvii. 31. 32. li. 3. lv. 13. lx. 21. lxi. 3. Ps. xlii. 13, 14. Ez. xlvii. 22-24. xlvii. 12. z. xlii. 7-13. 21. xlv. 23. xlv. 6-8. lxxv. 18. Ezech. ii. 15. Num. xliii. 23. Job xii. 8. Ps. cix. 27. Eph. ii. 6-10. 2 Thes. i. 10. + Heb. cause to come near. Job xlii. 3. 4. xxxi. 37. xxxviii. 3. xl. 7-9. Mic. vi. 1, 2. a. xlii. 9. xliii. 9-12. xlv. 21. xlviii. 14. John xlii. 19. xvi. 14. z. Heb. set our heart upon them.

Israel; I will help thee, saith the LORD, and <sup>o</sup>thy Redeemer, the Holy One of Israel.

15 Behold, <sup>o</sup>I will make thee a new sharp threshing instrument having <sup>o</sup>teeth: <sup>o</sup>thou shalt thresh the mountains, and beat <sup>o</sup>them small, and shalt make the hills as chaff.

16 Thou <sup>o</sup>shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and <sup>o</sup>thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 When <sup>o</sup>the poor and needy <sup>o</sup>seek water, and there is none, and <sup>o</sup>their tongue faileth for thirst, <sup>o</sup>I the LORD will hear them, <sup>o</sup>I the God of Israel will not forsake them.

18 I will <sup>o</sup>open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will <sup>o</sup>plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil-tree: I will set in the desert the fir-tree, and the pine, and the box tree together;

20 That they <sup>o</sup>may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ <sup>o</sup>Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring <sup>o</sup>them forth, <sup>o</sup>and shew us what shall happen: let them shew the former things, what they <sup>o</sup>be, that we may <sup>o</sup>consider them, and know

of the way, and even to disperse all remains of them. Something of this kind was done, in the ruin of the Chaldean monarchy, in order to Israel's deliverance from captivity. Much more in the subversion of the pagan Roman empire, in order to the establishment of Christianity: but future events will more signally illustrate the propriety of the metaphors here employed, which are taken from the methods of threshing and winnowing corn, which were then in use. (Notes xxviii. 23-29.)

V. 17-20. The care taken to water and victual and protect the poor Jews, when they returned from Babylon, as their fathers were provided for in the wilderness; and the re-establishment of their church and state, in the desolated land of Judah, form but feeble accomplishments of this remarkable prophecy. We have met with repeated predictions of the conversion of the gentiles under similar allusions. (Marg. Ref.) The provision that is made for the consolation of the poor and humble people of God, in all their distresses and persecutions from age to age, may be implied: but perhaps some intimation may also be given of the method, in which he will accomplish his promises of spreading the gospel. By "the poor and needy, who seek water and find none," the Lord seems to describe the case of people, destitute of the means of grace, yet brought to some indistinct and anxious desires of instruction and spiritual blessings. Cornelius and his friends, (the first gentile converts,) were thus prepared to receive the gospel, before it was sent to them; and Paul was called into Europe by a vision of a man of Macedonia, who begged him to come over and help them. Indeed, we know not in what degree the Lord may facilitate the spread of Christianity in due time, by exciting anxious desires of instruction and salvation in the minds of those, who have not hitherto heard the gospel. Such desires will dictate earnest prayers, and the Lord will hear them, and not leave the suppliants destitute. Thus rivers, fountains, and wells of salvation, shall be opened in the most unlikely places; and trees of righteousness, both ornamental and fruitful, shall flourish in abundance, throughout the barren desert of the gentile world. As these predictions shall be more and more accomplished, the power, truth, and love of God, will be seen, known, and considered more generally; and the progress of the gospel will be with accelerated motion, as the stone falls to the earth with increasing rapidity. "I will plant in the wilderness the cedar," &c.; 'as it were on purpose for my people in their return home from the scorching heat of the sun.' (Louth.) (Notes xxv. 4, 5. xxxii. 1, 2. Cant. ii. 3.)

V. 21-24. In these prophecies JEHOVAH speaks to mankind through all generations; and as his predictions are accomplished, his arguments gather force. Let the nations, in the mean time, plead for their idols, and produce their most cogent arguments. Let them bring forth some ancient authenticated oracles, that had already received as signal an accomplishment, as the prophecies made to Abraham, or to Israel; nay, let them give some satisfactory account of the creation of the world, and the transactions of former times, which might stand in competition with that given by Moses; and foretell the event of them. Or let them now utter some prophecies, like these of JEHOVAH's prophet, which, coming to pass, might justify their claim to be worshipped as gods: nay, let them interpose to inflict miraculous judgments upon their



the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.

24 Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you.

25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that

h 2. x. 6. 2 Sam. xxii. 43. Mic. vii. 10. Zech. x. 5. i 22. xliii. 9. xlv. 7. xlv. 21. Hab. ii. 18-20.

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b xlv. 7. 8. xlv. 3. xlv. 9. 10. Acts xv. 18. c xlv. 7. xlv. 7. Jer. x. 5. d 29. xlv. 9. 10. Ps. cxv. 8. Jer. x. 8. 14. 11. 17. 18. 1 Cor. viii. 4. Or, worse than nothing. g Or, worse than of a river. e lvi. 24. Deut. vii. 26. xxvii. 15. Rev. xvii. 5. f xli. 2. xlv. 28. xlv. 1-6. 13. xlv. 10. 11. Jer. ii. 27-29. g Ezra i. 2, 3.

k 23. l 4. xliii. 10. xlv. 6. xlviii. 12. Rev. ii. 8. m xl. 9. xlv. 28. iii. 7. Ezra i. 1. 2. Nah. i. 15. Luke ii. 10. 11. Rom. x. 15. n xlii. 5. Dan. ii. 11. 14. 17. 8. v. 8. || Heb. return. o 24. xlv. 9-20. Ps. cxv. 4-8. cxxxv. 15-18. Jer. x. 2-16. Hab. ii. 18. 19. p Jer. v. 13.

we may know? and before time, that we may say, He is righteous? yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words.

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

29 Behold, they are all vanity; their works are nothing; their molten images are wind and confusion.

despisers, or to effect miraculous deliverances for their worshippers: that the people of God might evidently behold it together, and be dismayed; as the Egyptians, Canaanites, and Assyrians had been, at the wonderful works of God. But indeed the idols and their works were alike nothing, and they who chose them in preference to the true God, were an abomination to him. "Let those of your idols, which ye think most powerful, approach." (Jerome.) "I prefer this to all other interpretations of this place. The false gods are called upon to come forth and appear in person, and to give evident proofs of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil." (Bp. Lowth.)

V. 25. JEHOVAH here predicts the victories of Cyrus over the Chaldeans and their allies, at least a hundred and fifty years before that expedition was undertaken; as one instance of his foreknowledge and invincible power. Media lay north of Babylon, and Persia eastward, and Cyrus commanded the forces of these two nations. The Lord raised him up to great power, and formed him a man of extraordinary courage and capacity. Though we do not read, that he renounced idolatry, to become the worshipper of God only: yet his decree proves, that he paid some honour and worship to his name, and thus may be said to have called on him; (Ezra, i. 1. 2.) and by his wonderful success he trampled down mighty monarchs, as mortar, or as the potter treads the clay. We shall perceive, as we go on, that the deliverance of the Jews was a typical event; and consequently Cyrus was a typical person.

V. 26. This is another challenge to idolaters, to prove that their idols had ever declared future events in this manner; that it might be confessed they had a righteous claim to adoration. But in fact, none of them ever shewed, or declared any thing of the kind; none ever heard their words to this effect. —It is probable, that the Sybiline books, and other pretended prophecies among the heathens, were framed in consequence of this challenge, through the subtlety of Satan, and to evade the force of this argument; and the most plausible part of them seems to have been pillaged from the prophecies of Scripture. Doubtless fallen angels possess vast conjectural foresight; and, if permitted, could give general intimations of future events, which might frequently come to pass accordingly. But the certain knowledge of futurity must be peculiar to God, who hath formed his whole plan, and in performing it fulfils at once his decrees and predictions. In fact, all prophecies, except those of the Bible, have been couched in ambiguous terms, and the performance has been dubious and uncertain. They have been exactly such, as might previously have been expected from the subtlety, sagacity, and foresight of the highest created intelligence apostatized from God, and excluded from all acquaintance with his secret decrees; and a few occasional instances, in which they have come to pass, have been used to hide the shame of numerous failures; or their ambiguity has prevented the detection of them. But the prophecies of Scripture form a regular system, which is fulfilling from age to age, without any failure, or appearance of it. The time of accomplishment was in several instances named, and the exact performance may be demonstrated; and some evidently relate to future times; being so arranged that we can tell very nearly the period, in the series of predicted events, in which we live. And this forms the grand demonstration of the divine original of the Scriptures, on which the Lord himself here evidently rests the weight of the argument: and it gathers strength in proportion, as that from transient miracles may be supposed to lose some part of its energy.

V. 27-29. JEHOVAH, the First and the Last, (4.) first gave notice to Zion of future deliverers, the Medes and Persians; and he sent his prophets to announce the glad tidings of their redemption, before the commencement of their captivity. Now, which of the idols of the Gentiles could do the like? The more the case was examined, the plainer did it appear, that they could give no counsel to their worshippers, or answer to such enquiries; for they were all vanity, wind, and confusion.

#### PRACTICAL OBSERVATIONS.

V. 1-7. When the religion of the Bible, and the ground on which it rests, are reverently and carefully investigated, they are found to have undoubted reason and argument on their side. But the enmity of men's hearts, against the humbling holy truths and precepts of this precious book, disposes them rather to strengthen themselves, and collect together every apparent argument and objection that they can devise against them; than impartially to examine with a disposition to be convinced and governed by them. Yet the question must be decided, at length: and however men now plead in behalf of error, infidelity, or impiety, they will have nothing to say, when they draw near together to meet the Lord upon his judgment-seat.—Every word of God, in performing the prophecies and promises of his word, irrefragably proves his right to our confidence and obedience; and it is worth our while to consider all that he hath done, from the beginning to this day, in fulfilling the antecedent revelations of his word. We should begin from the calling of righteous

Abraham, and consider his care of that patriarch, and of Isaac, Jacob, and Joseph; we should review his wonders in Egypt, at the Red Sea, in the wilderness, and in Canaan: we should meditate on the wars of the Lord under Joshua, the Judges, Samuel, and David, and on the wonders performed for Israel during the reigns of Asa, Jehoshaphat, and Hezekiah; and remember, that the authenticity of these histories is fully ascertained by the concurring prophecies fulfilling to this day. We should next reflect on the return of the captive Jews from Babylon, and their preservation during the prevalence of successive conquerors and oppressors, until the birth of the promised seed of the woman, the seed of Abraham, and Son of David. We should compare with these ancient prophecies the history of his character, miracles, doctrine, life, death, resurrection, and kingdom; the establishment of his religion in the world, and its continuance hitherto; notwithstanding the opposition against it from without, and the various methods within that have been employed to corrupt it. We should also turn aside to contemplate the desolations of Nineveh, Babylon, and Tyre; and also those of Jerusalem, when the Saviour was rejected by his professed people: and whilst the New Testament authenticates all these predictions; we may behold its divine authority demonstrated, in the dispersion and preservation of the Jews as a distinct people; in the long continued corruptions of popery; and in a variety of other events, which cannot here be particularized. Now, who hath wrought and done all these things, according to these ancient predictions, but the everlasting God, who hath also predicted the ruin of idolaters and unbelievers, and the full salvation of his people? Well may determined infidels and idolaters be dismayed, at hearing and seeing such things: for all their efforts to uphold their tottering cause will be in vain; it will shortly be ruined, and every remaining prediction will also be performed.

V. 8-20. Happy are the chosen and righteous servants of the Lord, whom he hath called to be his friends, and to walk with him by faith, and in holy obedience. If we have thus been favoured, let us not yield to fear, in the prospect of dangers or enemies: our God will be our guide and strength, in every service and difficulty: our conflict may be sharp, but our victory will be sure; all who hate, oppose, or harass us, shall be as nothing; and we shall shortly be out of their reach, and see them no more for ever. Why then do we hesitate to pass through scenes of tribulation or persecution? or even through the gloomy valley of death, when the Lord God will hold our right hand, and both inspire courage and consolation? And though we be weak and vile as worms, and the church consist hitherto of but a few despised men, struggling with difficulties like the strong mountains, yet our God will carry us above them all; he will provide for the subverting of every empire on earth, which supports the great empire of Satan, and they shall all be reduced to nothing, or driven away as chaff by the whirlwind; that we may rejoice in the Lord, and glory in the Holy One of Israel.—These are the blessings reserved for the poor in spirit, and such as hunger and thirst after righteousness; who are become acquainted with the truth of their own character, situation, wants, and best interests, and who long for divine illumination, pardon, holiness, and spiritual consolation. Wherever they are placed, or how long soever the desired blessings are delayed, and they seek water, and find none, and their tongue faileth for thirst; or however, through conscious guilt, or weakness of faith, they may think that the Lord will leave them destitute; yet he will hear their prayers, and answer them, and not forsake them. In his infinite truth, power, wisdom, and mercy; and in the unsearchable riches of Christ, they have a never-failing resource; and the Lord will supply all their wants, by means as unexpected, as if rivers should be opened on the tops of mountains, and fountains in the valleys. And as he hath planted trees of righteousness in the barren gentile lands, so will he render our barren souls fruitful in all the precious, ornamental, and pleasant fruits of his Spirit; that all, who behold, "may consider, and understand together, that the hand of the Lord hath done it, and the Holy One of Israel hath created it."

V. 21-29. Let the advocates for other doctrines than that of God our Saviour, now produce their cause, and bring forth their strong arguments; can they shew such effects from their soothing and self-flattering systems? Or can the infidel answer the arguments from prophecy for the divine original of the Scriptures? Can he match them with equal predictions from the oracles of reason? Or satisfactorily explain the appearances in the natural and moral world? Can he prescribe an effectual cure for human depravity? Or give proof to a reflecting mind, that he can establish any system of equal value with that which he labours to degrade? Until he evidently does these things, we must aver, that his cavils spring from pride and enmity to God and holiness, and are as irrational as they are impious; that they are worse than nothing, and vanity; and those that choose them are an abomination. But a Deliverer is raised up for us, of nobler name and greater power than the deliverer of the captive Jews: he will trample all his powerful enemies under his feet, that when He, who from the beginning hath declared these things, shall fulfil them, all may acknowledge that he is righteous. He alone sends those, who bring







V. 13-25. Alas, iniquity and infidelity still abound; and Satan is permitted to deceive the nations of the earth. For a long time JEHOVAH hath holden his peace; and his enemies think, that they shall triumph over his gospel: but their consternation will equal their anguish, when he shall appear, to confound and destroy them, and to desolate whole nations that have sinned in defiance of his word. All his saints in heaven and on earth will acknowledge, that he "brought them when blind in a way that they knew not." He met them with his word, when they were not seeking after him: he sent his ministers to their neighbourhood, perhaps against their will; and at length conquered their prejudices and opened their eyes: then he led them in paths of truth and peace, and sometimes of trial and temptation, to which they were utter strangers: but he still made darkness light before them, and crooked things straight: he cleared up their doubts, obviated their perplexities, helped them to surmount obstacles, and did them good by all their troubles; and thus gave them daily proof, that he would never leave or forsake them, either in temptation, in death, or judgment; when all the worshippers of idols and workers of iniquity shall be confounded together. But, alas, how many professed Christians and nominal ministers are more blind than even the benighted



## CHAP. XLIII.

Promises to Israel of support, deliverance out of trouble, and abundant honour and increase, 1-7. A challenge to idolaters and idols to equal these prophecies, or the miracles wrought by Jehovah for his people, 8-13. Predictions of deliverance from Babylon attended with its ruin, and of spiritual redemption, 14-21. Heavy charges against Israel, contrasted with the freeness of God's pardoning mercy to them, 22-28.

**B**UT now thus saith the LORD that "created thee, O Jacob, and he that formed thee, O Israel, "Fear not; for I have redeemed thee, "I have called thee by thy name; "thou art mine.

2 When thou "passest through the waters, "I will be with thee; and through the rivers, they shall not overflow thee: "when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, "the Holy One of Israel, thy Saviour: "I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast "precious in my sight 'thou hast been honourable, and "I have loved thee: therefore will I give men for thee, and people for thy "life.

5 "Fear not: for I am with thee; "I will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: "bring my sons from far, and my daughters from the ends of the earth;

7 *Even every one that is "called by my name: "for* xli. 26, lx. 16. Hos. xlii. 4. Tit. ii. 10-14. iii. 4-6. Jude 25. i. x. 7. 2 Chr. xiv. 9-14. Prov. xli. 8, xxi. 18. k. Ez. xix. 5, 6. Deut. vii. 6-8. xiv. 2. xvi. 18. xxvii. 9-14. Ps. cxxxv. 4. Mal. iii. 17. Tit. ii. 14. 1 Pet. ii. 9. i. Gen. xii. 2. Ps. cxli. 9. John v. 44. 1 Pet. i. 7. m. Jer. xxxi. 3. Hos. xli. 1. Mal. i. 2. John xvi. 27. xlvii. 23. 26. Rev. iii. 9. \* Or, person, n. 2. Jer. xxx. 10, 11. xlvii. 27. Acts xviii. 9, 10. o. xl. 11, 12. xxvii. 12, 13. xlix. 12. lx. 1-11. lxxi. 19, 20. Deut. xxx. 3. 1 Kings viii. 46-51. Ps. xxii. 27-31. cvl. 47. cvii. 3. Jer. xxx. 18, 19. xxxi. 8, 9. Ez. xxxv. 24-27. xxxvii. 21-28. xxxix. 25-29. Mic. ii. 12. Zech. viii. 7. Luke xlii. 29. John x. 16. p. Jer. iii. 14, 18, 19. Hos. i. 10, 11. Rom. ix. 7, 8. 25, 26. 2 Cor. vi. 17, 18. Gal. iii. 26-29. r. xlii. 2-5. lxxii. 19. Jer. xxxviii. 16. Acts ii. 7. Rev. iii. 12. s. i. xlix. 23. Ps. xc. 6, 7. c. 3. John iii. 3-7. 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. Tit. iii. 5-7.

heathens, so that, whilst the voice of God causeth the deaf to hear and the blind to see; they, who think they do see, and are proud of their knowledge and virtue, are given up to judicial blindness and obstinacy; and all instruction and arguments tend to increase their enmity and guilt! Whilst the Lord is well pleased in saving sinners through the righteousness of Christ; he will also take pleasure in glorifying his justice, by punishing such proud despisers. And the present condition of the Jews is a warning to all such as oppose the gospel. Who then among them, or among us, will hearken for the time to come? And seeing he hath thus poured out his indignation on that once favoured people, for their sins; let us lay it to heart, and "fear lest a promise being left us of entering into his rest, any of us should be found to come short of it."

## NOTES.

CHAP. XLIII. V. 1, 2. From the termination of the preceding chapter, the pious remnant might have concluded, that the Lord was about finally to cast off the whole nation. But he here assures them, that having created them, formed them into a people, redeemed them from their enemies, called them by the name of Israel, (*a prince of God*), to be his own inheritance; he would still shew them special favours: even as if, by his powerful presence with them, they should pass over seas and rivers; nay, through raging fires, without harm or danger, (*Marg. Ref.*) Accordingly, the nation being preserved through all the ravages of the Chaldean invasion and through the captivity, was again restored to prosperity; even the desolations which attended and followed the destruction of Jerusalem by the Romans, did not consume it; but the Jews have been kept distinct from other nations to this day, notwithstanding their dispersions, and the massacres and oppositions to which they have been continually exposed. This is as marvellous an effect of God's power, as if they had passed through vehement flames unscorched, or dryshod through rivers and seas.—This seems to be the prophetic meaning; as a promise, it ensures the preservation of true believers, through all possible trials and temptations.—"God's elect are called "the work of his hands," (xxix. 23. lx. 21;) "and these God will never utterly forsake, (Ps. cxxxviii. 8.)—It is probable, that many of the promises, here and in the following chapters, relate to the general restoration of the Jews." (*Louth.*)

V. 3, 4. When Egypt was desolated, that Israel might be liberated, that nation was given for their ransom. Sennacherib was taken off from besieging Jerusalem, by successful wars against the Egyptians and Ethiopians; and these nations, when vanquished by Cyrus, might be considered as a ransom paid him for the release of the Jews. Or, in general, when the preservation of Israel required the ruin of any person or nation, the Lord readily gave it up for their sakes. Before he testified his special regard for them, they were base and contemptible, but his favour rendered them honourable among the nations; and he would persevere in his love, and continue to give the same proofs of it, as heretofore.—"I will not spare any man, rather than thou shouldst perish; for God more esteemeth one of his faithful, than all the wicked in the world.—"I will give man for thee," (or *Adam*, in the singular number.) The clause is thus literally rendered in the old version:—"The second Man," (or *Adam*), "is the Lord from heaven;" and "God spared not his own Son, but delivered him up for us all."

V. 5-7. The Jews were scattered by the Chaldeans into different regions; they were professedly the sons and daughters of the Lord, and called by his

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a. 7. 15. 21. xlv. 2, 21. Ps. c. 3. cil. 13. Jer. xxxi. 3. Eph. ii. 10. b. 14. xxv. 9, 10. xli. 14. xlv. 6. 22-24. xlviii. 17. Rev. v. 9. c. xlv. 6. xlv. 4. xlv. 1. Ex. xxxiii. 17. d. Ex. xix. 5, 6. Deut. xxxii. 9. Ez. xlviii. 8. Zech. xlii. 9. Luke xli. 17. 2 Tim. ii. 17. Heb. viii. 8-10. e. viii. 7-10. xl. 15. 16. Ex. xlv. 29. Josh. iii. 15. 17. Ps. lxxvi. 10, 12. Am. ix. 8, 9. Matt. vii. 28-27. Heb. xi. 29. f. xli. 10. 14. Deut. xxxi. 6-8. Josh. i. 5, 9. Ps. cxlii. 4. xlv. 4-7. xci. 15. Matt. i. 23. 2 Cor. xii. 9, 10. 2 Tim. iv. 17. g. Dan. iii. 25-27. Zech. xiii. 9. Mal. iii. 2, 3. iv. 1. Luke xli. 12. 18. 1 Cor. ii. 13-15. Heb. xii. 33-38. 1 Pet. iv. 12, 13. h. xxx. 11. xli. 14. xlv. 15. 16. i. x. 7. 2 Chr. xiv. 9-14. Prov. xli. 8, xxi. 18. k. Ez. xix. 5, 6. Deut. vii. 6-8. xiv. 2. xvi. 18. xxvii. 9-14. Ps. cxxxv. 4. Mal. iii. 17. Tit. ii. 14. 1 Pet. ii. 9. i. Gen. xii. 2. Ps. cxli. 9. John v. 44. 1 Pet. i. 7. m. Jer. xxxi. 3. Hos. xli. 1. Mal. i. 2. John xvi. 27. xlvii. 23. 26. Rev. iii. 9. \* Or, person, n. 2. Jer. xxx. 10, 11. xlvii. 27. Acts xviii. 9, 10. o. xl. 11, 12. xxvii. 12, 13. xlix. 12. lx. 1-11. lxxi. 19, 20. Deut. xxx. 3. 1 Kings viii. 46-51. Ps. xxii. 27-31. cvl. 47. cvii. 3. Jer. xxx. 18, 19. xxxi. 8, 9. Ez. xxxv. 24-27. xxxvii. 21-28. xxxix. 25-29. Mic. ii. 12. Zech. viii. 7. Luke xlii. 29. John x. 16. p. Jer. iii. 14, 18, 19. Hos. i. 10, 11. Rom. ix. 7, 8. 25, 26. 2 Cor. vi. 17, 18. Gal. iii. 26-29. r. xlii. 2-5. lxxii. 19. Jer. xxxviii. 16. Acts ii. 7. Rev. iii. 12. s. i. xlix. 23. Ps. xc. 6, 7. c. 3. John iii. 3-7. 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. Tit. iii. 5-7.

t. 21. xlviii. 11. Ps. i. 23. ohn xv. 8. Rom. ix. 28. Eph. i. 6, 12. ii. 4-7. 1 Pet. ii. 9. iv. 11, 14. u. vi. 9. xliii. 18-20. xlv. 18-20. Deut. xxxii. 2-4. Jer. v. 21. Ex. xii. 2. 2 Cor. iv. 4-6. x. xlv. 6. xlv. 4. xlv. 1. Ps. xli. 1. 2. 1. 1. Joel iii. 11. y. xli. 21-26. xlv. 7-9. xlv. 10. Deut. xxxii. 2-4. 26. Josh. xlv. 15-24. 1 Kings xlviii. 21-24. 36-39. z. xlv. 8. 12. xlv. 8. 1 John i. 7, 8. xv. 27. Acts i. 8. 1 Cor. xv. 15. b. xlii. 1. lv. 4. Rev. i. 2. 5. iii. 14. c. xl. 21, 22. xli. 20. xlv. 6. xlv. 8, 9. John xxi. 31. d. xli. 4. xlv. 6-8. e. x. 7. 2 Chr. xiv. 9-14. Prov. xli. 8, xxi. 18. f. xli. 10. 14. Deut. xxxi. 6-8. Josh. i. 5, 9. Ps. cxlii. 4. xlv. 4-7. xci. 15. Matt. i. 23. 2 Cor. xii. 9, 10. 2 Tim. iv. 17. g. Dan. iii. 25-27. Zech. xiii. 9. Mal. iii. 2, 3. iv. 1. Luke xli. 12. 18. 1 Cor. ii. 13-15. Heb. xii. 33-38. 1 Pet. iv. 12, 13. h. xxx. 11. xli. 14. xlv. 15. 16. i. x. 7. 2 Chr. xiv. 9-14. Prov. xli. 8, xxi. 18. k. Ez. xix. 5, 6. Deut. vii. 6-8. xiv. 2. xvi. 18. xxvii. 9-14. Ps. cxxxv. 4. Mal. iii. 17. Tit. ii. 14. 1 Pet. ii. 9. i. Gen. xii. 2. Ps. cxli. 9. John v. 44. 1 Pet. i. 7. m. Jer. xxxi. 3. Hos. xli. 1. Mal. i. 2. John xvi. 27. xlvii. 23. 26. Rev. iii. 9. \* Or, person, n. 2. Jer. xxx. 10, 11. xlvii. 27. Acts xviii. 9, 10. o. xl. 11, 12. xxvii. 12, 13. xlix. 12. lx. 1-11. lxxi. 19, 20. Deut. xxx. 3. 1 Kings viii. 46-51. Ps. xxii. 27-31. cvl. 47. cvii. 3. Jer. xxx. 18, 19. xxxi. 8, 9. Ez. xxxv. 24-27. xxxvii. 21-28. xxxix. 25-29. Mic. ii. 12. Zech. viii. 7. Luke xlii. 29. John x. 16. p. Jer. iii. 14, 18, 19. Hos. i. 10, 11. Rom. ix. 7, 8. 25, 26. 2 Cor. vi. 17, 18. Gal. iii. 26-29. r. xlii. 2-5. lxxii. 19. Jer. xxxviii. 16. Acts ii. 7. Rev. iii. 12. s. i. xlix. 23. Ps. xc. 6, 7. c. 3. John iii. 3-7. 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. Tit. iii. 5-7.

I have created him "for my glory, I have formed him; yea, I have made him.

8 ¶ Bring "forth the blind people that have eyes, and the deaf that have ears.

9 Let "all the nations be "gathered together, and let the people be assembled: "who among them can declare this, and shew us former things? let them bring forth their witnesses, "that they may be justified: or let them hear, and say, *It is truth.*

10 Ye are "my witnesses, saith the LORD, "and my servant whom I have chosen: "that ye may know and believe me, and understand that "I am he: before me there was "no god formed, neither shall there be after me.

11 I, *even* "I, am the LORD; and beside me *there is no saviour.*

12 I have "declared, and have saved, and I have shewed, when *there was* "no strange god among you: therefore ye are "my witnesses, saith the LORD, that I am God.

13 *Yea,* "before the day was, I am he; and *there is* "none that can deliver out of my hand: "I will work, and who shall "let it?

14 ¶ Thus saith "the LORD, your redeemer, the Holy One of Israel; "For your sake I have sent to Babylon, and have brought down all their "nobles, and the Chaldeans, "whose cry is in the ships.

g. Deut. xxxii. 12. Ps. lxxxi. 9, 10. h. 10. xxxvii. 20. i. lvi. 15. Ps. xc. 2. xci. 2. Prov. viii. 23. Mic. v. 2. Hab. i. 12. John i. 1, 2. v. 17. Heb. xiii. 8. Rev. i. 8. k. Deut. xxxvii. xli. xxxii. 30. Ps. i. 22. Hos. ii. 10, v. 1. lvi. 10. Job ix. 12. xxxiv. 14, 15, 29. Prov. xxi. 30. Dan. iv. 35. Rom. ix. 18, 19. Rph. i. 11. + Heb. turn it back. xlv. 27. m. l. xlv. 6. lvi. 5-8. Ps. xlix. 14. Rev. v. 9. n. 3, 4. xlv. 24-28. xlv. 1-5. Jer. i. 2-11. 17. 18. 27-34. ii. 1-11. 24. 34-37. Rev. xviii. 20, 21. o. Ez. xxvii. 29-35. Rev. xviii. 11-19.

name; and they were gradually gathered from their captivity, to Jerusalem and Judah. Yet it does not appear that many of them were brought from the west or the south, on that occasion; or that they were generally new created to holiness, and prepared to glorify God, as it is here implied. But the conversion of sinners in every quarter of the globe, to be through Christ the children of God, and the future conversion of the dispersed Jews to Christianity, seem to be predicted. It is undeniable, from the application of the name of Babylon in the New Testament, that the restoration of the Jews from the Babylonish captivity was typical of the deliverance of the church from anti-christian tyranny; and, probably, the destruction of the seat of Antichrist will be followed by the conversion of the Jews; as the taking of Babylon by Cyrus preceded their release from captivity; and that proud city from that time began to decay, till it was "swept with the besom of destruction."—"I will bring all the true seed of Israel out of their spiritual captivity, from all the corners of the world; so as all that belong to mine election, shall in Christ be gathered unto me." (*Bp. Hall.*)

V. 8-13. All idolaters and opposers of true religion, whether Jews or Gentiles, seem to be here addressed; they do not use their faculties and opportunities as they ought to do, but have eyes and see not, ears and hear not: or the idols, whom they stupidly worshipped, may be meant. Let all the images and their votaries assemble together, that the cause betwixt God and his rivals might be decided. Let their witnesses be produced, to justify their idol-worship: which of them could, like JEHOVAH, previously declare his purposes, and predict what *first* should come to pass? if none of them could do this, let them hear the word of God, and say that it is truth, and that he alone ought to be worshipped. For the Jews were witnesses for God, and so was his servant the prophet, (or, as some think, the Messiah,) that he thus predicted future events, and interposed to deliver his people: the whole history of the nation abundantly evidenced these things, and was suited to convince them that JEHOVAH was the only true God. None of the false gods were formed before him, nor could any worthy of that title be ever discovered after him; nay, he alone is the LORD, the self-existent God, and there is no saviour beside him.—When we recollect that Christ repeatedly used the word *I am*, or *I am he*, especially when he said, "Before Abraham was, I AM;" when we consider how frequently he is called Lord and God, that he received the worship of saints and angels, and that he is emphatically the author of eternal salvation; we shall not doubt, but that he is one with the Father in the unity of the Godhead; otherwise it will not be easy to reconcile those passages in the New Testament with this decided language.—JEHOVAH had declared his purposes, wrought miraculous deliverances for Israel, and shewed future events, when there was no strange god among them, to whom the honour could be given: therefore they could testify for him, that he was the omniscient, omnipotent God. But indeed he had been from eternity, and none could deliver out of his hand, or hinder his accomplishing his purposes and predictions.—This challenge would have a peculiar propriety and emphasis, after the deliverance of the Jews from Babylon; but how wonderful will these predictions appear to mankind, when they shall see them accomplished in the conversion of the Jews to God our only Saviour, whom they have so long rejected.

V. 14-21. The deliverance from Babylon is here primarily predicted: but the language soon becomes so elevated and energetic, that it must refer to still greater events. Israel's holy Redeemer, out of love to them, sent the Medes



15 I am <sup>the</sup> LORD, your Holy One, <sup>the</sup> creator of Israel, your King.

16 Thus saith the LORD, which <sup>maketh</sup> a way in the sea, and a path in the mighty waters:

17 Which <sup>bringeth</sup> forth the chariot and horse, the army, and the power; <sup>they</sup> shall lie down together, they shall not rise: <sup>they</sup> are extinct, they are quenched as tow.

18 <sup>Remember</sup> ye not the former things, neither consider the things of old.

19 Behold, <sup>I</sup> will do a new thing; now it shall spring forth; shall ye not know it? <sup>I</sup> will even make a way in the wilderness, and <sup>rivers</sup> in the desert.

20 The <sup>beast</sup> of the field shall honour me, the dragons and the <sup>owls</sup>: because I give waters in the wilderness, and rivers in the desert, <sup>to</sup> give drink to my people, <sup>my</sup> chosen.

21 This <sup>people</sup> have I formed for myself; they shall shew forth my praise.

y xlii. 9. xlviii. 6. Jer. xxxi. 32. Rev. xxi. 5. z xxxv. 6—10. xl. 3. 4. xlviii. 21. Luke iii. 4. 5. a xlii. 18. xlviii. 21. 22. Ex. xvi. 6. Num. xx. 11. Deut. viii. 15. Ps. lxxviii. 16—20. ce. 41. b xlii. 6—10. Ps. civ. 21. cxviii. 10. || Or, *our riches*. Heb. *daughters of the owl*. c xlii. 18. xlviii. 21. d xlii. 18. e Jer. xxxi. 9. Joel iii. 18. John iv. 10. 14. vii. 37—39. Rev. xxi. 6. xxi. 17. d lxx. 15. 1 Chr. xvi. 13. Ps. xxxiii. 12. Mark xii. 20. 1 Pet. ii. 9. Rev. xvii. 14. e i. 7. 12. 18. 21. lxi. 3. Ps. iv. 3. cii. 18. Prov. xvi. 4. Luke i. 74, 75. 1 Cor. vi. 19, 20. x. 31. Eph. i. 6—12. iii. 21. Col. i. 16. Tit. ii. 14. Heb. xiii. 15. 1 Pet. ii. 9.

and Persians to take Babylon, and to abase their nobles, (or to destroy the bars of their gates) and those who gloried and confided in their ships. Babylon was well situated for navigation, till the channel of the Euphrates was purposely obstructed after Cyrus had taken that city.—JEHOVAH had long ago divided the sea, and destroyed the power of Egypt, to deliver Israel; but these former deliverances should not be worthy of remembrance, compared with what he was about to do for them. The deliverance from Egypt was, however, attended with far greater wonders than the reduction of the Jews from Babylon; but the redemption of Christ, the conversion of the Gentiles, and the recall of the Jews into the church, may well be considered as far more glorious events. The emblems here used have already been explained; (*Notes*. xxv. 25. xxxv. xli. 17—19.)—The image is highly poetical. God will give such abundant miraculous supplies of water, that the wild beasts, &c. which haunt those desert regions, shall break forth into thanksgiving. (*Bp. Louth*).—As the Lord forms believers by his grace to shew forth his praise; so the Jewish nation seems to have been constituted on purpose that he might manifest his justice, power, truth, and mercy, in his dealings with them, through every age, to the world.—“This people have I purchased, (or made peculiarly mine,) that they may shew forth my praises.” (*Sept.*) This language so much resembles that of St. Peter, that it is evident he referred to it in these words, “a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light.” (1 Pet. ii. 9, 10. *Greek*;) and this shews, that true believers are the Israel to whom these promises are especially addressed.

V. 22—25. The Israelites were always disposed to forsake the worship of JEHOVAH, as weary of his service; the lambs, kids, and other cattle which he claimed for sacrifice, were either withheld, or offered in a dishonourable manner. He had not laid on them such injunctions as could injure them; nor would he have insisted on their offerings and incense, if they had not been able to pay them. But instead of expending their wealth in purchasing spices, sweet ointments, and oblations for the house of God; they made his kind providence to subvert their iniquities, and even wearied his patience out by their rebellion. So that all the mercies, that they had received, and that complete forgiveness which he revealed and promised, (blotting out their sins as a cancelled debt, and making no more mention of them than if he had quite forgotten them,) must be allowed to be wholly unmerited; the fruit of his abundant grace, for his own glory, and not any thing due to them for their good behaviour, but notwithstanding their aggravated provocations. (*Marg. Ref.*)

V. 26—28. If the Jews could deny this charge, let them remind God of their good works, and plead with him, declaring on what ground they expected to be continued in his special favour, and to be justified before him. But indeed their remote ancestors, from Adam to that time, and their high priests, chief rulers, and teachers, had combined in transgression: and therefore God had treated them as if they were heathens, notwithstanding their external relation to him and his sanctuary; and had given up the nation as accursed, to be every where reproached, and treated with contempt.—“I have suffered the Babylonians to profane the sanctuary, to abuse the chief priests, and pollute whatever is sacred.” (*Louth*).—Their king, also, the anointed of the Lord, of David's line, might be intended, (*Marg. Ref.*)—The prophecy, however, had its most signal fulfilment in the combination of the high priest, chief priests, scribes, and rulers, against Christ; and in the rejected and disgraced state of the nation, with its rulers and teachers, to this day. But as of mere mercy, their national guilt was pardoned, and they were brought back from Babylon; so the Lord, of the same abounding grace, will bring them to repentance and faith in Christ, and glorify himself in blotting out all their transgressions.

#### PRACTICAL OBSERVATIONS.

V. 1—15. If we are not only called by the name of the Lord our Creator and Redeemer, but are really partakers of his grace, and aim to live to his glory; we can have no just cause to fear any thing that can befall ourselves, the church,

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p. 3. xxx. 11. xl. 25. xli. 14. 16. xlii. 11. xlviii. 17. Jer. li. 5. Hab. i. 12. Rev. iii. 7. 22. Ps. lxxviii. 12. Matt. xxv. 34. 2. xli. 15. 16. 11. 10. 15. lxxiii. 11. —13. Ex. xiv. 16. 21. 29. Josh. ix. 13—16. Neh. ix. 11. Ps. lxxv. 13. 14. lxxviii. 19. lxxviii. 15. Rev. xxi. 3—5. cxccxi. 15—15. Rev. xxi. 12.

s. Ex. xiv. 4—9. 23—28. xv. 4. Ps. xlii. 8. 9. lxxvi. 5. 6. Ex. xxxviii. 8—18. Rev. xix. 20—22. Rev. xix. 17—21. xx. 9. u. i. 31. x. lxxvi. 9. lxx. 17. Deut. vii. 18. viii. 9. 1 Chr. xvi. 13. Jer. xxxi. 14. 15. lxxiii. 7. 6. 2 Cor. iii. 10. 1. Luke iii. 4. 5. a xlii. 18. xlviii. 21. 22. Ex. xvi. 6. Num. xx. 11. Deut. viii. 15. Ps. lxxviii. 16—20. ce. 41. b xlii. 6—10. Ps. civ. 21. cxviii. 10. || Or, *our riches*. Heb. *daughters of the owl*. c xlii. 18. xlviii. 21. d xlii. 18. e Jer. xxxi. 9. Joel iii. 18. John iv. 10. 14. vii. 37—39. Rev. xxi. 6. xxi. 17. d lxx. 15. 1 Chr. xvi. 13. Ps. xxxiii. 12. Mark xii. 20. 1 Pet. ii. 9. Rev. xvii. 14. e i. 7. 12. 18. 21. lxi. 3. Ps. iv. 3. cii. 18. Prov. xvi. 4. Luke i. 74, 75. 1 Cor. vi. 19, 20. x. 31. Eph. i. 6—12. iii. 21. Col. i. 16. Tit. ii. 14. Heb. xiii. 15. 1 Pet. ii. 9.

l. xiv. 7. Ps. xiv. 4. lxxix. 6. Jer. x. 25. Dan. ix. 13. Hos. vi. 10. 14. xiv. 1. 2. Jan. iv. 2. 3. Job xxi. 11, 15. xxvii. 9. 10. Jer. li. 5. 11—13. 31. 32. Mic. vi. 1. 13. iii. 14. John vi. 66—69. \* Heb. *lambs*, or *kids*. h. xlviii. 25. Mal. i. 13. 14. iii. 8. i. 11—15. lxxvi. 5. Prov. xv. 8. xxi. 27. Am. v. 23. Zech. vii. 5. 6. k. Ex. xxx. 7. 23. 24. 34. Jer. vi. 20. l. xiv. 7. Ps. xiv. 4. 13. Ps. i. 9—13. + Heb. *made me drunk*, or *abundantly moistened*.

m. i. 14. 24. vii. 18. lxxiii. 10. Ps. xev. 10. Ex. vi. 9. xxi. 43. Am. i. 13. Mal. ii. 13. n. i. 18. xlv. 22. Ps. li. Jer. i. 20. Mic. vii. 18. 19. Mark ii. 7. Acts iii. 19. Rom. v. 20. o. xxxvii. 25. lxxviii. 10. Ps. xxxv. 7. 11. lxxix. 9. Ex. xix. 14. 22. xxxvi. 22. 32. Eph. i. 6. 8. p. Ps. lxxix. 8. Jer. xxxi. 34. Heb. xii. 2. x. 17. q. Gen. xxii. 12. Ex. xxxvi. 57. i. 18. Job xvi. 21. xxi. 3—6. Ps. xlii. 2. Jer. ii. 21. —28. Rom. xi. 25. r. 9. Job xl. 7. 8. Luke x. 29. xvi. 15. xlviii. 14. Rom. x. 3. s. Num. xxxi. 14. Ps. lxxviii. 8. cii. 67. Jer. lii. 25. Ex. xvi. 3. Zech. i. 4—6. Mal. iii. 7. Acts vii. 51. Rom. v. 12. t. iii. 12. xlviii. 7. vi. 10—12. Jer. vi. 31. xlii. 15. Lam. iv. 13. 14. Ex. xlii. 25—28. Hos. iv. 6. Mic. iii. 11. Mal. ii. 4—8. Matt. xv. 14. xlvii. 1. 41. John xi. 49—53. Acts v. 17. 18. + Heb. *interpreters*. u. xlviii. 6. 2 Sam. i. 21. Ps. lxxix. 30. Lam. ii. 2. 67. iv. 20. § Or *holly* prince. Ps. lxxviii. 67. x. xlii. 24. 25. lxx. 15. Deut. xxxiii. 15—20. xxix. 21—28. Ps. lxxix. 4. Jer. xxxv. 9. Dan. ix. 11. Zech. viii. 13. Luke xxi. 21—24. 1 Thes. ii. 16.

22 ¶ But <sup>thou</sup> hast not called upon me, O Jacob; but <sup>thou</sup> hast been weary of me, O Israel.

23 Thou <sup>hast</sup> not brought me the <sup>small</sup> cattle of thy burnt offerings, neither hast thou <sup>honoured</sup> me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me <sup>no</sup> sweet cane with money, <sup>neither</sup> hast thou <sup>filled</sup> me with the fat of thy sacrifices: but <sup>thou</sup> hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, <sup>even</sup> I, am he that blotteth out thy transgressions, <sup>for</sup> mine own sake, and <sup>will</sup> not remember thy sins.

26 Put <sup>me</sup> in remembrance: let us plead together: <sup>declare</sup> thou, that thou mayest be justified.

27 Thy <sup>first</sup> father hath sinned, <sup>and</sup> thy <sup>teachers</sup> have transgressed against me.

28 Therefore <sup>I</sup> have profaned the <sup>princes</sup> of the sanctuary, <sup>and</sup> have given Jacob to the curse, and Israel to reproaches.

or the world. We may meet with hot fires of tribulation and persecution during our pilgrimage: we may pass through deep waters of temptation, and we must cross the Jordan of death; but the Lord will be with us; and no fire can injure, no waters drown us, when he is our guard, our upholder, and our comforter. He hath done far more for us, than when he gave Egypt for the ransom of Israel; for he hath given his Son to be the propitiation for our sins: and though in ourselves we were base and abominable; yet this great ransom of the Holy One of Israel, our Saviour, hath dignified our species, and shewn the value of our souls; and when the grace of the Holy Spirit manifests that we are precious in the sight of the Lord, and the objects of his special love, we are ennobled, enriched, and made honourable, as kings and priests unto him. Nay, when we give up our ambitious projects of acquiring worldly distinction, and are content to bear reproach for his sake; he often leads us to such connections with the wise and excellent of the earth, as are indeed honourable. Then, whatever endangers the life of our souls, shall be removed; and all that can be wanting shall be supplied: for as “He hath not spared his own Son, but delivered him up for us all; how shall he not with him freely give us all things?” The most powerful princes and empires are as nothing before God, when compared with his church. For all true believers are the seed of Israel, the sons and daughters of the Lord Almighty; when he calls, they must be given up, and cannot be withheld by the powers of darkness, from coming to him from all the ends of the earth: and he will create them for his glory, to all eternity.—Alas, many, that are favoured with the word of God, are as blind and deaf as the most stupid idolaters, or their senseless images; and they only use their senses and faculties to ensure their own condemnation! But none will be more justly brought forth to punishment, than the advocates of false religion in preference to divine revelation.—Let the whole world assemble, and endeavour to form such a book as the Bible, if they can: let them match the prophecies that are contained in it, and fulfilled from age to age, to authenticate its sacred truths and holy precepts: let them produce their witnesses, and see whether they can be justified at the bar of unprejudiced reason, before they venture on their trial at the tribunal of God. Or if they cannot do this, let them hear his word, acknowledge its truth, and yield obedience to it. Every servant of God is a witness for him, and concurs in the testimony of his prophets and apostles, and in that of his beloved Son: and they all can give such an account of what he hath wrought in them, shewn to them, and done for them, as may tend to lead others to know, believe, and understand his power, truth, and love. He only is the true God, and eternal life: he saves his people by himself, and needs no created aid; and the help he sends in answer to their prayers, enables them to testify, that he never faileth those that trust in him.

V. 14—28. As none can deliver the enemies of God out of his hand; so none can hinder him from effecting the deliverance of his friends. It is as easy for him to divide rivers and seas, and to destroy unnumbered legions that obstruct their path, as to quench the fire in tow. But external miracles are as nothing compared with that great work and mystery of godliness, God manifested in the flesh, purchasing the church with his own blood. These things the angels desire to look down into. And all that remains to be done, to bring the believer to glory, to rescue sinners from the bondage of Satan, and to cause the heathen to rejoice in and glorify God our Saviour, is little, compared with that work of incomprehensible love and power. Let us then bless God for the waters which spring forth for us, in this barren wilderness, and let us endeavour to answer the end of our creation and redemption, by shewing forth his praises. But too many professed Christians love a cheap and easy religion, and are negligent or weary of every duty, and grudge all expense or trouble; nay, they weary God by their iniquities and rebellions. Indeed, he may well expostulate with each of us. We allow his service to be perfect freedom; that he hath a right to all we have and are; and that he requires of us nothing, but for our own and each other's profit: yet often we neglect to call upon him, or seem weary of his ordinances; we are scanty in our measure of services, as if we grudged him our



## CHAP. XLIV.

Jehovah promises to pour out his Spirit on the seed of Israel, and to convert them to himself, 1-3. He declares himself to be the only true and eternal God, and exposes the stupidity of idolaters, 6-20. He calls on Israel to remember these things: and promises forgiveness, and many blessings, especially deliverance by Cyrus from the Babylonish captivity, 21-28.

**Y**ET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water-courses.

5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

6 Thus saith the LORD, the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no god.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told  
23, 24 Deut. xxvi. 17-19. Ps. cxvii. 16. Jer. i. 2. Mic. vi. 2. Zech. viii. 20-23. xiii. 9. o Neh. ix. 26. x. 1-29. 2 Cor. viii. 5. p Gal. vi. 16. 1 Pet. ii. 9. q xxxiii. 22. xlviii. 15. Mal. i. 14. Matt. xxv. 34. xxviii. 27. r 24. xlviii. 17. lxx. 20. Jer. i. 31. s xli. 4. Deut. vi. 21, 22. Rev. i. 8. 11, 17, 18. H. 8. xxi. 13. t 8. xxxviii. 16. 20. xlii. 8. xliii. 10, 11. xlv. 6. 21, 22. Deut. vi. 4. t Tim. i. 16. u xli. 22-26. xlviii. 9, 12. xlv. 21. xlviii. 3-8. x xli. 4. Gen. xvii. 7, 8. Deut. xxiii. 8. Acts xvii. 26. y 2. xli. 10-14. Jer. x. 7. xxx. 10, 11.

time; we often grieve his Spirit, and weary out his patience with our relapses into sin, and our ingratitude and folly: so that, from first to last, he blotteth out our transgressions for his own sake, and not because we have any claim to such a benefit. If any man imagine himself an exception to this rule, let him draw near and plead his cause, and declare on what grounds he rests his hope of being justified. Alas, the attempt is desperate: our first father transgressed the covenant, and we all, teachers and rulers as well as others, have copied his example of rebellion; and if we should all be left under his curse, and to everlasting reproach and misery, we could have nothing to answer or plead in our own behalf. But "where sin hath abounded, grace hath much more abounded;" yet let none "sin on, that grace may abound:" we have no reason to expect pardon, except we seek it by faith in Christ; and this is always attended by deep repentance, and followed by newness of life, from hatred of sin, and love to God our Saviour.

## NOTES.

CHAP. XLIV. V. 2. *Jesurun.* (Note, Deut. xxxii. 15.)

V. 3-5. Water is the emblem of the Holy Spirit: as water refreshes, enlivens, cleanses, and fructifies the earth, so do his influences the soul, which without them would remain destitute of good, and of all true consolation. When any descendants of Israel, through revolving ages, thirst for spiritual blessings, this promise is ready in their Scriptures for their direction and encouragement. As a prediction, it hath been accomplished as often as true religion hath been revived: but it seems particularly to predict the pouring out of the Spirit on and after the day of Pentecost; and a still more glorious completion may yet be expected, both in respect of Jews and Gentiles.—When desires are excited, and fervent prayers offered, for the pouring out of the Spirit on any place, where the power of godliness has been little experienced, the blessing may be expected, and converts will spring up as grass in well-watered meadows, or as willows on the banks of rivers and brooks; and these will dedicate themselves to the Lord, as his servants and worshippers, setting their hands and seals to the new covenant of his grace, and joining themselves to his people to walk in holy fellowship with them. Some think, that the phrase, "subscribe with his hand unto the LORD," signifies bearing his name, as belonging to him; as soldiers are said to have been marked in the hand with the name of their leader, slaves with that of their owner, and idolaters with that of their idol. (Rev. xlii. 16-18.)

V. 6-8. Israel's Redeemer and King, the everlasting JEHOVAH, and the only true God, here again challenges the idols and their worshippers to call forth, and to declare in order before him, a series of predictions similar to that which he had given, and been accomplishing, since he appointed to the ancient inhabitants of the earth their several abodes; and to shew the things, that should come to pass immediately, or in distant periods. By "the ancient people," or the people of eternity, Israel seems to be meant, as the type of the elect, whom "God hath from the beginning chosen unto eternal salvation."—"He chose Abraham and his family to be his peculiar people; over whom he hath all along exercised a particular providence; and hath from time to time foreshewed what should befall them, which accordingly has come to pass." (1.outh.) Indeed, a compendious history of that nation from the calling of Abraham unto this day, (that is, for three thousand seven hundred years,) might be drawn up, without very material alterations, from the various prophecies con-

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a xlii. 9. xlviii. 5. b xlii. 9. xlviii. 5. c xlii. 9. xlviii. 5. d xlii. 9. xlviii. 5. e xlii. 9. xlviii. 5. f xlii. 9. xlviii. 5. g xlii. 9. xlviii. 5. h xlii. 9. xlviii. 5. i xlii. 9. xlviii. 5. j xlii. 9. xlviii. 5. k xlii. 9. xlviii. 5. l xlii. 9. xlviii. 5. m xlii. 9. xlviii. 5. n xlii. 9. xlviii. 5. o xlii. 9. xlviii. 5. p xlii. 9. xlviii. 5. q xlii. 9. xlviii. 5. r xlii. 9. xlviii. 5. s xlii. 9. xlviii. 5. t xlii. 9. xlviii. 5. u xlii. 9. xlviii. 5. v xlii. 9. xlviii. 5. w xlii. 9. xlviii. 5. x xlii. 9. xlviii. 5. y xlii. 9. xlviii. 5. z xlii. 9. xlviii. 5.

z xlii. 9. xlviii. 5. Gen. x. 13. 21. xxviii. 13. 15. xli. 3. xlii. 19. xli. 1. &c. Lev. xvi. Deut. iv. 25-30. xxviii. xlii. 10. 12. Ezra i. 2. vii. 28. Dan. ii. 28. 47. iii. 17-29. iv. 25. v. 23. vi. 22. Acts i. 8. xlv. 15. xvii. 23-31. 1. Luke xii. 31. 1. John i. xli. 1. b 6. xlv. 5, 6. xlv. 9. Deut. iv. 35, 39. xxxii. 31. 1 Sam. ii. 2. 2 Sam. xxii. 32. John i. l. x. 30.

\* Heb. rock. Deut. xxxii. 4. 31. Ps. xviii. 31. c xli. 24, 29. Deut. xxvii. 15. Ps. xxvii. 7. Jer. x. 3-8. 14, 15. d ii. 20, 21. xxviii. 16-20. xli. 1. 2, 6, 7. Judg. x. 14. 1 Kings xlii. 25. 40. Jer. ii. 11, 27. 28. xiv. 22. xvi. 19. Dan. v. 23. Hos. vii. 4. —6. Hab. ii. 18. 19. —20. 1 Cor. viii. 4. † Heb. desirable. Dan. xi. 38.

e 18, 20. xlii. 18. xliii. 8, 9. xlv. 20. Ps. cxv. 8. cxxxv. 18. Rom. i. 22, 23. 2 Cor. iv. 4. Eph. iv. 18. v. 8. f 1 Kings xli. 28. Dan. iii. 1. 14. Acts xix. 26. g i. 29. ix. 26. x. 1-29. 2 Cor. viii. 5. p Gal. vi. 16. 1 Pet. ii. 9. q xxxiii. 22. xlviii. 15. Mal. i. 14. Matt. xxv. 34. xxviii. 27. r 24. xlviii. 17. lxx. 20. Jer. i. 31. s xli. 4. Deut. vi. 21, 22. Rev. i. 8. 11, 17, 18. H. 8. xxi. 13. t 8. xxxviii. 16. 20. xlii. 8. xliii. 10, 11. xlv. 6. 21, 22. Deut. vi. 4. t Tim. i. 16. u xli. 22-26. xlviii. 9, 12. xlv. 21. xlviii. 3-8. x xli. 4. Gen. xvii. 7, 8. Deut. xxiii. 8. Acts xvii. 26. y 2. xli. 10-14. Jer. x. 7. xxx. 10, 11.

V. 9-11. The subsequent passage contains the most keen reproof of idolatry, and even invective against it, that is any where extant. The makers of graven images must be very vanity, when the objects of their supreme confidence and delight were utterly worthless; the very idols sufficiently bear witness to the folly and wickedness of their votaries, as it was evident they could neither see nor know any thing; and this should have rendered them ashamed of worshipping a lifeless block for a deity. Indeed all concerned in making or worshipping them, would at length be ashamed of their folly. The artists themselves were of Adam, weak dying men; how then could they confer power and divinity on their workmanship? and though they should all gather together to support their cause, they would be intimidated and confounded before the God of Israel.—The clause rendered "they are their own witnesses," may be translated, "they" (that is, the idols, the immediate antecedent,) "are witnesses to them."

V. 12-17. The process of image-making is here described, in order to expose the folly of idolaters. The smith exhausted his strength, and would not allow himself time for rest or refreshment, in hammering out and fashioning his idol; which after all could not preserve him from fainting, or perishing, by hunger and thirst. The carpenter, in his way, too, employed his strength and skill in forming an idol of wood, to set up in his house, as the object of his adoration; though it was as senseless as the meanest part of his furniture, and far more useless. In order to be prepared to serve his neighbours with this strange manufacture, he provided a large stock of several kinds of timber, selecting that which grew most strong and straight; and even planting ash-trees, and waiting their growth, for this purpose. And when the boughs and chips, &c., had been used for fuel, he was so stupid as to make his deity of the same log, to prostrate himself before it, and to pray unto it, saying, "Deliver me, for thou art my god!" That which warned him and cooked his food, though the refuse, was useful; but that which made the image was good for nothing, nay, an abomination.—We are not to conclude that all the idolaters were so stupid, as to terminate their adoration upon the lifeless image; for some of the heathen poets acutely derided the folly of those that did so. Yet the practice naturally led the unthinking multitude to adore the idol itself. And the invisible object, which a few conceived to be present with it and to be represented by it, was commonly as much the creature of their imagination, as the other was the work of their hands. In every way God was dishonoured, and robbed of his worship, and Satan was gratified as the object of their adoration.—The history of popery shews, that similar effects have uniformly followed from the use of images; whether as representing the saints and angels which the people invoke as mediators, or as representing the persons in the sacred



15 Then shall it be for a man to burn : for he will take thereof and warm himself ; yea, he kindleth it, and baketh bread ; yea, he maketh a god, and worshippeth it ; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire ; with part thereof he eateth flesh ; he roasteth roast, and is satisfied : yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire :

17 And the residue thereof he maketh a god, even his graven image : he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me ; for thou art my god !

18 They have not known nor understood : for he hath shut their eyes, that they cannot see ; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire ; yea, also I have baked bread upon the coals thereof ; I have roasted flesh, and eaten it ; and shall I make the residue thereof an abomination ? shall I fall down to the stock of tree ?

20 He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?

21 ¶ Remember these, O Jacob and Israel ; for thou art my servant : I have formed thee ; thou art my servant : O Israel, thou shalt not be forgotten of me.

1 Tim. iv. 2. z xlii. 23. xli. 8, 9. Deut. iv. 9. 23. xxxi. 19—21. xxxii. 18. a xl. 8, 9. xlii. 1. 7. 15. b xlix. 15, 16. Rom. xi. 28, 29.

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o 10. xlv. 20. Judg. i. 19. 2 Chr. xxv. 14. Rev. ix. 20.

p xxxvi. 19, 20. xxxvii. 38. Dan. iii. 17. 29. vi. 16. 20—22. 27. q 9. 20. xlv. 20. xlv. 7, 8. Jer. x. 14. r vi. 10. xxix. 10. Ps. lxxxi. 12. Matt. xiii. 14. 15. Acts xiv. 16. Rom. i. 28. 31. Cor. iv. 3. 4. 2 Thes. ii. 9—11.

¶ Heb. doubted. s lvi. 11. Ps. xcii. 6. Prov. ii. —5. 9. xxviii. 5. Jer. v. 21. Dan. xii. 10. Hos. xiv. 9. Matt. xii. 34. John 7. 44. vii. 43. xii. 39. 40. 2 Pet. ii. 14.

\* Heb. setteth to his heart. xlii. 8. Ex. vii. 23. Deut. xxxii. 46. Ez. xl. 4. Hag. i. 5. Marg. t. 4. Deut. xxxii. 15. 1 Kings xi. 5. 7. 2 Kings xxiii. 13.

† Heb. that which comes of a tree. u Job xv. 2. Ps. cii. 9. Prov. xv. 14. Hos. xli. 1. Luke xv. 16. 1 Kings xxii. 20—23. Job xv. 31. Hos. xiv. 12. Rom. i. 20—23. 28. 29. Jer. xvi. 13. 13. Rev. xii. 9. xlii. 14. xlviii. 23. xx. 3.

y xlviii. 15—17. Jer. xvi. 13. Hab. ii. 18. \* Thes. ii. 9—11. a xl. 8, 9. xlii. 1. 7. 15.

e xliii. 25. Neh. iv. 3. 13. i. 9. cix. 14. Jer. xviii. 23. xxxiii. 8. Acts iii. 19.

d Job xxxvii. 11. Lam. iii. 42—44. e i. 27. xliii. 1. xlviii. 20. li. 11. lix. 20, 21. Jer. x. 1. 12—14. Hos. xiv. 1—4.

f Luke i. 74, 75. Acts iii. 18, 19. 1 Cor. vi. 20. Tit. ii. 12—14.

g xxvi. 15. xlix. 3. lx. 21. Ez. xxxix. 13. Eph. i. 6. 7. li. 21. 2 Thes. i. 10—12. 1 Pet. iv. 11. h 6. xliii. 14. xlviii. 17. xlix. 7. 26. li. 5. 8. lix. 20. lx. 16. lxxii. 16. Ps. lxxviii. 35. Jer. i. 34. Rev. v. 9.

i 2. xliii. 1. 7. xli. 3. 4. xli. 1. Job xxxi. 15. Ps. lxxxi. 6. cxxxix. 13—16. xl. 22. xlii. 5. xlv. 12. xlviii. 13. li. 13. Job ix. 8. xxvi. 7. Ps. cii. 2. Jer. li. 15. 1 John i. 3. Eph. iii. 9. Col. i. 16. 17. Heb. i. 2. 10—12. m xlvii. 12—14. 1 Kings xlii. 11. 12. 22—25. 37. Jer. xxvii. 9. 10. xxviii. 9—17. 1. 36. n Ex. ix. 11. Dan. i. 20. ii. 10—19. iv. 7. v. 6—8. o xix. 11—14. xxix. 14. 2 Sam. xv. 31. xvi. 23. xvii. 23. Job v. 12—14. Ps. xxxiii. 10. Jer. xlix. 7. li. 57. 1 Cor. i. 20—27. ii. 19, 20. p xlii. 9. Ex. xi. 4—6. xli. 29, 30. 1 Kings xlii. 3—5. xlviii. 36—38. Ez. xxxviii. 17. Zech. i. 6. Matt. xxvi. 56. Luke xxiv. 44. Acts ii. 25—28. 2 Pet. i. 19—21. q i. 3. 11. 12. 13. 10. Ezra ii. 70. Ps. cii. 13—16. cxlvii. 2. Jer. xxx. 18. xxxi. 48. xxxii. 4. 38—40. xxxiii. 7. Ez. xxxvi. 33. 36. Dan. ix. 25. Zech. ii. 4. xli. 6. xlv. 10, 11. r lviii. 12. Neh. i. 3. ii. 3. iii. 1. &c. Am. ix. 14. † Heb. wastes. lxi. 4. Ez. xxxvi. 10. s xl. 15. 16. xlii. 15. xliii. 16. li. 10. Ps. lxxv. 15. Jer. i. 38. li. 32. 36. Rev. xvi. 12. t xli. 25. xlv. 1. 3. xli. 1. xlviii. 14. 15. Dan. x. 1. u lxlii. 11. Ps. lxxviii. 71, 72.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto me ; for I have redeemed thee.

23 Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the Lord hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things ; that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself ;

25 That frustrateth the tokens of the liars, and maketh diviners mad ; that turneth wise men backward, and maketh their knowledge foolish ;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers ; that saith to Jerusalem, Thou shalt be inhabited ; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof :

27 That saith to the deep, Be dry, and I will dry up thy rivers :

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure : even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundation shall be laid.

1 Kings xlii. 11. 12. 22—25. 37. Jer. xxvii. 9. 10. xxviii. 9—17. 1. 36. n Ex. ix. 11. Dan. i. 20. ii. 10—19. iv. 7. v. 6—8. o xix. 11—14. xxix. 14. 2 Sam. xv. 31. xvi. 23. xvii. 23. Job v. 12—14. Ps. xxxiii. 10. Jer. xlix. 7. li. 57. 1 Cor. i. 20—27. ii. 19, 20. p xlii. 9. Ex. xi. 4—6. xli. 29, 30. 1 Kings xlii. 3—5. xlviii. 36—38. Ez. xxxviii. 17. Zech. i. 6. Matt. xxvi. 56. Luke xxiv. 44. Acts ii. 25—28. 2 Pet. i. 19—21. q i. 3. 11. 12. 13. 10. Ezra ii. 70. Ps. cii. 13—16. cxlvii. 2. Jer. xxx. 18. xxxi. 48. xxxii. 4. 38—40. xxxiii. 7. Ez. xxxvi. 33. 36. Dan. ix. 25. Zech. ii. 4. xli. 6. xlv. 10, 11. r lviii. 12. Neh. i. 3. ii. 3. iii. 1. &c. Am. ix. 14. † Heb. wastes. lxi. 4. Ez. xxxvi. 10. s xl. 15. 16. xlii. 15. xliii. 16. li. 10. Ps. lxxv. 15. Jer. i. 38. li. 32. 36. Rev. xvi. 12. t xli. 25. xlv. 1. 3. xli. 1. xlviii. 14. 15. Dan. x. 1. u lxlii. 11. Ps. lxxviii. 71, 72.

V. 24. By myself. The apostle says that "God created all things by Jesus Christ." "By whom also he made the worlds:" for "He and the Father are one."

V. 25—28. The God of Israel had often confounded the magicians and wise counsellors of his enemies : and in this case he determined to frustrate the expectations of all the Chaldean soothsayers and diviners ; to prove them liars, and absolutely to infatuate them. He would expose the folly of all their wise men, when they could not read the handwriting to Belshazzar, nor detect Cyrus's device to take Babylon ; and he would equally shame the politicians, when it was proved that they had used no suitable or effectual means of defence against the besiegers. At the same time he confirmed the word of his servant Isaiah, and performed every thing according to the information given by his messengers, the prophets, in bringing these events to pass.—When this prophecy was delivered, Jerusalem and Judah were inhabited and at peace. But it was intimated that the city and temple would be destroyed to the foundations ; (this took place about a hundred and twenty years afterwards ; ) and that they should be rebuilt by orders from Cyrus, which happened about a hundred and seventy years after. Cyrus, (who is the only man, except Josiah, that was predicted by name much above a hundred years before his birth,) was appointed to act as shepherd over the Lord's scattered flock. The promise that Jerusalem should be inhabited, was to be fulfilled by Cyrus giving orders for its being rebuilt, and the foundations of the temple laid : and the foundations were indeed laid in his time, but it was not built till some time afterwards ! The manner in which Babylon was taken was also foretold : the wide and deep river Euphrates, which ran through the city, was emptied into a vast lake prepared to receive its superfluous waters, and Cyrus marched his army into the city by the channel of the river.—Probably this prophecy, shewn by Daniel to Cyrus, hastened the deliverance of the Jews.

#### PRACTICAL OBSERVATIONS.

V. 1—5. When the greater part of any church is become totally corrupt and ripe for divine vengeance, there may yet be a few of another character : warnings and calamities may bring a remnant to repentance ; and encouragement must be given to them. For however the Lord may deal with atrocious offenders ; he will always have a company of chosen servants, that will hear his call and obey his voice. Having formed them to be upright in heart, he unites towards them the love of a Creator and a Redeemer ; and he would have them discard those dejecting fears, which are often excited by his denunciations of wrath against hypocrites. Whithersoever his providence may lead them, his grace shall refresh their thirsty souls, and cause them to flourish as a watered garden. The blessed influences of the Spirit render the barren desert and the dry ground a fruitful field. May our souls, our families, our congregations, our land, and all the nations of the earth, be abundantly replenished with it ! then shall we abound in the fruits of righteousness ; and believers will be daily added to the Lord.—He is ever ready to receive the sinner to mercy, and into his service ; and nothing can hinder our being his people, and he our God, except our own proud and carnal unwillingness. But when his Spirit is poured out upon any congregation, that was before formal and lifeless ; one and another continually

Trinity.—Horace ludicrously puts these words into the mouth of an image : "I was of old the trunk of a fig-tree, a block of useless wood : when the carpenter, uncertain whether to make a bench or a Priapus, chose that I should be a god !"—When therefore does it become a god ? Behold, it is cast, fashioned, and carved !—It is not yet a god. It is sodered, put together, and set up ! Neither is it yet a god !—Behold it is adorned, consecrated, and prayed to ! Then at length it is a god, when men have chosen and dedicated it. (Minutius Felix.)

V. 18. The effect is here mentioned, but the agent is not assigned ; for it might be rendered, "their eyes are shut," &c. Satan blinds the minds of unbelievers by means of their corrupt passions, especially their enmity to the holy perfections, truth, and worship of God ; and his agency is the grand cause of that absurdity, and of those sentiments and practices, disparaging to the human understanding, of which the most sensible men are capable in matters of religion. But he only acts as permitted by God, who gives up obstinate transgressors to judicial blindness and obduracy, that they cannot see nor understand.—God hath, in his just judgment, given them up to a strange besottedness, so as, though they have both hearts and eyes, they cannot understand. (Bp. Hall.)

V. 20. Ashes would not only be nauseous and destitute of nutriment, if eaten as bread, but very prejudicial : thus idolatry, used as religion for the sustenance of the soul, is not only useless, but ruinous ; and whether men seek happiness in worldly things, or run into infidelity, superstition, pharisaism, enthusiasm, or any false system of religion, the case is similar ; as they seek support to their souls from that, which indeed will prove the cause of their destruction. A heart, deceived by pride, love of sin, and alienation from God, turns men thus aside from him : and whilst the affections are depraved, a man cannot detect his own error, or deliver his own soul ; but he holds the lie fast in his right hand, as his peculiar treasure.

V. 22. God had repeatedly pardoned the sins of Israel. When their transgressions impended over them, as a threatening storm, apparently about to burst in vengeance on their heads, he had scattered them as the wind disperses the black clouds ; and therefore they should be encouraged to return to him as their Redeemer. This seems especially to refer to the case of the Jews, during the captivity, and in their present dispersion ; and it implies a promise of pardon and deliverance, as well as an exhortation to repentance.—In that redemption, of which the deliverances of Israel were types, provision is made for the free pardon of all that believe ; and the proclamation of this by the gospel excites and encourages sinners to return to God. But it would be absurd to argue from the arrangement of a single sentence, contrary to the whole tenor of Scripture, that forgiveness precedes repentance.

V. 23. 'An apostrophe to the whole creation, to join in praising God for his wonderful mercies ; which shews that they are such, as all the world are some way concerned in : and such only are the mercies of the gospel, for which the earth ought to rejoice, because the benefits are extended to all mankind ; and the angels in heaven will sympathize with men below, because they joy in the conversion and salvation of mankind, and in their being reunited to that blessed society, of which Christ is the head.' (Lowth.) (Marg. Ref.)



## CHAP. XLV.

God promises Cyrus success, that he might liberate the Jews: declares his eternal deity, as the Creator of all things; promises glorious success to his church, and rebukes those that quarrelled with his appointments, 1-14. The prophet addresses his deep counsels, pronounces the confusion of idolaters, and assures Israel of salvation, 15-29. Jehovah reveals himself as a just God and a Saviour; and swears by himself, that all should bow to him, and that Israel should be justified and glory in him, 21-25.

THUS saith the LORD <sup>a</sup>to his anointed, to Cyrus, <sup>b</sup>whose right hand I have <sup>c</sup>holden, <sup>d</sup>to subdue nations before him; and I will loose the loins of kings, <sup>e</sup>to open before him the two-leaved gates; and the gates shall not be shut:

2 I will <sup>f</sup>go before thee, and <sup>g</sup>make the crooked places straight: I will <sup>h</sup>break in pieces the gates of brass, and cut in under the bars of iron:

3 And <sup>i</sup>h I will give thee the treasures of darkness, and hidden riches of secret places, <sup>j</sup>that thou mayest know that I, the LORD, <sup>k</sup>which call thee by thy name, am the God of Israel.

springs up and comes forth, to profess his acceptance of the Saviour and subjection to him; this tends to enliven others, and a blessed chance is soon perceived.—It behoves those, who have learned to hope in the Lord's mercy, and to love his pleasant ways, to make an open profession of their faith and intended devotedness to his service; solemnly to ratify the new covenant of his grace, and to avow their purpose of cleaving to him steadfastly; to join themselves to his people; to put themselves under the care of such as watch for their souls, and to seek the benefit of brotherly inspection and admonition. The Lord's supper, when properly administered and received, is suited to answer these ends: and new converts should not be slack in thus "subscribing with their hands unto the LORD, and naming themselves by the name of Israel."

V. 6-20. Who can pretend to compare with Israel's Redeemer and King? He is the first and the last; he alone calls, and declares, and appoints, and orders every thing with absolute authority: his majesty and mercy are alike unrivalled: and, besides him, none is entitled to our worship, or deserving of our confidence.—As God is in Christ reconciling the world unto himself, sinners may be happy in his favour, rich in his bounty, and safe under his protection: but Satan so blinds the hearts of men, that they generally neglect and despise these blessings, for the sake of some stupid idolatry or vile iniquity.—We may well be amazed at the absurdity of those unnumbered millions, that have worshipped wood and stone, the work of men's hands, to the disgrace of their reason and understanding. Yet we should also be humbled; as we are equally capable of the same folly, though the blessed light of revelation have preserved us from the grosser effects of this propensity. But what multitudes are there even among us, whose characters and lives are vanity; whose delectable things cannot profit; and whose grovelling pursuits, polluting pleasures, and childish amusements, bear witness against them, and should cover them with shame! What numbers, whose religious principles and observances can no more abide scrutiny, or stand the test of Scripture, or common sense, than those of the poor pagans! The object of their worship is an imaginary being; and they think of God, and behave towards him, as if he were altogether such an one as themselves: nay, they expect him to reward such services with eternal felicity, as they would disdain, if imitated by any of their domestics; a mere lip-labour, slovenly performed, belying the sentiments, and covering the enmity of their hearts!—But sometimes men will even weary and deny themselves more in a false religion, than would be necessary in the service of God. Many of us can remember a time, when we more abridged ourselves of rest and refreshment, in following our own humours; than we now willingly do for the glory of God, and in attending on his ordinances. Indeed the earnestness, assiduity, perseverance, and self-denial of worldly or superstitious men, may put believers to shame; when they consider how far they are surpassed by those, who act from such inferior motives, and for such worthless acquisitions. The absurdity and madness of man can never be accounted for; except we consider the power of Satan to shut his eyes and his heart, that he cannot know nor understand; and recollect that the Lord often sends men, "strong delusions, to believe a lie," because they hate the truth through love of sin. In this way they are brought "to feed upon ashes;" their deceived hearts turn them aside from truth and holiness; and they are so fettered by their lusts, that they cannot deliver their souls, nor discover that they are holding fast a lie in their right-hand. It is awful to think how many are in this situation: they make an evident error their first principle of activity, and will neither be convinced nor persuaded to doubt of the truth of their favourite mistake: they cling to it most closely when most alarmed, and grasp it fast in the hour of death, and go into eternity with it in their right-hand. Oh may we remember these things, and take care not to provoke God, by sinning in defiance of conviction, to give us up to be thus blinded and deceived! Let us pray for the illuminating and renewing influences of his Holy Spirit, that we may be formed to be his servants; then he will secure us from such delusion, and we shall never be forgotten of him.

V. 21-28. Our manifold transgressions were risen into a thick and black cloud, and vengeance was about to burst on our heads; but the sacrifice of Christ hath caused this cloud to vanish, and we are now called and commanded to return to him, for that he hath redeemed us. Let us then obey the gracious call, and avail ourselves of this abundant mercy; that we may join the songs of the inhabitants of heaven and earth, in praising the Lord, that he hath done this, and hath glorified himself in the redemption of his people. How should we exult at the thought, that he "who stretched forth the heavens alone, and spread abroad the earth by himself," is become our gracious Redeemer! He will confound the wisdom of the wise, and turn them backward, and make

A.M. 3392.

B.C. 712.

a. xlii. 3. xlv. 28.  
1 Kings xix. 15.  
Jer. xxvii. 6.

b. xli. 13. xlii. 6.  
Ps. lxxiii. 23.  
\* Or, strengthened.

c. xli. 25. Ezra i.  
1. Jer. 1. 3. 35  
—37. 11. 1. 12.  
20—24. Dan. v.  
6 28—30. vii. 6.  
viii. 3.

d. Nah. ii. 6.  
e. xlii. 4—17. 9.  
f. xl. 4. xlii. 16.  
Ec. i. 15. Luke  
iii. 5.

g. Ps. cvii. 16.  
h. Jer. xxvii. 5—  
7. 1. 37. 11. 53.  
Ez. xxix. 19, 20.  
i. xli. 23. Ezra  
i. 2.

k. xliii. 1. xlix. 1.  
Ez. xxxiii. 12.  
17.

l. xli. 9, xliii. 3.  
4. 14. xlv. 1.  
Ex. xix. 5, 6.  
Jer. 1. 17—20.

Matt. xxiv. 22.  
Mark xii. 20.  
Rom. ix. 6 xli. 7.  
m. 1. xlv. 28.

n. Acts xvii. 23.  
Gal. iv. 8, 9.  
Eph. ii. 12.

o. 1 Thes. iv. 5.  
p. 14—18. 21, 22.  
q. xlv. 3. xlv. 22.

r. Deut. iv. 35. 39.  
xxiii. 39. 1 Kings  
viii. 60. Joel ii.  
27. John i. 1.

s. Heb. i. 5, 9.  
t. xlii. 21. Ezra  
i. 2. Job xli. 18.  
21. Marg. Ps.  
xxviii. 32, 39.

u. 1 Sam. xlvii. 46.  
v. 47. Ps. xlv. 10. lxxviii. 18. cil. 15, 16. Ez. xxxviii. 23. xxxix. 21. Mal. i. 11. r Gen. i. 3—5, 17, 18. Ps. viii. 3. civ. 20—23. Jer. xxxi. 35. 2 Cor. iv. 6. Jam. i. 17. s. Ex. x. 21—23. xiv. 20. Jer. xlii. 16. Ez. xxxii. 8. Joel ii. 2. Am. iv. 13. Nah. i. 8. Jude 6. 13. t. x. 5, 6. Job ii. 10. xxxiv. 29. Ps. lxxv. 7. Ec. vii. 12, 14. Jer. xviii. 7—10. h. 20. Ez. xiv. 15—21. Am. iii. 6. Acts iv. 28. u. xxxii. 15. xlv. 3. Ps. lxxii. 3. 6. lxxv. 9—12. Ez. xxiv. 26. Hos. x. 12. xiv. 9—8. Joel ii. 28, 29, iii. 18. Acts ii. 33. Tit. iii. 3—6. x. iv. 2. xi. 1. liii. 2. lxi. 3. 11. 1 Cor. iii. 6—9.

4 For 'Jacob my servant's sake, and Israel mine elect, "I have even called thee by thy name: I have surnamed thee, "though thou hast not known me.

5 I am <sup>a</sup>the LORD, and <sup>b</sup>there is none else, <sup>c</sup>there is no god beside me: <sup>d</sup>I girded thee, though thou hast not known me:

6 That <sup>e</sup>they may know from the rising of the sun, and from the west, that <sup>f</sup>there is none beside me: I am the LORD, and <sup>g</sup>there is none else.

7 I <sup>h</sup>form the light, and <sup>i</sup>create darkness: <sup>j</sup>I make peace, and create evil: I the LORD do all these things.

8 "Drop down, ye heavens, from above, and let the skies pour down righteousness: <sup>k</sup>let the earth open, and let them bring forth salvation, and let right-

their knowledge foolish: and above all he will put to shame false teachers and deceivers, whom Satan employs to support idolatry, impiety, infidelity, or false religion. But he will confirm the word and approve the counsel of his faithful ministers: and when his promises and threatenings shall be completely performed, they, who now despise his servants, will then perceive their wisdom and happiness.—He, that knoweth the end from the beginning, hath given commandment to replenish Jerusalem, to erect his spiritual temple, and to repair the decayed places of his church. A nobler shepherd than Cyrus is commissioned to gather together his scattered flock, and to feed and protect them in his fold: and he will do all the Father's pleasure, till his work be fully completed. As he hath removed obstacles, and raised up instruments to fulfil former prophecies; so will he do, in respect to all that yet remain to be accomplished; until the top-stone of his temple be brought forth, "with shoutings, crying grace, grace, unto it."

## NOTES.

CHAP. XLV. V. 1-6. The Lord here addressed Cyrus, as if present; he was the *anointed* of God, as he was set apart for this work, and as he was a type of Christ our Redeemer. Cyrus, being holden by the right-hand, and strengthened by the Lord, would certainly be victorious. JEHOVAH subdued many other nations before him, previously to his conquest of Babylon: and he degraded or enfeebled many kings by him; Belshazzar especially was thus intimidated before he was destroyed. (*Marg. Ref.*) All the streets of Babylon, that led down on each side to the river, were secured by two-leaved brazen gates, which used to be shut every night: and when Cyrus marched his army into the channel of the river, he could not, without great danger and difficulty, have taken the city; had not the Babylonians, (engaged that night in feasting and mirth, and despising his efforts,) left these gates open. Thus God opened before him the two-leaved gates; or, what was equivalent, he took care that they should not be shut: and so he met with no hindrance, till he surprised the king in his palace, and by his death ended the contest at once. Indeed the Lord went before him, through his whole expedition, to remove every obstacle to his success: he broke before him the gates of brass and bars of iron, which obstructed his entrance into the various cities that he besieged; and he gave him immense treasures, that had long been reposed in dark and secret places, so that his spoil is said to have amounted to above a hundred and twenty millions sterling.—The exact fulfilment of these prophecies was intended to convince Cyrus, that the God of Israel, who had called him by name, surnamed him his shepherd and his anointed, and girded him with strength, when he was an entire stranger to him, was in deed the only true God. (*Ezra i. 2.*) This was for the sake of Israel, his chosen servant, and in order to effect their release, and to make known to the most distant regions, that there was no other God but JEHOVAH.—The word *mystery* seems to have been derived from *mystarim*, here rendered *secret places*.

V. 7. The Magians, whose religion chiefly prevailed in the East, held that there were two co-eternal, co-ordinate beings, of whom they thought the light and darkness to be proper emblems, the one the author of all good, the other of all evil; that these were continually opposing each other, and that from this contest, that mixture and interchange of good and evil which prevails on earth originated. This was indeed a very absurd opinion; yet it was a natural conclusion, from a careful observation of the state of the world, by those who were unacquainted with the cause and the cure of the evils which abound on every side. But, in opposition to this opinion, JEHOVAH here declared both light and darkness, good and evil, to be his creatures; that is, there is no being in the universe independent of him; all are his creatures and instruments, either acting at his command, or by his permission. He is positively the author of all that is true, holy, good, or happy, in the universe; and evil, error, and misery, came into the world by his permission, through the wilful apostasy of his creatures, but are so restrained and overruled by him, as to subvert his wise and righteous purposes; and cannot possibly exceed the bounds that he assigns them, or defeat any of his plans, or create him any disquietude or disappointment.

V. 8. It has before been observed, that spiritual blessings are often predicted under the veil of temporal deliverances; and that, in this case, sometimes the external sign is more immediately intended, and sometimes the thing signified. In the preceding verses, the deliverance from Babylon was immediately predicted; but in this verse, and in the remainder of this chapter, the blessings of salvation are chiefly intended.—At the word of JEHOVAH, the great first cause of all, the heavens would drop from above, yea, pour down plenteous showers of righteousness to water and fructify the earth; and the earth would open to



eousness spring up together: 'I the LORD have created it.

9 ¶ Woe 'unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. 'Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that 'saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, 'the Holy One of Israel, and his Maker, 'Ask me of things to come 'concerning my sons, and 'concerning the work of my hands 'command ye me.

12 I have 'made the earth, and created man upon it: I, even 'my hands, have stretched out the heavens, and 'all their host have I commanded.

13 I have 'raised him up 'in righteousness, and I will 'direct all his ways: 'he shall build my city, and he shall 'let go my captives, not for 'price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, 'The labour of Egypt, and merchandise of Ethiopia, and of 'the Sabeans,

xxxiii. 17. Zech. xii. 1. k Gen. ii. 7. Neh. ix. 6. l 1-6. xii. 25. xlv. 11. xlviii. 14, 15. m xliii. 6. Ps. lxxv. 5. + Or, make straight. l. 2. n xlv. 28. 2 Chr. xxxvi. 22. Ezra. 2. 3. o xlix. 25. lli. 2. 3. Rom. iii. 24-26. 1 Pet. i. 18, 19. p xliii. 17. q xlviii. 7. xix. 23-25. r Job i. 15. Ez.

A. M. 3292.

B. C. 712.

y lxxv. 17, 18. lxxvi. 22. Jer. xxxi. 22. 2 Cor. v. 17. Eph. ii. 10. 14. 17. z lxxv. 8. Ez. ix. 16, 17. Job xv. 24-26. xl. 8, 9. Ps. ii. 2-9. Prov. xxi. 30. Jer. i. 24. 1 Cor. x. 22. a x. 15. xxxix. 16. Jer. xxvii. 6. Rom. ix. 30. b Deut. xxxii. 16. Mal. i. 6. Heb. xii. 9. c xliiii. 3. 7. 15. 21. xlviii. 17. d Jer. xxxiii. 3. Ez. xxxvi. 37. Dan. ii. 18. ix. 2. 3. 24-27. Mar. xi. 24. e Jer. li. 19. xxxi. 9. Hos. i. 10. Rom. ix. 4-8. 2 Cor. vi. 18. Gal. iii. 26-29. f xlix. 23. xliii. 7. ix. 21. Eph. ii. 10. g Gen. xxxii. 26. Josh. x. 12. Hos. xii. 4. h xli. 28. xliii. 5. Gen. i. 26, 27. i xli. 12. 22. xlv. 34. Jer. xxvii. 5. n xlv. 28. 2 Chr. xxxvi. 22. Ezra. 2. 3. p xliii. 17. q xlviii. 7. xix. 23-25. r Job i. 15. Ez.

s x. 33. Num. xliii. 32. 2 Sam. xxi. 20. Ez. xxxi. 3. t xlv. 9. xlix. 23. Ps. cxlix. 8. u lx. 14. lxi. 5, 9. Ex. xi. 8. Esth. viii. 17. Acts x. 25, 26. Rev. iii. 6. x. 24. Jer. xvi. 19. Zech. viii. 20-23. 1 Cor. viii. 4-6. xiv. 25. 1 Thes. i. 8. y 6. xlv. 8. z viii. 17. lvii. 17. Ps. xlv. 24. lxxvii. 19. John xlii. 7. Rom. xli. 33, 34. a 17. xli. 2. xliii. 3. li. xlv. 13. ix. 16. Ps. lxxvii. 20. Matt. i. 22. 23. John iv. 22. 42. Acts v. 31. xlii. 23. 2 Pet. iii. 15. b 20. xli. 29. xliii. 17. xlv. 9. 11. Ps. xcvii. 7. Jer. ii. 26. 27. x. 14, 15. c 28. xxxiv. 4. Hos. i. 7. Rom. viii. 1. 1 Cor. i. 30. 2 Cor. v. 17-21. Phil. iii. 8, 9. 1 John iv. 15. d ii. 6, 8. liv. 8. lx. 19. Ps. cxlii. 7. Jer. xxxi. 3. John v. 21. vi. 40. x. 38. 1 Thes. ii. 13. 14-16. Heb. v. 9. 1 John v. 11-13. e xlix. 22. xlix. 23. Jer. x. 33. Joel ii. 26, 27. Zeph. iii. 11. Rom. ix. 33. x. 11. 1 Pet. ii. 6. f xlii. 5. xlv. 2. li. 15. g 12. Gen. i. 28. ix. 1. Ps. cxv. 16. Ez. xxxvi. 10-12. h 5, 6. i xliii. 9, 10. xlviii. 16. Deut. xxx. 11-14. Prov. i. 21. viii. 1-4. John vii. 26. 28. 37-39. xlviii. 20. k i. 15. viii. 10. lv. 6, 7. lviii. 1-3. 1 Chr. xxviii. 8. 2 Chr. xv. 2. Ezra viii. 22. Ps. cxv. 6. lxi. 13. Prov. xv. 8. Jer. xxxi. 13. Am. v. 4. Mal. iii. 13, 14. Matt. xv. 8, 9. Jam. iv. 3.

'men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; 'in chains they shall come over, and 'they shall fall down unto thee, they shall make supplication unto thee, saying, 'Surely God is in thee; 'and there is none else, there is no god.

15 Verily thou art 'a God that hidest thyself, 'O God of Israel, the Saviour.

16 They shall be 'ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But 'Israel shall be saved in the LORD with 'an everlasting salvation: 'ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD 'that created the heavens; God himself that formed the earth and made it; he hath established it, 'he created it not in vain, he formed it to be inhabited: 'I am the LORD; and there is none else.

19 I have not 'spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, 'Seek

receive the gracious showers, and would in consequence yield an abundant increase of salvation and righteousness. (Ps. lxxxv. 9-12.) Some partial fulfilment of this took place in the revival of true religion, which attended the return of the Jews from Babylon; but the redemption of sinners by the incarnate Son of God, and the pouring out of the Spirit to give success to the gospel, must principally be intended.—When the eternal Son came down from heaven to save sinners, the heavens dropped down righteousness; and the earth, where he took his human nature, in which he magnified the law, satisfied justice, and finished his work, "brought forth salvation." When, after his exaltation in heaven, the Holy Spirit was poured out, and, by his influence, numbers of sinners were converted, saved, and made fruitful in all good works; then the skies poured down righteousness, the earth received the blessed communication, and brought forth salvation and righteousness together; and the whole was the work of the wisdom, power, holiness, truth, and mercy of God our Creator.—'Justice and salvation, mercy and truth, righteousness and peace, and glory, dwelling in the land, cannot, with any sort of propriety, be interpreted as the consequences of that event, (the return of the Jews from Babylon;) they must mean the blessings of the great redemption by the Messiah.' (Bp. Louth.)

V. 9, 10. This seems to be more immediately addressed to those Jews that quarrelled with the Divine conduct, as if they would accuse God of injustice, unfaithfulness, or unkindness; but, by this, they could only bring ruin on themselves. Whilst men contend with each other, they are equally matched: and like potsherds dashed one against the other, they break, and are broken, in their turn; but they cannot hope to obtain so much as a temporary advantage in contending with the Almighty, either by rebelling against his authority, or disputing against his appointments. Such a conduct is as absurd, as if the clay should quarrel with the shape into which the potter had thought good to form it; or as if any work should charge the maker with want of skill, averring that he had no hands, or else he would have made it otherwise. It is as ungrateful and foolish, as if a child should revile his parents, because his shape is not more comely, or his constitution more vigorous, or that he is not of an angelic nature. But it is especially perverse and presumptuous for men to arraign the dispensations of God, because the whole is the result of infinite wisdom, justice, truth, and goodness. (Rom. ix. 19-21.)

V. 11. Ask, &c. Or, "Do ye ask me?" &c. Do ye question me, or call me to account, concerning my future dealings with my children, and give me orders how I am to behave in my own creation? The verse seems to be an application of those which go before, and a reprimand of those Jews who disputed against the prophecies respecting them. They supposed themselves to be exclusively the children of God, and to have a special right to his peculiar favour, which could not be forfeited; yet he had given intimations that he would severely punish them, nay, cast them off, and call the Gentiles into his church; and this excited their murmurs and presumptuous inquiries and objections.—Some, however, take the words in quite a different sense, especially induced by the introduction, "Thus saith the Holy One of Israel, and his Maker," which generally ushers in a gracious promise. 'Instead of murmuring, humble yourselves, and ask what ye will for the consolation of my children, and ye shall be sure of it, as ye are of those things which are at your commandment.'—Although God be not obliged to render an account of his proceedings, yet he is graciously pleased to resolve any questions that are proposed to him concerning the issue of his people's captivity. Nay, he represents himself as ready to serve them, and to do every thing that can be desired in favour of his elect, those whom he calls here his sons and the work of his hands.' (Louth.)—The word command, in such a connection, is, I think, found no where else in Scripture; and neither of the verbs are imperative.

V. 12, 13. By the same power which had created the heavens and the earth, and for the most righteous purposes of judgment on the Chaldeans, of truth to his people, and of promoting true religion, the Lord had raised Cyrus to his

eminent station and great power; and he would direct and prosper him in all his ways, in order that he might rebuild Jerusalem, and liberate the captive Jews, without price or reward; to which he would influence his mind, though contrary to the political maxims adopted by princes in general. 'Cyrus only gave order for the building of the temple; but the consequence of that would be the rebuilding of the city, as being the metropolis of the kingdom, and the place to which the whole nation were to repair at their solemn feasts.' (Louth.)

V. 14. When these prophecies were performed, many Egyptians, Ethiopians, and Sabeans, (who were noted for their height of stature,) would be proselyted, and present their riches, as oblations, at the temple; and being thus subdued and led captive, they would submissively desire admission into the church, convinced that God was in the midst of her; and that there was no other god, no other object of worship, save the God of Israel. But the conversion and subjection of the Gentiles to Christ are also predicted; by which the most renowned, powerful, and wealthy nations of the earth, renouncing all their idols, become the worshippers of the God of the formerly despised Israelites; and thus are attached to them in the closest bonds, and give them the greatest honour imaginable, by acknowledging that they alone are the people of God, and by supplicating to be incorporated among them, that they may share their privileges. 'The words may be supposed in some degree verified, in Cyrus's devoting the tribute coming out of those rich provinces to the building and service of God's temple. I conceive the place is principally meant of the church, when the gentile world should come into it, as the only seat and temple of truth.' (Louth.)

V. 15-17. Truly the God and Saviour of Israel hides himself and his gracious counsels and designs, under an impenetrable veil; so that it cannot be known what his intentions are, until the event declare them; seeing the Babylonish captivity, and other most calamitous dispensations, were designed to make way for the enlargement of the church, and the increase of her purity and honour. It should, therefore, at length appear, that all idolaters would be confounded together, and all the true Israel of God be saved with an everlasting salvation, by means of their union with the everlasting JEHOVAH; and that they would never be ashamed of their confidence, through all generations, and to all eternity. 'The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels, in regard of his people, to the spirited denunciation of the confusion of idolaters, and the final destruction of idolatry, contrasted with the salvation of Israel, not from temporal captivity, but the eternal salvation of the Messiah, strongly marked by the repetition and augmentation of the phrase, to the ages of eternity.' (Bp. Louth.)—Israel must here mean the whole body of believers, as 'in Christ Jesus, who of God is made to them wisdom, righteousness, sanctification, and redemption.' (Marg. Ref.—John xiv. 20.)

V. 18, 19. The Lord did not form the heavens or the earth in vain, but in order to be occupied by their respective inhabitants; and, in like manner, none of his works are wrought in vain. He had not chosen Israel merely to cast him off again; he hath not formed and accomplished his plan of redemption without a purpose of replenishing his church with converts, and his heavenly mansions with inhabitants; he did not intend that Judah and Jerusalem should always continue desolate. And as he hath almighty power, he can effectually ensure his purposes, and perform his predictions. These were not spoken in secret; (as the heathen oracles were uttered from some dark cavern, or retired recess, and, in ambiguous language, which shrunk from investigation;) but they were open for every one to read, and obvious to every understanding. Nor ought it to be inferred from the miseries about to come on the Jewish nation, that God had commanded his people to seek him in vain, as the idolaters called on their idols to no purpose; for no Israelites ever walked in the steps of their believing progenitors, who failed of obtaining the covenanted blessings.—Indeed, however men may object, the Lord speaks righteousness,



ye me in vain: I the LORD 'speak righteousness, I declare things that are right.

20 ¶ Assemble "yourselves and come; draw near together, ye that are "escaped of the nations: "they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 "Tell ye, "and bring them near; yea, let them take counsel together: "who hath declared this from ancient times? "who hath told it from that time? have not I the LORD? "and there is no god else beside me; "a just God and a Saviour; there is none beside me.

22 "Look unto me, and be ye saved, all the ends of the earth: "for I am God, and there is none else.

p Ps xxvii. 7. lxix. 17, 18. xvi. 10. Jer. l. 2. Joel iii. 9-12. q xli. 1-4. xliii. 9. xlv. 7. 8. xlv. 9. 10. xlviii. 3. 14. s 5. 14. 18. xlv. 8. t 25. xliii. 3. 11. 17. Zeph. iii. 5. 17. Zech. ix. 9. Rom. iii. 25. 26. Tit. ii. 13. 14. u Num. xxi. 8. 9. 2 Chr. xx. 12. Ps. xxii. 27. Mic. vii. 7. Zech. xii. 10. John iii. 13-16. vi. 40. Heb. xii. 2. x 21. John x. 28-30. Tit. ii. 13. 2 Pet. i. 1.

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1 lxiii. 1. Num. xxii. 19, 20. Deut. xxii. 4. Ps. xii. 6. xix. 7-10. cxi. 7, 8. cxix. 137, 138. Prov. viii. 6. xxx. 5. m xli. 5, 6. 21. xliii. 9. n iv. 2. Jer. xxv. 15-29. l. 28. ii. 6-9. Rev. xviii. 3-18. o xlii. 17, 18. xlv. 17-20. xlv. 17. 1. Kings xviii. 26-29. Ps. cxv. 8. Jer. i. 27, 28. x. 8. 14. ii. 17, 18. Hab. ii. 15-20. Rom. i. 21-23. r xli. 22, 23. xliii. 3. 11. 17. xlv. 8. 9. u Num. xxi. 8, 9. Heb. xii. 2. x 21.

y Gen. xlii. 15-18. Jer. xxii. 5. xlii. 13. Am vi. 8. Heb. vi. 13-18. z 19. lv. 11. Num. xxiii. 19. a Rom. xli. 4. xiv. 10-12. Phil. ii. 10. b 2 Cor. xii. 9. 10. Eph. iii. 16. Phil. iv. 13. Col. i. 11. 2 Tim. iv. 17, 18. c 25. liv. 17. Gen. xlix. 10. Matt. xli. 27, 28. John vii. 37. Rev. xii. 17. xxi. 8. lxix. 9. cxli. 2. Luke xlii. 17. xix. 27. Rev. xi. 18. xlii. 39. Rom. iii. 24, 25. v. 18, 19. viii. 1. 30. 33, 34. 1 Cor. vi. 11. 2 Cor. v. 21. b 19. xli. 9. xlv. 9, 23. 1 Chr. xvi. 13. Ps. xxii. 23. Rom. iv. 16. ix. 6-8. Gal. iii. 27-29. xli. 16. Ps. lxix. 10. Jer. ix. 23, 24. 1 Cor. i. 31. 2 Cor. x. 17. Gal. vi. 14. Phil. iii. 3. Greek.

23 I have 'sworn by myself, "the word is gone out of my mouth in righteousness, and shall not return, "That unto me every knee shall bow, "every tongue shall swear.

24 "Surely, shall one say, "In the LORD have I "righteousness and "strength: "even to him shall men come; "and all that are incensed against him shall be ashamed.

25 In "the LORD shall all "the seed of Israel be justified, and shall 'glory.

2 Or, Surely he shall say of me, in the LORD is all righteousness and strength. c 25. liv. 17. xli. 10. Jer. xxii. 6. 1 Cor. i. 30. 2 Cor. v. 21. 2 Pet. i. 1. Marg. § Heb. righteousness. e iv. 3. ix. 9. d 2 Cor. xii. 9. 10. Eph. iii. 16. Phil. iv. 13. Col. i. 11. 2 Tim. iv. 17, 18. f xli. 11. Ps. ii. 1-12. Gen. xlix. 10. Matt. xli. 27, 28. John vii. 37. Rev. xii. 17. xxi. 8. lxix. 9. cxli. 2. Luke xlii. 17. xix. 27. Rev. xi. 18. xlii. 39. Rom. iii. 24, 25. v. 18, 19. viii. 1. 30. 33, 34. 1 Cor. vi. 11. 2 Cor. v. 21. b 19. xli. 9. xlv. 9, 23. 1 Chr. xvi. 13. Ps. xxii. 23. Rom. iv. 16. ix. 6-8. Gal. iii. 27-29. xli. 16. Ps. lxix. 10. Jer. ix. 23, 24. 1 Cor. i. 31. 2 Cor. x. 17. Gal. vi. 14. Phil. iii. 3. Greek.

and gives sentence according to truth and equity; and his promises, decrees, threatenings, and judgments, are entirely consistent; as it will appear at the day of judgment.

V. 20-22. JEHOVAH here addressed himself to the Gentiles, and he exhorted those of the several nations that had escaped his judgments, and the sword of Cyrus, to draw near unto him, that they might be instructed and convinced of the folly and wickedness of praying to idols, which could not save them. They were required to tell one another of these events, to draw near to examine the predictions and their accomplishments, and to consult together, whether JEHOVAH alone had not declared these things from ancient times, that they might be convinced that there was no God besides him; a just avenger of his enemies and rebellious subjects, and a merciful and powerful Saviour of those who trust in and serve him; that so they might be induced to renounce their idolatry and iniquity, and to depend on him for salvation, from the remotest regions of the earth.—As in Christ Jesus, and his mediatory work, the justice and mercy of JEHOVAH harmonize, and he appears to be "a just God and a Saviour;" as all the nations of the earth are invited and commanded to look unto Jesus, Immanuel, that they may be saved; and as there are evident references of the subsequent verses to Christ in the New Testament, so we cannot be mistaken in considering the eternal Son as speaking in this passage, who, with the Father and Holy Spirit, is our God and Saviour, and there is none beside.

V. 23-25. JEHOVAH here solemnly swears by himself, that he will irrevocably perform the righteous and faithful word which he had spoken, that every knee shall bow in adoration and submission to him; and that every tongue shall confess his name, and vow allegiance to him; "Surely," shall each of them say, "in JEHOVAH have I righteousness and strength;" declaring all their righteousness to be in Christ, the LORD our righteousness; all their holy dispositions and righteous actions to spring from his sanctifying grace; and all their safety, support, inward strength, and outward protection, to be only in and from him. To him, JEHOVAH-Jesus, men shall come from every nation for these blessings: all that are enraged at the honour paid to him, and that hate his cause, shall be put to shame; and all believers, the true seed of Israel, shall be accounted righteous, as one with him; and shall glory and rejoice in him as their whole salvation, their friend and portion; as made of God the Father unto them, "wisdom, righteousness, sanctification, and redemption." (1 Chr. i. 30, 31. Phil. ii. 9-11.) The passage seems immediately to predict the establishment of the divine Redeemer's kingdom on earth, the destruction of all implacable enemies to him from among men, and the most universal subjection to the gospel through all nations. But St. Paul also applies it to the future judgment; (Rom. xiv. 9-12;) when every man must give an account of himself to God, by appearing before the tribunal of Christ. Then all will allow his right to be their King and Judge; his enemies will be put to shame, and perish; his people shall be declared righteous, and shall glory in him as their God and Saviour for ever.—Bishop Lowth translates the words rendered in our version "a just God and a Saviour," "a God that uttereth truth, and granteth salvation." Yet he assigns no reason for deviating so materially from the *literal, general, and almost universal*, meaning of the words, "a just God and a Saviour." A God, infinite in justice, and infinite in mercy, is the God of revelation, the God and Father of our Lord Jesus Christ; and by this especially he is distinguished, not only from the idols of the heathen, but also from the imaginary supreme Being of infidel philosophers of every description. It may be questioned whether the word *tzaddik* ever signifies simply *uttereth truth*; though it sometimes means *faithfulness, or performing engagements* which were originally entered into of free grace; for the fulfilling of an engagement is an act of *justice*, whatever induced the person to make it; and *justice* seems ultimately, in all cases, the meaning of the original word.—Here God confirms by an oath the truth of what was foretold in the twenty-second verse, that the time should certainly come, when all the world shall give glory to him, by paying him solemn worship, and by swearing or professing allegiance to him. What the prophet speaks in the person of God, is applied by St. Paul to Christ; that is, to the second person of the blessed Trinity. Many more such instances might be given; and all of them are plain proofs of the divinity of Christ; and that the prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messiah as God. This, likewise, (24.) is very applicable to Christ, who is called "The LORD our Righteousness," and is made unto us righteousness. To be justified, is a term taken from the forms of law, and signifies to be acquitted, or pronounced innocent, and come off victorious in a cause. (Lowth.)—It seems, indeed, in the Scripture, to mean still more; namely, to be accounted and dealt with, not only as innocent, which only exempts from punishment, but as *righteous*, and entitled to the reward of righteousness. Adam was innocent on the day of his creation, but he never

attained to righteousness, that is, in himself, because he did not fulfil the commands of God during the probation allotted him.

#### PRACTICAL OBSERVATIONS.

V. 1-14. The Lord disposes as he pleases of the authority, wealth, and honour of the world; he gives every man that capacity and success that he sees good; and he assigns to each his part in the execution of his vast, his universal plan. He frequently employs such as know him not, to accomplish those ends which require extensive dominion, and are attended with great bloodshed; for he knows that obscure situations are more advantageous to the souls, and peaceful employments more agreeable to the minds, of his true people. The Lord does all things for the elect's sake, and to promote their comfort and salvation, and we should improve our talents for the same purpose.—It is the express design of the prophecies, which are fulfilling from age to age by those who know not God, to attract the attention of men, from the rising to the setting of the sun, to inquire after the Lord, by whose inspiration the Bible was penned; we should therefore study them, mark their accomplishments, and point them out to others for the same important ends. Whether peace and prosperity, or evil and adversity, be allotted us; we should recollect that the Lord creates all these things, that all creatures are his instruments, and that nothing can exceed the limits that he assigns them. From God the Father of lights cometh every good and perfect gift; and even the evil that he permits is over-ruled for greater good to all his faithful servants, and to the greater glory of his name. But whilst we submit to his will in those troubles which come upon us through the wickedness of men, and give him the glory of all the good that is wrought in us, or done by us, let us take all the blame of our sins unto ourselves; for "God cannot be tempted of evil, neither tempteth he any man." Let us turn his promises into prayers, and beseech him that the heavens may pour down righteousness and grace upon the earth, rendering it exceedingly fruitful; and that salvation, with all its sanctifying effects, may spring forth and abound in every land, that our God in all things may be glorified.—We should carefully watch over ourselves, and repress any risings of our hearts against the Lord's decrees, dispensations, and precepts. It is madness in the extreme for us frail creatures to contend with the Almighty, whilst we see such numbers perish by their contests with mortals like themselves! JEHOVAH disdains and abhors our impotent arrogance and perverseness, when we dare to object to his sovereign appointments. It is our wisdom to reverence the depths that we cannot fathom, and to silence our presumption by considering our own ignorance and weakness, and his infinite perfections; and by taking it for granted that the Judge of all the earth will do right. We may inquire of the Holy One of Israel concerning the things that he freely giveth to his children, and of what he requireth of his creatures; and we may ask what we will of him in humble prayer, and he will do it for us if it be for our good. But it is intolerable insolence in any man to demand an account of the Lord's dealings, as if he had authority to interfere, and give orders to him how he ought to dispose of his own works. Yet nothing is more common than objections and decisions that imply this horrid blasphemy. But let us endeavour to get acquainted with our own character and place; and to wait the performance of the Lord's promises in the way of his precepts, and, in due time, he will answer all objections, and clear up all difficulties.—Our offended Creator, when he might have left us captives to sin and Satan, to whom we were sold for our crimes, hath raised up a mighty Redeemer for us, even his own Son; who, having satisfied the Divine justice with the sacrifice of himself, sets the souls of believers at liberty, without price or reward, and makes them citizens of that holy city, which he hath builded for his own eternal residence. As this greatest of all promises hath already been accomplished, we may be assured that all the rest shall in due season. He will bring all the potent and mighty nations of the earth to join themselves to his despised people, and make them heirs in Christ Jesus; and they shall all know that God honours and dwells in his church, and that none else can bless them. Many have thus yielded themselves to Christ and to his people, and have supplicated admission to their communion and privileges; others will continue to come in to them till they have gained the entire ascendancy; and all that truly join themselves to the Lord and his people, are constrained by love to devote their labour and substance to promote his honour and cause, and to count his service perfect freedom.

V. 15-25. Our divine Saviour often hides his tender compassions behind frowning dispensations, and requires us to walk by faith, and to give him credit for his wisdom, justice, truth, and mercy, when we cannot see them; for "what he doeth we know not now, but we shall know hereafter." If then he hides his face from us, let us humbly wait for him: for whilst the most prosperous sinners and self-confident hypocrites will soon go into confusion toge-



## CHAP. XLVI.

The idols of Babylon could not preserve themselves from captivity, 1, 2. The powerful care of God over his people, even to the end, 3, 4. Idols, made with great expense, not to be compared with God, who declares his purposes before he executeth them, especially the deliverance of the Jews by Cyrus, 5—11. The stout-hearted far from righteousness, but salvation near to Israel, 12, 13.

**B**EL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle; your carriages were heavy loaden; they are <sup>a</sup>a burden to the weary beast.

2 They stoop, they bow down together; <sup>a</sup>they could not deliver the burden, <sup>a</sup>but <sup>a</sup>themselves are gone into captivity.

3 <sup>a</sup>Hearken unto me, O house of Jacob, and all <sup>a</sup>the remnant of the house of Israel, which are <sup>a</sup>borne by me from the belly, which are carried from the womb:

4 And <sup>a</sup>even to your old age I am he: and <sup>a</sup>even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 ¶ To <sup>a</sup>whom will ye liken me, and make me equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: <sup>a</sup>they fall down, yea, they worship!

7 They bear him upon the shoulder, <sup>a</sup>they carry him, and set him in his place, and he standeth: from his place shall he not remove; yea, <sup>a</sup>one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 <sup>a</sup>Remember this, and shew yourselves men: <sup>a</sup>bring it again to mind, O ye transgressors.

9 Remember <sup>a</sup>the former things of old: for <sup>a</sup>I am God, and there is none else; I am God, and there is none like me;

10 Declaring <sup>a</sup>the end from the beginning, and from ancient times <sup>a</sup>the things that are not yet done, saying, <sup>a</sup>My counsel shall stand, and I will do all my pleasure:

11 <sup>a</sup>Calling <sup>a</sup>a ravenous bird from the east, <sup>a</sup>the man <sup>a</sup>that executeth my counsel from a far country: yea, <sup>a</sup>I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 <sup>a</sup>Hearken unto me, <sup>a</sup>ye stout-hearted, <sup>a</sup>that are far from righteousness:

13 I <sup>a</sup>bring near my righteousness; it shall not be far off, and my salvation <sup>a</sup>shall not tarry: and I will place <sup>a</sup>salvation in Zion for <sup>a</sup>Israel my glory.

ther; they that trust in the Lord, and partake of his grace, shall be saved in and by him with an everlasting salvation, and shall not be ashamed or confounded for ever. Neither his works nor his words are in vain: as he created the world to be inhabited; so he gave Israel his oracles that they should be proclaimed, and his promises that they should be believed. He would not have this light put in a secret or dark place, but diffused far and wide; and he never said to the seed of wrestling Jacob and prevailing Israel, that they should seek his face in vain. For the Lord speaks in truth and righteousness; and though to our proud carnal hearts, his words appear obscure; yet they are all plain to the humble soul, as well as sincere, and to be entirely depended on. Let sinners then renounce their iniquities and superstitions, and cease to pray to mediators or idols, that cannot save; and let them with one consent draw near to him, who is a just God and a Saviour, and who glorifies his righteousness in pardoning the vilest transgressors, that rely on the merits of Jesus Christ. He, that once was lifted up on the cross, now calls from his glorious throne, and bids all the ends of the earth look to him for salvation; he is the true God, and eternal life; and besides him, there is no other able to save from the wrath to come. In one way or other all must come before him, and submit unto him: for he hath irrevocably confirmed it with an oath, that every knee shall bow and every tongue shall swear unto him. As we then must all appear before his judgment-seat; and all his virulent enemies, yea, all that will not have him to reign over them, must be covered with shame and confusion; may we now come to him as the Lord our righteousness, and trust in him for acceptance, sanctification, and victory over every enemy: that we may here be justified, and rejoice in his salvation, and walk worthy of it; and at last be presented faultless before the presence of his glory with exceeding joy."

## NOTES.

CHAP. XLVI. V. 1, 2. Bel, a contraction probably of Baal, and Nebo, were the two principal idols of Babylon. When that city was taken by the Persians, they were seized on by the victors, and broken down: for the Persians were generally Magians, who did not worship idols, but the sun under the symbol of fire. They would therefore load their beasts and cattle with the metals of which the images were formed, and carry them into captivity. When the Philistines took the ark of God, it became a burden to them, and they were glad to send it back: but the idols of Babylon would only prove a burden to the weary beasts that carried them away; as they could neither deliver themselves, nor those that had the charge of them; as the word rendered burden seems to mean—"Their soul;" (Marg.) "He derideth their idols, which had neither soul nor sense."

V. 3, 4. The continued care, which the Lord had shewn towards Israel, and all his powerful works in their behalf, are here contrasted with the impotency of the gods of Babylon. The latter had been carried off by the weary beasts: the former had always carried Israel, in the arms of his love and power, as the nurse carries and tends the new-born infant. JEROME had done this from the time when they were called out of Egypt, which was as the birth of their church and nation, to their deliverance from Babylon, when become, as it were, helpless through old age. And thus he would always do, whilst they continued his people.

V. 5—9. The Jews were always prone to make images representing God, as well as to worship the idols of other nations. But He called their attention to the expense to which the idolaters put themselves, in making a lifeless image, that was only a trouble and burden to them. It was rather a likeness of a dead corpse, than of the living God: when they had with much labour fixed it in its place, they would be sure to find it there, except it should happen to be thrown down or stolen; for it could not move itself; and therefore it was

not able to answer their prayers, or deliver them out of their trouble. Let then the Jews remember these things, and shew themselves men, acting like reasonable creatures, and avoiding such an absurd abomination. Let those, that had thus apostatized, review their conduct and retract their error; considering the former works of God to his people, by which he shewed himself exclusively entitled to their adoration.—Some think, that the folly of idolaters is thus repeatedly exposed, to prevent the captive Jews in Babylon, from conforming to the idolatry of their conquerors; and indeed they seem to have kept far more free from that crime, when living among idolaters, than they had done in their own land.

V. 10, 11. From the beginning of the world God had declared what would come to pass to the end of time; (Note, Gen. iii. 15;) and from ancient times he had predicted the things that were not then accomplished. And as he had declared his determinations, so no power in the universe could defeat them; but "his counsel should stand, and he would do all his pleasure:" especially he would call Cyrus, like an eagle or bird of prey, from a far country, to execute his purposes of delivering the Jews.—The standard of Cyrus was a golden eagle, and the rapidity of his conquests answered to the emblem.—Bishop Lowth translates the clause "far from righteousness," "far from deliverance;" but this greatly obscures the meaning of the text; and it may be questioned, whether the word be ever used in that sense. It is a substantive from the same root, with that adjective, which he renders speaking truth, in the clause, (as it stands in our version) "a just God and a Saviour." (Note, xlv. 20—22.)

V. 12, 13. Obstinate, presumptuous, and impenitent sinners, both of the Jews and Gentiles, were here addressed. Such were far from both the righteousness of the law, and that of faith; yet they were summoned to hearken to the word of the Lord. He would speedily perform his righteous engagements to his people, execute his just vengeance on his enemies, and establish his righteousness in the earth. He would deliver the Jews from Babylon, again make Zion his peculiar residence, and there reveal his salvation; and there it should be stationed for the benefit of Israel, in whom he gloried, and in and by whom he would be glorified.

## PRACTICAL OBSERVATIONS.

The things, from which ungodly men expect safety and happiness, will soon be torn from them, and be incapable of saving them from death and hell; even at present they have much more trouble than comfort from them; and they commonly become an encumbrance and a snare to those, to whom they afterwards devolve. But happy is the man, that trusteth in God, and expects felicity from him! As his providence seems especially to watch over the helpless infant, and those that are decrepit through age; so his gracious care is peculiarly employed about the new-born babes of his family, and those who are grown hoary in his service. The history of the life of every individual, from the womb to the grave, is a kind of abstract of the history of Israel, through their successive generations; and notwithstanding all our ingratitude and rebellions, we have each of us experienced numberless instances of JEROME's powerful protection and tender care over us. If then we have learned to trust and love him, we need not be anxious about our remaining years or days: he will still watch over us, and proportion our strength and comforts to our trials; he will bear with, carry, and deliver us, both as the creatures of his power, and as new-created by his Spirit. We may then regard with equal pity those who lavish their gold in vain superstitions or ruinous pleasures, and those who hoard and idolize it, though it can do them no good in the time of trouble. Did we indeed shew ourselves men in understanding, we should with shame renounce all kinds of ungodliness and iniquity, as they are altoget-



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## CHAP. XLVIII.

The Lord declares, that, foreseeing the obstinacy and idolatry of Israel, he had foretold what he was about to do, that his works might not be ascribed to idols. 1-8. He promises to save his people, for his own name's sake, by his almighty power, and by raising up and prospering Cyrus, 9-15. He prophetically shows how happy obedience would have rendered them, 16-19. He calls on them to leave Babylon, remembering how their fathers had been supplied in the wilderness; and declares that there is no peace for the wicked, 20-32.

**H**EAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel, The LORD of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them: I did them suddenly, and they came to pass.

4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest

vi. 4-11. xxi. 2. Mic. iii. 11. John viii. 40, 41. h xlviii. 4. li. 15. Jer. x. 16. xlviii. 9. xlv. 7. 8. xlv. 21. xlv. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

they should be totally consumed without any remains. And in this catastrophe, all those, who had before dealt with them for such information; or the merchants and hired soldiers from other countries, that had traded with and helped them, would desert them, go to their respective habitations, and leave them to shift for themselves.—All these predictions concerning Babylon relate also to the New-Testament Babylon, the chief seat of Antichrist. (Marg. Ref.)

## PRACTICAL OBSERVATIONS.

The Lord invariably abases the proud in proportion as they exalt themselves.—They, who are most delicate and luxurious, and given up to self-indulgence and dissipation, are commonly most unfeeling towards such as are subjected to them; often shewing no respect to old age or infirmities, and deeming no hardship too great to impose on them. But they may probably be recompensed by others as severe and hard-hearted as themselves: while labour and fatiguing usage, with scorn and cruelty, will be dreadful to them, in proportion to their former excessive effeminacy.—Those distinctions in society, by which some are exalted above others, as if of another species, will be of short continuance: kings and nobles will not be such for ever: nor will God any more regard sex than rank, in those that rebel against him. But they, who are made kings and priests unto our God, shall be distinguished for ever: for "their Redeemer is the LORD of hosts, the Holy One of Israel;" and when the most honourable of the wicked shall be silent in darkness, or only vent their anguish in wailing and gnashing of teeth, the believer's redemption will be completed.—God is often pleased to permit wicked men to prevail against his people, in order to correct and purify them by tribulation: and he permits his inheritance, his professed servants, to be polluted and treated as heathens; in order to purge his church from hypocrites, and to warn others not to abuse their privileges. But they, who take advantage of these dispensations, to abuse their power and to shew their enmity against God, by cruelly oppressing his worshippers, will be punished with proportionable severity.—Pride renders men presumptuous in their wickedness, and regardless of their latter end: so that they lay not to heart either the warnings or the judgments of God; they expect impunity, notwithstanding his wrath revealed from heaven against their iniquities; and they are confident of permanent prosperity, until ruin comes upon them suddenly and in its perfection, and they can neither see whence it ariseth or how it may be avoided. Such as trust not in God, buoy up their confidence by means of their wickedness; and they are ready to think that no eye seeth those secret crimes which man cannot detect. And whilst men will not believe the authenticated truths of God, because they contradict their pride and lusts; they often become the dupes of their own credulity, and of the vilest impostors: even of such as pretend to gratify their curiosity, by informing them of future events; and humour them with promises of great prosperity, without disquieting their consciences, or requiring them to renounce their sins. Hence the encouragement which sorcery, divination, astrology, and fortune-telling of every kind, have ever met with, in proportion as the holy truths and precepts of God's word have been disregarded. But the Lord scorns and abhors such daring attempts to pry into his secret purposes, or to escape his threatened vengeance. However men may labour and weary themselves in such vain endeavours; they will never be able to prevail for others or themselves; they will shortly be destroyed root and branch, by the consuming fire of the Lord's indignation; and it will appear, that they could neither foresee, nor prevent, the ruin to which they were exposed. But if we credit the word of God, we may know assuredly how it will be with the righteous and the wicked to all eternity; we may learn how to escape the wrath to come, to glorify God, to have peace through life and hope in death, and everlasting happiness beyond the grave: and surely we need desire no further information in these matters. Let us then stand aloof from all these delusions of men and of the great deceiver, and learn to walk by faith, through the troubles of life and the vale of death, to the land of perfect light, joy, and felicity.

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a Gen. xxviii. 28. xxviii. 10, 2 Kings. xvi. 34. John i. 47. Rom. ii. 17. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

p xlii. 5. 9. Jer. xlv. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169.



12 ¶ <sup>a</sup>Hearken unto me, O Jacob, and Israel, <sup>b</sup>my called ; <sup>c</sup>*I am* he ; *I am* the first, *I also am* the last.

13 Mine <sup>k</sup>hand also hath laid the foundation of the earth, <sup>and</sup> my <sup>r</sup>right hand hath spanned the heavens: <sup>when</sup> I call unto them, they stand up together.

14 All ye, "assemble yourselves, and hear; which among them hath declared these *things*? "The LORD hath loved him: *he* will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall <sup>4</sup>make his way prosperous.

16 Come ye near unto me, hear ye this; 'I have not spoken in secret from the beginning: from the time that it was, there *am* I: and now 'the Lord God and his Spirit, hath sent me.

17 Thus saith 'the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God, "which

xliv. 28. xlvii. 11. Jer. i. 21—29. ii. 20—24. q Josh. i. 8. Ps. xlv. 4. r 3—  
xviii. 20. s xi. 1—5. lxi. 1—3. Zech. ii. 8—11. John iii. 34. xx. 21, 22. t 3.  
u ii. 3. xxx. 12. 13. i Kings viii. 36. Job xxii. 21. xxxv. 22. Ps. xxv. 8, 9. 12  
xxxi. 23. 24. John vi. 45. Eph. vi. 21.

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g xxviii. 1. xlvii.  
3. xlix. 1. li. 1.  
7. lv. 2. Prov.  
viii. 24. viii. 32.  
h Matt. x. 16.  
Rom. I. 6. vii.  
28. I Cor. i. 9.  
1 Pet. ii. 3. Rev.  
xviii. 14.  
i xli. 4. xlv. 6.  
Rev. 4. 8. 11.  
17. 19. li. 8.  
xlii. 13.  
k xli. 13.  
Ex. x. 11. Ps.  
ciii. 25. Heb. i.  
10—12.  
li. 12.  
l Or, the palm  
of my right hand  
hath spread out.  
xl. 22. Job  
xxviii. 18.  
m xli. 25. Ps.  
cxlii. 49—51.  
cxlii. 51.  
n xlii. 22. xliii. 9.  
xlv. 7. xlv. 20.  
o xlv. 1—3. Mark  
x. 21.  
p xlii. 4. 5. 17. 18.  
6. 19. 20. John  
xvi. 6. 21. lii. 6.  
q xlii. 17. Jer.

x xlii. 16. xlii. 9.  
P. ex. xxii. 8.  
Jer. vi. 17.  
y Deut. v. 29.  
xxii. 29. P.  
lxxxi. 13 — 16.  
Matt. xxiii. 27.  
Luke xxi. 41.  
42.  
y xxiii. 15 — 18.  
lxvi. 12. P.  
xxvii. 8. exix.  
165. Am. v. 24.  
Rom. x. 17.  
a. 22. Gen. xli.  
16. xli. 17. Jer.  
xxiii. 22. Hos.  
i. 10. Rom. ix.  
27.  
b 9. ix. 14. xlv.  
22. Josh. vii. 9.  
Ruth. iv. 10.  
i Kings ix. 7.  
P. ex. ix. 6.  
c 11. 12. 13. 14.  
1. 6. 45. Zech.  
ii. 6. 7. Rev.  
xviii. 4.  
d xii. 1. xxvi. 1.  
xlv. 23. xlix.  
13. lii. 9. Ex.  
xv. 1. &c. Ps.  
cxviii. 1. 2. Jer.  
xviii. 1. 2. 3.  
48. Rom. xviii.  
20. 20. xlix. 10.

teacheth thee to profit, <sup>2</sup>which leadeth thee by the way *that* thou shouldest go.

18 O <sup>r</sup> that thou hadst hearkened to my commandments! <sup>2</sup>then had thy peace been as a river, and thy righteousness as the waves of the sea.

19 Thy \*seed also had been as the sand, and the  
offspring of thy bowels like the gravel thereof; \*his  
name should not have been cut off nor destroyed from  
before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldea, <sup>d</sup>with a voice of singing declare ye, tell this, <sup>e</sup>utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And 'they thirsted not *when* he led them through the deserts: 'he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* <sup>h</sup>*no* peace, saith the LORD, unto the wicked.

the afflictions of Babylon, as he had their fathers in the iron furnace of Egypt. This he would do, not for their sakes, but that his name might not be profaned, or his glory given to idols; (*Marg. Ref.*)—<sup>1</sup> I had respect to thy weakness and infirmity: for in silver there is some pureness, but in us there is nothing but dross.—If the furnace of affliction had not been moderated, they must have been consumed. (*Ps. cxv. 3. Matt. xxiv. 22.*)—<sup>4</sup> God joineth the salvation of his, with his own honour; so that they cannot perish, but his glory should be diminished.'

V. 12-15. The eternal and unchangeable God of Israel here calls upon his people to hearken to him. The same almighty power that had founded the earth, meted out the heavens with a span, and issued orders to their hosts which were implicitly obeyed, was pledged to perform the predictions concerning the deliverance of the Jews from captivity. Let then all of them assemble, consider, and ask themselves whether JEHOVAH, or some of their idols, had foretold these things? that they might ascribe the accomplishment unto him. He meant to shew especial favour to Cyrus (as a type of Christ,) in assigning him the honourable work of liberating his people. So that this prince would execute the Lord's pleasure, and be as his arm in taking Babylon, and subduing the Chaldean monarchy: for God would call him to this arduous undertaking, and prosper him in it.—Some indeed interpret the expression, *my called*, as referring to the call of Abraham, and the nation of Israel in him, which was a type or emblem of the effectual calling of the elect people of God: and others explain it of the Israelites being called by the name of God, as a people peculiarly belonging to him.

V. 16. There is some difficulty in ascertaining the speaker in this verse ; but if the prophet be supposed to speak, it must be as a type of the elect servant of JEHOVAH, before predicted (xlii. 1.) From the opening of his ministry, Isaiah had publicly spoken of those things that were coming to pass, and events had accorded to his predictions ; he had from the first been at hand to declare the will of the Lord ; and now the Lord God and his Spirit had sent him to predict the captivity, with their deliverance from it ; and it behoved them to come near and attend to his words. But this seems not by any means to come up to the energy and full meaning of the passage. The Word, that “ was in the beginning with God, and was God,” and by whom the mind and will of God have ever been declared to men, evidently speaks in this place. He had ever addressed the nation in the most open manner, from the time that he appeared to Moses in the bush, and called himself, I AM THAT I AM : and he was ever present with Israel as their Lord and Redeemer. And now the Father and his Spirit had sent him to effect their predicted deliverance : or the Lord God had sent him and his Spirit ; for so the words may be read, and the language accords better to the ordinary style of Scripture. The deliverance from Babylon seems to be primarily intended, yet as shadowing forth the incarnation of Christ, and the pouring out of the Spirit, to apply his purchased redemption to the souls of men.—“ The foregoing part of the verse shews, that the words are spoken by God : and since it is affirmed, that the Lord God hath sent him ; we can understand the words of none other, but the second person of the sacred Trinity ; who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit.” (*Louth.*)—“ Who is it that saith in Isaiah, “ And now the Lord hath sent me and his Spirit ?” in which, as the expression is ambiguous, it is the Father and the Holy Spirit, which have sent Jesus ; or the Father who hath sent both Christ and the Holy Spirit.” (*Origen in Bp. Louth.*)

YH. 17.—19. **JENOVIA**, the Redeemer and Holy One of Israel, continues to speak to his people as groaning in captivity. He had taught them profitable things, and had pointed out to them the way in which they should have gone; and he was ever ready to afford his effectual teaching to such, as desired to profit by his word. This would have been more agreeable to his holy will, than their rebellions and calamities; so that, speaking after the manner of men, he, as it were, wished that they would have hearkened to his commandments: for then their peace would have flowed with an even uninterrupted course, like a river whose waters fail not: and he would have shewn them how to obtain a righteousness vast as the ocean, and a permanent and inexhaustible source of blessings to their souls: their seed would then have been innumerable as the sand, and their name would never have been cut off, or cast out. Whereas for

their sins they were reduced to a remnant, and to great distress and contempt.  
(*Marg. Ref.*)

V. 20.—22. The Lord here addressed the people, as if the time of the decree of Cyrus had been already come. They were summoned to go forth from Babylon, and flee from its devoted inhabitants, singing praises to the Lord, and publishing his truth, power, and love to the ends of the earth. When the Israelites passed through the wilderness from Egypt to Canaan, the waters gushed from the smitten rock to satisfy their thirst; and the Lord intimated that he would equally take care of the Jews in returning from Babylon to Jerusalem. But as the language is too strong to have received a full accomplishment in any of the events attending that deliverance; we may be assured that the Holy Ghost intended the spiritual blessings of redemption; and the wonderful interpositions, with which the rescue of the church from anti-christian tyranny shall be accompanied, and the converted Jews conveyed back to the promised land.—Whatever revolutions take place, the Lord warned impenitent sinners, that no good would accrue to them; for all that inward anguish and outward tribulation, which spring from guilt and from the wrath of God, must inevitably be their portion, throughout every period of their endless existence.

## PRACTICAL OBSERVATIONS.

V. 1—11. Men may have a sound creed, make an open profession of true religion, and with apparent devotion make mention of the name of God, value themselves on their relation to his people, and join with them in the most solemn ordinances; and yet be mere hypocrites, and destitute of common honesty in their dealings with their neighbours! Nay, men may have strong confidence in the Lord, and verily think that all the blessings of salvation belong to them; when they are entirely deceived by Satan and their own hearts, and have no more than a worthless form of godliness! Let us then be careful not to over-value external distinctions, privileges, or observances; and not to stay our souls on any relation to families, or churches eminent for piety; let us examine whether we be indeed sincere in our professed faith and devotedness to God; and whether they produce truth and equity in all our dealings with men; let us remember that confidence without conscientiousness is presumption; and that they who cheat their neighbours, and varnish it over with a profession of godliness, will receive the greater damnation. May the Lord then search and prove us, and render “us doers of the word, and not hearers only, deceiving our ourselves.”—Our religion is abundantly demonstrated to us, in the coincidence observable between the prophecies of the Bible, and the dispensations of Providence; so that infidelity, impiety, and hypocrisy will be left without plea or excuse: and this arrangement is purposely intended to leave every one without cloak for their sins. For the Lord knoweth how obstinate and daring men are in rebellion against his authority, and opposition to his truths. Indeed we are all by nature self-willed and presumptuous: we are ready to ascribe success to our own sagacity or good management, or even to that conduct which God abhors; and when calamities overtake us, we deem them the result of chance, or lay the blame on the ill-behaviour of others. Thus we studiously forget God, and aim to exclude him from the government of the world. But the whole scheme of prophecy is a standing confutation of this preposterous system; as things hidden from every created mind, and which appear utterly improbable, have for ages been foretold in the sacred Scriptures, and are continually coming to pass accordingly. Yet how little is this attended to! how little are men disposed to receive instruction, and yield obedience to God! But hence arises another demonstration of the truth of the Scripture, which every man possesses in his own conscience. Contrary to our self-flattery, the Scripture declares, that every man dealth very treacherously, and is a transgressor from the womb. And is not this witness true? has not each of us violated our obligations to God? and were not our first thoughts, words, and works rebellious and unholy?—We have then nothing in ourselves to depend on, or to plead with God, as a reason why he should have mercy on us. Had he not deferred and refrained his anger, we should have been cut off and destroyed long ago. But he hath formed a plan, in which, for his own sake and for the glory of his grace, he saveth all that come to him for salvation. Thus sinners are encouraged to hope for his mercy. And he that “hath died for refuge to



## CHAP. XLIX.

Christ declares to the nations his appointment and qualifications for his work; complains of ill success among the Jews; and receives assurances of being the light of the gentiles, and the source of salvation and consolation to vast numbers, 1-13. Zion thinks herself forgotten of God; but is assured of his unchangeable love, and that kings and nations shall be her children, to shew her honour and to do her service, 14-23. The redemption of sinners from Satan's power, and the church from that of antichrist, is predicted, with allusion to the deliverance of the captive Jews, 24-26.

**L**ISTEN, "O isles, unto me; and hearken, ye people, from far; "The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And "he hath made my mouth like a sharp sword; "in the shadow of his hand hath he hid me, and "made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, "Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, "I have laboured in vain, I have "spent my strength for nought, and in vain: "yet

Eph. i. 6. Phil. ii. 6-11. h lxxv. 2. Matt. xvii. 17. xxiii. 37. John i. 11. Rom. x. 21. Gal. iv. 11. i Lev. xxvi. 20. 2 Cor. xii. 15. k llii. 10-12. Ps. xxii. 22-31. Luke xxiv. 26. John xvii. 4, 5. 2 Cor. ii. 15. Phil. ii. 6-11. Heb. xii. 2.

lay hold on this hope set before him," hath the honour of God pledged for his security, that he shall never be cast off, or perish; for then would his name be polluted, and his glory tarnished. He will indeed refine his people in the furnace of affliction; but notwithstanding the alloy that remains after every visitation; he will yet confirm his choice of them; and frequently he first brings sinners acquainted with his grace, by casting them into this painful but salutary furnace.

V. 12-22. The same power that upholds the world, supports the cause of truth and righteousness; and it is a peculiar honour to be employed as instruments in this good work. Yet, even this, (as well as many other instances of the lovingkindness of God,) hath been sometimes vouchsafed to those, who knew him not to the salvation of their own souls. But the Lord Jesus alone hath in every respect done the Father's whole pleasure, and is the adequate object of his love: having prospered and finished his work, he invites sinners to draw near and hearken, whilst he proclaims the counsels of his love, that have been from the beginning. As the Father hath sent him, so hath he sent his ministers, to publish openly his rich and free salvation: may he send forth more and more of them throughout the earth; and with them send forth his Spirit to apply his salvation: that "glory may be to the Father, and to the Son, and to the Holy Ghost, throughout the earth, and through eternal ages.—Let us seek to our Holy Redeemer to teach us to profit by all the means of instruction that we enjoy, and to lead us by the way that we should go; for blessed are they that hear his word, and do it. Our sanctification and comfort are his will and delight; inward and outward peace are his legacy; and they, whom he justifies and sanctifies, have peace with God, peace of conscience, and an inward tranquillity which passeth all understanding: a peace, not transient and precarious, as the joys of this world are; but which flows on like a river, through life and death, and to all eternity. The inheritance annexed to the righteousness which God bestows, is immense as the ocean, its blessings unnumbered like the sand, and it is attended with an everlasting name that shall not be cut off; and with an entail of advantages to our posterity. Let then sinners separate from the world, and break loose from their ruinous connections; let them join themselves to the Lord with gratitude and joy: and let believers sing glad praises to the Redeemer, and declare to all around what he hath done for their souls.—Though this world is a wilderness, in which many inconveniences await us, and nothing grows or springs forth suited to the wants and desires of the regenerated; yet from Christ, our smitten rock, the consolations of the Holy Spirit flow forth abundantly, to water all the camp of Israel, through all their wanderings; till each of us arrives at the fountain-head above, and drinks abundantly of unalloyed felicity for ever. But this peace and joy are far from the wicked man: by an irrevocable decree he will be for ever precluded from them; and a tormenting conscience, a despairing heart, and furious, unrestrained, and malignant passions, will concur with the wrath of God, to render him as durably miserable, as the righteous is blessed in the favour, image, and presence of his God.

## NOTES.

CHAP. XLIX. V. 1, 2. Hitherto spiritual redemption hath been predicted more obscurely, and with evident, and almost constant, reference to the deliverance of the Jews from captivity in Babylon: but here another division of the prophecy commences; and henceforth we shall have Christ and spiritual redemption constantly before our eyes, and shall often entirely lose sight of types and shadows. We cannot in this chapter admit, that Isaiah spoke of himself, even as the type of Christ; the language can in no sense be applicable to him, or to any but the divine Saviour of sinners; for who else was ever given to be "a light of the gentiles, and for salvation to the ends of the earth?" Christ therefore was the speaker, in his mediatorial character, and as anticipating his incarnation. He opened his discourse by demanding the attention of the most distant nations, as he was about to declare those important truths, those deep things of God, in which they were all concerned. He had engaged to become incarnate for the redemption of mankind. As that event had been intended from before the foundation of the world, and predicted from the first entrance of sin: so before his conception in the virgin's womb, "he was named Jesus, because he was to save his people from their sins." The efficacy of his word to alarm, convince, and subdue the hearts of sinners to

A.M. 3292.

B.C. 712.

a xli. i. xlii. 1-4. 12. xlv. 22. 11. 5. lx. 9. lxxi. 19. Zeph. ii. 11.

b lvi. 3. lvi. 19. Eph. ii. 17. Heb. xii. 25.

c 5. Ps. lxxi. 5, 6. Jer. i. 5. Matt. i. 20, 21. Luke i. 15. 31-35. ii. 10, 11. John x. 36. Gal. i. 15. 1 Pet. i. 20.

d xl. 4. Ps. xlv. 2-5. Hos. vi. 5. Heb. iv. 12. Rev. i. 16. ii. 12. xix. 15.

e xlii. i. ii. 16. Ps. xci. 1. Luke xxiii. 46.

f i. 4. Jer. i. 1-3. Ps. xlv. 5. Jer. i. 18. xv. 19.

g xlii. i. iii. 13. llii. 10, 11. Zech. iii. 8. Matt. xvii. 5.

h Luke ii. 10-14. John xii. 28. xiii. 31, 32. xiv. 8. xvii. 1, 2.

i Lev. xxvi. 20. 2 Cor. xii. 15. k llii. 10-12. Ps. xxii. 22-31. Luke xxiv. 26. John xvii. 4, 5.

l Rev. xii. 15. Phil. ii. 6-11. Heb. xii. 2.

\* Or, reward. xl. 10. lxi. 11.

m lvi. 8. Matt. xv. 21. Acts x. 36. Rom. ix. 8.

+ Or, That Israel may be gathered to him, and I may, &c.

n Matt. xxi. 37-41. xxiii. 37. Luke xix. 42. 1 Thes. ii. 15, 16.

o Ps. cx. 1, &c. Matt. iii. 17. xi. 27. xvii. 5. xxviii. 18. John xi. 35. v. 20-27. Phil. ii. 9-11.

+ Or, Art thou lighter, than that thou shouldst, &c.

p 2 Kings iii. 18. xx. 10.

q Or, desolations. xlii. 6. lx. 3.

r Luke ii. 32. Acts xiii. 47. xlviii. 18.

s xl. 10. xxiv. 14-16. xvi. 13. Ps. cxviii. 2, 3. Luke xxiv. 46, 47. s xlviii. 17.

t Or, to him that is despised in soul. llii. 3. Ps. xxii. 6-8. lxi. 7-9. 19, 20. Zech. xi. 3. Matt. xxv. 67. xxvii. 38-44. John xviii. 40. xix. 6, 15. 1 Matt. xx. 28. Luke xxi. 27.

u 23. lli. 15. lx. 10, 16. Ps. ii. 10-12. lxi. 31. lxxii. 10, 11. Rev. xi. 15. x xlii. 1. Luke xlii. 35. 1 Pet. ii. 4.

surely my judgment is with the LORD, and my \*work with my God.

5 And now, saith the LORD that formed me from the womb to be his servant, "to bring Jacob again to him, "Though "Israel be not gathered, "yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, "It is "a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the "preserved of Israel: "I will also give thee for a light to the Gentiles, "that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, "the Redeemer of Israel, and his Holy One, "to him whom man despiseth, to him whom the nation abhorreth, "to a servant of rulers, "Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, "and he shall choose thee.

himself, and the energy of his denunciations to destroy his enemies, are denoted by "his mouth being like a sharp sword." His human nature would be secured from sin, (which alone could defeat the end of his incarnation,) by its union with the Deity; even as if it had been hid, or covered, under the shadow of the Almighty's hand. And he would be in every respect prepared and qualified for his work, by the immeasurable communication of the Holy Spirit; as a polished shaft or arrow, which the warrior carefully conceals in his quiver, till he has occasion to employ it, to obtain some desired and expected victory. (Marg. Ref.)

V. 3, 4. The eternal Son of God willingly consented to "take upon him the form of a servant," that the Father might be glorified in saving sinners through him. He may be called Israel, as the Head of the body of the church, the true Israel of God; or as he wrestled and prevailed for the blessing of God upon his people, as Jacob prevailed for the blessing on himself and his posterity; or it may be rendered, "Israel is he, in whom I will be glorified by thee." The Redeemer, in the prospect of the general unbelief of the Jewish nation, intimated, that if the small remnant of that people should be all that obtained salvation by him, he should labour and spend his strength for nought, or in vain; for though the salvation of one soul must vastly overpay all the labours and trials of an ordinary servant of God; yet the incarnation of his only-begotten Son, and his labours, obedience, sufferings, and death, demanded a far greater retribution. This he knew would be vouchsafed him; for his judgment was with the Lord, the righteous Judge; and his work with his God, who was competent to estimate its infinite worth, and to recompense it in that way he desired; namely, by rendering it effectual for the salvation of multitudes of sinners. This is spoken to the distant nations: it represents the Redeemer's undertaking, after the manner of men, as the result of a stipulation betwixt the Father and the Son; and this serves as an interesting introduction to a prediction of the calling of the gentiles, that they might enjoy the blessings which the Jewish nation refused; for otherwise no adequate benefit would result from the coming of the promised Messiah.

V. 5, 6. JEHOVAH, in the person of the Father, here addresses the Son, as become incarnate, (that is, in the Divine purpose and prescience.) The primary object of his undertaking was to bring Jacob again to the true service and worship of God. Accordingly the personal ministry of Christ and the first labours of his apostles, were confined to the Jews: and their national rejection of Christ was the occasion of the apostles at length turning to the gentiles. So that it was the settled plan of God, made known ages before, that though Israel were not gathered to the promised Messiah, as his subjects and disciples, yet should he be glorious in the eyes of the Lord, and be glorified by him; and God would be his strength to render his gospel successful. Thus when Christ was about to ascend into heaven, he said to his disciples, "All power is given unto me in heaven and earth. Go ye, preach the gospel to all nations." So that, compared with the full effects of his mediatorial work, the conversion of a small remnant of the Jews, who were preserved from their national unbelief, would be a small matter: nay, the conversion of the whole nation would have been a light thing; for he was given to be the great and all-sufficient source of spiritual knowledge and illumination, and the Author of eternal salvation to the nations of the earth in general.

V. 7, 8. The Father is "the Lord, the Redeemer of Israel," as sending the Son to be the Redeemer; he created the worlds, and he redeemeth the church, by the Son, and without him was not any thing created or redeemed; (Tit. iii. 4-6.) The Father here addresses the incarnate Son, as he, "whom man despised," and the Jewish nation abhorred; and whom their rulers, as well as Pontius Pilate and Herod, treated as a slave. This decisively marked out the person intended, when he appeared on earth; as every one must perceive, who compares these expressions with the history of our Lord's crucifixion, by the general demand of the Jewish nation and their rulers, and with every circumstance of scorn and abhorrence. This humiliation was, so to speak, the stipulated price of that glory which was to follow. For certainly kings would behold his glory, and rise up to acknowledge his supreme authority: nay, they would fall down before him, submitting to him as their King, yea, worshipping him as their God! The faithfulness of JEHOVAH was engaged to accomplish this promise: and the Holy One of Israel, being well pleased in him, as his beloved



8 Thus saith the LORD, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth: to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my high ways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 ¶ But Zion said, the LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that

1. xi. 16. xxxv. 9-10. xl. 3. 4. xliii. 19. lvi. 14. lxii. 10. Luke iii. 4. 5. John xiv. 6. x. 10. 11. xliii. 5. 6. ix. 9-14. lxvi. 19. 20. Ps. xxi. 27. lxii. 10. 11. 17. Mic. iv. 1. viii. 20-23. Matt. viii. 11. Luke xiii. 29. Rev. vii. 9. xi. 15. n. xlii. 10. 11. xliii. 23. li. 9. lv. 12. Ps. xvi. 11-13. xlvii. 4-9. Luke ii. 13. 14. xv. 10. Rev. v. 8-13. vii. 9-12. o. xli. 1. xl. 1. 2. 3. lxi. 2. 3. lxi. 13. 14. Jer. xxi. 13. 2 Cor. vii. 6. 2 Thes. ii. 16. 17. Ps. xli. 1. xxi. 22. lxxvii. 6-9. lxxix. 38-46. Rom. xi. 1-5. q. Ps. xli. 1. Lam. v. 20. r. 1 Kings iii. 26, 27. Ps. ciii. 13. Mal. iii. 17. Matt. vii. 11. + Heb. from having compassion.

Son and righteous servant, would choose him to be his king upon his holy hill of Zion. (Note, Ps. ii.) When the Roman emperors embraced Christianity, this began to be accomplished: it hath been verified in many instances already, and will be, more signally, hereafter.—When he undertook our cause, his requests were presented "in an acceptable time, and in a day of salvation," and the Father readily acceded to them. The prayers that he offered with strong crying and tears, in the days of his flesh, were also accepted, and answered by his resurrection and exaltation; and his intercession is always presented in an acceptable time; and every thing is granted that he intercedeth for. (Note, 2 Cor. vi. 1, 2.) Being thus preserved, and raised to the mediatorial throne, he was given as the surety of the new covenant to sinners all over the earth, to establish it in the knowledge of God and true religion; and to cause sinners to inherit that heritage, from which they had been expelled; and which lay desolate, as the land of Judah did during the captivity, until the restoration of the Jews established the land, and caused them to inherit their desolated heritages.

V. 9-13. The conversion of the nations is here promised, under images taken from the deliverance of the captive Jews, and their return to Jerusalem. At the word of Christ, the prisoners of Satan, who were confined in the dark dungeons of ignorance, idolatry, and vice, would be set at liberty, come forth, and shew themselves among his redeemed subjects. His ordinances comfortably feed the souls of these his sheep, all their journey through life: no place is found so mountainous, as not to yield pasturage for them; or their pastures are situated on high places, inaccessible to their enemies: they are not incommoded by hunger or thirst; or left to endure persecution, temptation, or affliction, without shelter, support, and consolation; for their merciful Redeemer conducts them, where the waters of life abound for their refreshment and consolation: (Note, Rev. vii. 13-17.) Even the loftiest mountains are made a highway, and a causeway or pavement is prepared over the low places, that nothing may discourage or obstruct them in their journey. The Lord then speaks, as if companies of converts flocking into the church were in sight; and points them out to the spectators, some of them coming from the north, others from the west, and others from the land of Sinim; by which some province in Egypt, or some district in Arabia, seems to be meant.—All this denotes the clear instructions, unencumbered invitations, encouraging promises, and abundant out-pouring of the Spirit, which would combine in rendering the gospel successful, especially in the primitive ages; as they will again when the fulness of the Gentiles shall be brought in. In the prospect of events so merciful and comfortable to God's afflicted people, the heavens, and the earth, and their respective inhabitants are called upon to break forth into songs of joy and praise! (Marg. Ref.)—"The Hebrew word *mesillah*, (translated *highways*), signifies such ways as are raised with stone in low and marshy grounds.—So the sense is exactly parallel with that, (xl. 4.) "Every valley shall be exalted, and every mountain shall be brought low." (Lowth.) That, however, relates to the change wrought in men's dispositions, preparing them to welcome the salvation of Christ; this, to the preparations made in the gospel, for the believers passing safely and comfortably through this evil world to heaven.

V. 14-16. The Jewish church during the captivity, or the Christian church as groaning under antichristian superstition and tyranny, is here introduced, as ready to faint and despond; apprehending from appearances, that JEHOVAH her Lord and King had forsaken her, and even forgotten her and her concerns: that is, the remnant of believers in such circumstances are tempted to think, that God will suffer his enemies to prevail against his cause.

A. M. 3292.

B. C. 712.

y Ps. lxxix. 13. John xi. 41, 42. 2 Cor. vi. 2. Heb. v. 7. z xlii. 1. 1-7-9. Acts ii. 24-32. a xlii. 6. Matt. xxvi. 28. Heb. viii. 6. xli. 24. b li. 16. Ps. lxxv. 3.

\* Or, raise up. c 19. li. 3. lvi. 3. lviii. 12. lxi. 4. Ps. ii. 8. Eph. ii. 12-19. d xlii. 7. lxi. 1. Ps. lxxix. 33. cii. 20. cvii. 10-16. cxlvi. 7. Zech. ix. 11, 12. Luke iv. 18. Col. i. 13.

e ix. 2. xlii. 16. lx. 1. Luke i. 79. John viii. 12. Acts xxvi. 18. 2 Cor. iv. 4. —6. Eph. v. 8. 14.

f v. 17. lv. 1. 2. lxxv. 13. Ps. xlii. 26. xlii. 1. 2. Ez. xxxiv. 13-15. 23. 29. Joel iii. 18. John vi. 53-58. x. 9. g Deut. xlii. 13. h Matt. v. 6. John vi. 35. Rev. vii. 16, 17.

i iv. 6. xxv. 4. Ps. cxlii. 5, 6. k lvi. 10. Ps. xxxiii. 3, 4. Jer. xxi. 9. Ez. xxxv. 9.

l m. ii. 2, 3. n xlii. 10. 11. xliii. 23. li. 9. o xli. 1. xl. 1. 2. 3. lxi. 2. 3. lxi. 13. 14. Jer. xxi. 13. 2 Cor. vii. 6. 2 Thes. ii. 16. 17. p xl. 27. q Ps. xli. 1. Jer. xli. 1. + Heb. from

s Lev. xxvi. 29. Deut. xxviii. 56. 57. 2 Kings vi. 28, 29. Lam. iv. 3. 10. Rom. i. 31.

t xlv. 21. Jer. xxi. 20. Hos. xi. 1. Rom. xi. 28, 29. u lxx. xlii. 9. Cant. viii. 6. Jer. xlii. 24. Is. li. 23. x xvi. 1. li. 12. lx. 18. Rev. xxi. 10-21.

y li. 18-20. lxxii. 5. Ezra i. 5. Neh. ii. 4-9. z 17. v. 1, &c. 19. v. 13. 22, 23.

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22 Thus saith the Lord God, "Behold, I will lift up mine hand to the gentiles; and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And "kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

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24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the Lord, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

children, for whom she hath suffered no pain, and bestowed no labour: and she could not imagine whence these children came, or where they had been during her destitute and wandering condition.—After the captivity the Jews were vastly increased; they not only filled the land of Judah, but multitudes inhabited the adjacent cities and countries; and many were proselyted to their religion, and became Zion's adopted children. Yet, the context and the expressions lead us rather to interpret the passage of the enlargement of the church, by breaking down the partition-wall, and by the conversion of the gentiles to Christ; which hath already diffused the worship of the true God far more widely than of old; and which, after the recall of the Jews into the church, shall at length fill the whole earth with the knowledge of his glory.

V. 22, 23. JEHOVAH here further explains how this increase of Zion's family would be effected. By the death of Christ and the preaching of the gospel, his hand was lifted up to summon the nations, and his standard erected for them to resort to. The numerous converts made from among the gentiles are represented under the idea of many nations at once bringing Zion's sons and daughters home to her, with the greatest care and tenderness; especially as they employed their ability to promote the cause of the gospel. Even kings would become foster-fathers, and queens nursing mothers to the children of Zion, accounting it their honour and privilege to use their influence and authority to promote the success of the gospel; rendering the most profound respect to the church; not attempting to have dominion over her faith, but subserving her comfort and prosperity, and shewing her honour for the Lord's sake, proportioned to the contempt and indignity with which she had been treated. Then would it appear more than ever, that the immutable truth, power, and love of JEHOVAH were engaged in behalf of his people; and that they who wait for him shall never be put to shame.—Artaxerxes, and other Persian monarchs, shewed signal favour to the Jews; and Esther saved the nation from utter destruction: but the prophecy was more remarkably fulfilled, when Constantine and other Christian princes and princesses, shewed favour to the church. (Louth.)—There can, however, be no dispute, but the grand accomplishment of these predictions is yet future.

V. 24—26. The Jews were delivered into the hand of the Chaldeans for their sins: thus they became the prey of the mighty. It was also just in God thus to punish them, and in a sense they might be deemed lawful captives: and could it be expected that the victors would release them, or that they would be rescued from them? In answer to this objection, the Lord engaged, that he would take them out of the hand of their terrible and powerful oppressors, contending with them, and saving Zion's children from them; yea, retaliating their cruelties with most terrible vengeance.—Sinners are justly given up for their crimes to be slaves and captives of Satan: but Christ, having paid their ransom, delivers them from his power, and avenges their cause on this great enemy and his angels and servants.—But I apprehend, that under the shadow of the destruction of the Chaldean monarchy to make way for the deliverance of the Jews; or of the pagan Roman empire, by means of their mutual discords, to make way for the establishment of Christianity; the dreadful judgments, that are to be executed on the antichristian Roman empire, in order to the liberating of the church, and the restoration of the Jews into it, are especially predicted. (Notes, &c. xxxiv. Rev. xviii. xix.)

#### PRACTICAL OBSERVATIONS.

V. 1—6. We should here be all attention, for the Lord Jesus speaks to us who inhabit these distant isles, in accents of love, united with wisdom, authority, and truth; informing us of what he hath undertaken and performed for our salvation. The dignity of his person, the depth of his humiliation, the immensity of his love, the extremity of his agonies, the unsearchable riches of his grace, and the suitableness of his whole character, offices, and salvation, to our necessities, unite in warning us, "not to refuse him that speaketh:" but they equally encourage the poor trembling sinner to draw near, and venture his soul into his gracious hands. For the Son of God became incarnate, and "obedient even to the death upon the cross," that he might be "able to save to the uttermost all that come to God through him." The salvation of sinners of every nation to the glory of God the Father, was the recompense which he required when he undertook his arduous work; and which the Father was equally willing to grant unto him. For, love to us when enemies, moved him to give his only begotten Son, to be the propitiation for our sins: his human nature was formed in the virgin's womb by the power of the Holy Ghost, and preserved through life holy and undefiled, that it might be an acceptable and an all-sufficient atonement for sin; he was also carried through his sufferings, raised from the dead, exalted to the throne of glory, and perfected in every thing, which might make him "the author of eternal salvation to all them that obey him." The sharp sword of his mouth, his quick and penetrating word, is employed in slaying the lusts, as well as the enemies, of those that trust

in him; but it will cut off all those that persist in their enmity and disobedience. His sharp arrows wound the conscience: but when the sinner submits and supplicates mercy, he heals the wounds that he had inflicted, and the transient pain makes way for durable joy; but these arrows will rankle for ever in the consciences of those who will not be his subjects. It will not in the event appear a light thing, which he hath effected on earth: innumerable multitudes of the tribes of Jacob and of the Gentiles, have been raised up from the depths of guilt and misery; and through him, their light and salvation have now arrived in the realms of bliss, and before the throne are celebrating his praises. Numbers are continually enlightened and saved by him, in the most remote regions, whence daily accessions are made to the church triumphant; and he will be more and more the Light and salvation of the Gentiles, till "all things shall fall down before him, and all nations shall do him service;" "because of the Lord that is faithful, and the Holy One of Israel who chooseth him." These considerations may encourage and instruct his ministers. We should not despond, because of the contempt, reproach, or ill success, with which we meet. We should rather be made more instant in prayer, and more diligent in using every means by which we may be rendered as polished shafts, and suitable instruments, for his work. If we seem to labour and spend our strength for nothing; we should remember that comparatively our labours are of small value, and easily overpaid; that they may prove more useful than we suppose; and that "our judgment is with the Lord, and our work with our God." And if there should be no gathering of sinners to Christ through our ministry; yet the Lord will honour those that honour him, and welcome them at length with "Well done, good and faithful servants." He will also be our strength and our sure protector: and if he employ us in rescuing a few souls from destruction, and in leading them to Christ for light and salvation, we ought to count it a great thing; though we should labour and pray to be made more extensively useful.

V. 7—15. Even the Redeemer, who spake as never man spake, seemed often, in his personal ministry, to labour in vain and to spend his strength for nought; and his sufferings and death will eventually increase the condemnation of numbers that hear his gospel. He was, and still is, despised and abhorred by the nation to which he was sent, and by mankind in general; and many rulers have opposed, and modelled his gospel, and made his truths and ordinances subservient to their political purposes; as if he were indeed their servant, instead of their Lord. Yet is he glorious, and shall be glorified; all judgment is administered by him, and all power is in his hand to fulfil his great designs. The Father "heareth him in an acceptable time, and in a day of salvation;" and He hath said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and whilst some are broken to pieces with his iron rod, others, even kings and princes, shall arise to behold him, and fall down to worship him, as given "for a covenant to the people, and to establish the earth." We also whom he employs as "workers together with him; while we beseech our fellow-sinners, not to receive the grace of God in vain," giving no offence in any thing, that our ministry may not be blamed; may assure them, that now, (when the gospel is preached to them,) is the accepted time, and the day "of salvation;" seeing we speak in His name, who ever liveth to intercede effectually for all, that come through him to the mercy-seat of our forgiving God. In the persevering use of these means, we may hope at length to have our prayers answered; and that the Lord Jesus will himself speak to the prisoners of Satan, and say, "Go forth, shew yourselves;" and that many of them will appear in the way to Zion, and learn to feed as they go, upon the spiritual provisions of his gospel. Then our business will be, carefully to prepare food for them, by the faithful preaching of the word, and administering his ordinances; and to cast up, and make plain his high ways, and remove all stumbling-blocks out of them. But let those, that are setting out in this heavenly pilgrimage, remember, that Christ himself will both feed and guide them by the springs of grace and consolation; and then they will neither hunger, nor thirst, nor miss their road, nor be tempted above what they are able; but arrive safe at their journey's end. And whilst heaven resounds with joy over sinners from every quarter, brought to repentance and faith in Christ; surely we on earth also should join in their songs of praise, anticipating, in the midst of our afflictions, the comforts prepared by our merciful God for his church and people!

V. 16—26. Alas! through sin and unbelief, and by means of sore conflicts, temptations, and distresses, we are often disposed to complain and despond, both respecting our own concerns and those of religion at large. This is both dishonourable to God and uncomfortable to ourselves, and we do very wrong in yielding to it. The strongest love of the most indulgent mother bears no comparison to the everlasting love of Christ to his church, which he hath purchased with the travail of his soul, and to whom he gives "his flesh to be meat indeed, and his blood to be drink indeed." As far as we have scriptural



## CHAP. L.

The Lord Christ shows that the Jews were rejected through their obstinate wickedness and unbelief; declares his power and fitness for his work; and speaks of his voluntary humiliation and patient sufferings, as assured of being delivered, justified, and rendered victorious over all enemies, 1—9. He encourages afflicted and tempted believers, and denounces the ruin of presumptuous transgressors, 10, 11.

**T**HUS saith the LORD, Where is *the bill of your mother's divorcement, whom I have put away?* *For which of my creditors is it to whom I have sold you?* Behold, *for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.*

2 Wherefore, *when I came, was there no man?* when I called, *was there none to answer?* *Is my hand shortened at all, that it cannot redeem?* or *have I no power to deliver?* behold, *at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.*

3 I *clothe the heavens with blackness, and I make sackcloth their covering.*

13. Ex. xiv. 21, 29. Josh. iii. 16. Ps. cvii. 33, cxiv. 3—7. i Ex. vii. 18, 21. Ps. xviii. 11, 12. Matt. xxvii. 45. Rev. vi. 12.

evidence, that we belong to this ransomed flock, we may be as sure that he will never forsake us, as that he will never forget his Zion. Our names are engraven on his hands and on his heart; and he hath not only assured us, that the gates of hell shall not prevail against his church, but that none shall ever pluck his sheep out of his almighty hands. Let us then "give diligence to make our calling and election sure," and rejoice in the hope of the glory of God. And let us wait and pray for the performance of all these glorious prophecies. By faith, we may lift up our eyes, and behold multitudes from every land, gathering together to replenish and adorn the church. We may view the whole of those nations, in which Christianity is professed, (which at present are in many places very desolate, and a land of destruction,) filled with true believers: we may behold these bounds of the Redeemer's kingdom broken down, in answer to the prayers of Zion's children, complaining that the place is too strait for them; we may observe the despaired and forlorn condition of the church exchanged for such liberty, prosperity, light, holiness, and honour, as baffle description. We may hear the signal given, the ensign erected, the sons and daughters of the church brought in from every quarter; and kings and queens, and all the nobles of the earth, vying with each other, who shall shew most honour to true godliness, and do most service to the cause of Christ their Lord. We may view Satan, that mighty and terrible one, deprived of his prey, seized, bound, cast into the bottomless pit, and not allowed to deceive the nations any more: and all those powers, that have combined to enslave, corrupt, and persecute the church, made to feed on their own flesh, and to be drunken with their own blood, by his power, who will contend with all that contend with his people, and avenge them upon their enemies; that all the earth may know, that our Saviour and Redeemer is JEHOVAH, the mighty One of Jacob. Let us then seek for ourselves complete redemption from the power of Satan, the god of this world; and then we may rejoice both in the hope of our own final salvation, and also of the final victory on earth of that cause, which we favour. And we may consider every effort that we make to rescue our fellow-sinners, as, in a small and remote degree, helping to bring forward that great revolution, which will cause increasing joy in heaven to holy angels, and to the spirits of just men made perfect.

## NOTES.

CHAP. L. V. 1—3. The preceding chapter concluded with predictions, that refer to the recovery of the Jews from their present depressions, as well as to the deliverance of the church from antichristian tyranny. This relates to the cause of that dispersion. The Lord had espoused the church of Israel, (the mother of individuals of that nation,) by the covenant ratified with her at mount Sinai; but since her rejection of Christ, she has been like a divorced woman. The law required him that put away his wife, to give her a bill of divorcement, assigning the causes of her dismissal, which frequently were very frivolous. But if the Jews should produce the bill of their mother's divorcement; it would appear, that she was not put away on trivial pretences, but for her violation of the covenant, for her idolatries and iniquities, especially for crucifying the promised Messiah, and obstinately opposing his gospel. It was also customary on some other occasions for children to be sold into slavery, by the parent's consent to satisfy his creditors, or by a judicial sentence. (Marg. Ref.) Thus the Jews were sold into the hands of the Romans, and have been enslaved and oppressed ever since: but it cannot be pretended that the Lord had sold them on any such account: indeed they were punished as criminals for their iniquities, and had none to blame but themselves for their miseries. For when the Lord came, even the eternal "Word, who from the beginning was with God, and was God," to his own people, "his own received him not;" when he called them to follow him, they answered him not. And wherefore were they thus regardless and disobedient? they expected a mighty temporal prince and conqueror; and he appeared "in the form of a servant," to be their spiritual Redeemer: and they concluded, that he was not able to deliver them, or to defend them against the Romans. But could they behold his unparalleled miracles, and think that his hand was so shortened that it could not redeem? or that he had no power to deliver? These proved him to be the same, and to possess the same power, that had formerly dried up the Red Sea and desolated the rivers of Egypt, turning their waters into blood, and causing the fish to die and putrify; the same power, that caused the tremendous plague of

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B. C. 712.

a Deut. iv. 4. Jer. iii. 1. Hos. ii. 2—4. Mark 4—12. b Ex. xxi. 7. Lev. xxv. 39. Deut. xxii. 30. 2 Kings iv. 1. Neh. v. 5. Esth. vii. 4. Ps. xlv. 12. Matt. xviii. 25. c li. 3. lix. 1, 2. 1 Kings xxi. 25. 2 Kings xvii. 17. Jer. iii. 8. iv. 18. d lix. 10. lxx. 12. lxxv. 4. Prov. i. 24. Jer. xxi. 7. vii. 13. viii. 6. xxxv. 15. Hos. xi. 2, 7. John i. 11. iii. 19. e lix. 1. Gen. xlviii. 14. Num. xi. 23. f xxxvi. 20. 2 Chr. xxxii. 15. Dan. iii. 15, 29. vi. 20, 27. g Ps. cvi. 9. Nah. i. 4. Mark iv. 39. h xlii. 15. xliii. 16. li. 10. lxxii. 16. k Ex. x. 21.

l Ex. ix. 11, 12. Ps. xlv. 2. Jer. ix. 11. Matt. xxii. 46. Luke iv. 22. xxi. 15. John vii. 46. m lvi. 15—19. Prov. xv. 23. xvi. 11. Matt. xi. 28. n John vii. 15—17. o xlviii. 8. Ps. xlv. 2. Jer. ix. 11. Matt. xxvi. 39. John viii. 29. xiv. 31. xv. 10. Phil. ii. 8. Heb. v. 8. x. 7. p Lam. iii. 30. Mic. v. 1. Matt. v. 39. xxvi. 67. xxvii. 26. Mark xvi. 55. v. 19. Luke xii. 63. 64. John xviii. 22. Heb. xii. 2. q Neh. xlii. 25. r 9. xlii. 1. xlv. 8. Ps. lxxxix. 21—27. cx. 1. John xvi. 33. Heb. xiii. 6. s Jer. i. 18. Ez. iii. 8, 9. Matt. xlii. 13—36. Luke ix. 51. xi. 39—54. Rom. i. 16. 1 Pet. iv. 1, 16. t Rom. viii. 32—34. 1 Tim. iii. 16. u xli. 1. 21. Ex. xxii. 9. Deut. xxi. 17. Job xxiii. 3—7. Matt. v. 25. \* Heb. the master of my cause.

4 The Lord 'God hath given me the tongue of the learned, that I should know how to speak "a word in season to *him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear "as the learned.

5 The Lord God hath *opened mine ear, and I was not rebellious, neither turned away back.*

6 I *gave my back to the smiters, and my cheeks to them "that plucked off the hair: I hid not my face from shame and spitting.*

7 For 'the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is 'near that justifieth me, who will contend with me? "let us stand together; who is 'mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who is he that shall condemn me? lo, *they all shall wax old as a garment; the moth shall eat them up.*

x li. 6—8. Job xlii. 28. Ps. xxxix. 11. cii. 26. Heb. i. 11, 12.

hail and the more tremendous plague of darkness: and which was able at any time to repeat or vary these miracles, and to clothe the heavens with darkness, and make sackcloth their covering. This may refer to the darkness that covered the land, during Christ's crucifixion; as that was an apt emblem of his dreadful vengeance, about to be poured out on his crucifiers. The power which rebuked the tempestuous winds and waves, extorted obedience from legions of unclean spirits, and called the dead out of their graves, was evidently adequate to effect any deliverance, and to equal and exceed all that had been done for Israel by the Lord, from the beginning to that day.

V. 4. In the preceding verses we suppose that Christ spake as JEHOVAH; here he speaks as Mediator: for there is not the least intimation of any change in the speaker: and the things spoken in the following verses are inapplicable in many respects to Isaiah; for they refer to distant events, and evidently accord to Christ. If indeed we believe Jesus to be God and man in one person, we shall not be surprised to find him sometimes speaking, or spoken of, as the Lord God, and at other times as man, and the servant of Jehovah. This is frequent in the New Testament, and there are undeniable instances of it in the Old; (xl. 1—12. xlii. 1—4. Zech. ii. 8, 9.)—The encouraging tendency of Christ's ministry, his condescension, and his unrivalled qualifications as a teacher, rendered the obstinate unbelief of the Jews inexcusable. He was especially qualified and commissioned by the Father, to declare those truths, which give seasonable comfort to the broken heart and wounded conscience, and to those that are weary of sin, or harassed with temptations and afflictions; (Matt. xi. 28—30.) This characterized his ministry, and the gospel-dispensation. And as the Spirit of the Lord God was upon him, that he might speak as never man spake: so the same divine influence awakened him morning by morning, to pour out his prayers, to preach the gospel, and to receive and deliver the whole will of the Father, with that exact attention that the learner pays, or he that is learned hath paid, to the voice of the teacher.

V. 5, 6. How far Isaiah, as the type of Christ, was exposed to these indignities, we cannot tell; but the history of Jesus compels us to explain the whole of him exclusively.—Spitting in any one's presence has, in the East, been always considered as an intolerable expression of contempt: how much more to spit in a man's face! before the high priest, chief priests, and rulers, the servants and others repeatedly spat in the face of our adorable Redeemer. (Marg. Ref.)—The perfect holiness of the Saviour disposed him to open his ears to every commandment of the Father, and to render absolute obedience through difficulties, temptations, and sufferings, even to the death upon the cross. (Note, Ps. xl. 6—8.) So that he turned not back, but willingly submitted to repeated scourgings, and to the insults of the officers of the high priest, and of the soldiers of Herod and Pilate, who plucked off his beard, and spat in his face, as the utmost expressions of their scorn and derision.

V. 7—9. Our blessed Saviour steadily went through his sufferings, by faith in the promise of the Father. He was assured of support and deliverance, and that he should effect the purpose for which he suffered, and not be confounded by disappointment. Therefore he set his face like a flint, in immovable constancy and intrepidity. He knew that his cause was good and his righteousness perfect, and that all his accusers would be found liars; for the Lord was at hand to justify him. Who then would dare to contend with him, or to lay any thing to his charge? Let them come forward, and stand together before him, whose right it was to decide the cause: for he knew, that God would not condemn him, and who else could? Every one therefore that attempted it would soon lose all his credit and distinction, and become contemptible as an old moth-eaten garment.—This was verified in the resurrection and ascension of Christ, and by the pouring out of the Spirit upon his disciples; in the entire abolition of the authority of the Jewish high priest and council, that first condemned Christ; and in the subversion of the Roman empire, by whose authority he was delivered up to be crucified.—The justification of Christ our surety, was an earnest of the justification of the whole body which he represented; and every true believer may on this ground give a similar challenge to all his enemies. (Marg. Ref.)

V. 10, 11. The darkness of temptation, and anguish of body and mind, through which the Redeemer passed to his glory, forms a proper ground of consolation to his suffering people. He here addresses especially the Christian



10 ¶ Who <sup>is</sup> among you that feareth the LORD, that obeyeth the voice of <sup>his</sup> servant, <sup>that</sup> walketh in darkness, and hath no light? <sup>let</sup> him trust in the name of the LORD, and stay upon his God.

11 Behold, <sup>all</sup> ye that kindle a fire, that compass yourselves about with sparks: <sup>walk</sup> in the light of your fire, and in the sparks <sup>that</sup> ye have kindled. <sup>This</sup> shall ye have of mine hand, <sup>ye</sup> shall lie down in sorrow.

## CHAP. LI.

The Lord encourages his church, by the example of Abraham, to trust in him, and promises comfort. 1-4. He contrasts the certainty and perpetuity of his salvation, with the short continuance of the visible creation, and the febleness of persecutors; and warns his people against the dread of reproach, 5-8. The church calls on God to renew his wonderful works in her behalf; and receives assurances of comfort and prosperity, with a rebuke for her unbelief and fear of man, 9-16. The Jews, in their past and present distresses, are assured of deliverance, and of the punishment of their oppressors, 17-28.

**H**EARKEN to me, <sup>ye</sup> that follow after righteousness, <sup>ye</sup> that seek the LORD: <sup>look</sup> unto the rock <sup>whence</sup> ye are hewn, and to the hole of the pit <sup>whence</sup> ye are digged.

2 Look, <sup>unto</sup> Abraham your father, and unto

e John ix. 39. f viii. 22. lxx. 13-16. Ps. xvi. 4. xxxii. 10. Matt. viii. 12. xiii. 13. John vii. 24. 2 Thes. i. 8, 9. Rev. xiii. 20. 15.—CHAP. LI. a 4. 7. xlii. 3, 4. xlviii. 12. v. 2, 3. b 7. Prov. xv. 9. xvi. 21. Matt. v. 6. vi. 33. Rom. ix. 30-32. xiv. 19. Phil. iii. 13. 1 Tim. vi. 11. 9 Tim. ii. 22. Heb. xii. 14. c xiv. 19. lv. 6. Ps. xxiv. 6. cv. 3, 4. Am. iv. 6. Zeph. ii. 3. d Gen. xvii. 15-17. Eph. ii. 11, 12. e Gen. xv. 1, 2. xviii. 11-13. Josh. xxiv. 3. Rom. iv. 1-3. 16-24.

church, or the Jewish converts, in the midst of the calamities which befell them, about the time when Jerusalem was desolated; but the words are equally applicable to afflicted and distressed Christians in every age. They fear the Lord, and obey the voice of Christ, his elect servant, as made known to them by his word and ministers; and accordingly repent and believe, and follow after holiness: yet they may walk in darkness; they may be exposed to continued afflictions, and unkind treatment from the world, and experience sore temptations, conflicts, fears, and discouragements, and not to be able to obtain the light of prosperity or consolation. But let them trust in the mercy, truth, power, and wisdom of the Lord, and stay themselves upon him as their covenanted friend, for direction, support, and deliverance; let them wait for him, and he will not fail their expectations. 'This shews, that it is a rare thing, that any should obey aright God's true ministers, though they labour to bring them from hell to heaven.'—But, they who amuse themselves with their own devices; who rely on their own wisdom, strength, or righteousness; who exult in worldly prosperity, or sensual pleasures; or who are pleased with schemes of infidelity, hypocrisy, superstition, or enthusiasm, refuse the light of the word, and kindle a fire of their own in its stead. They compass themselves about with its sparks, and walk by the glimmering light of its blaze; but they will soon be extinguished together; and by the power and wrath of Christ, they will lie down in sorrow, outer darkness, and despair.—The Jews, who rejected the Redeemer, and pleased themselves with their own projects of deliverance from the Romans, to their ruin, seem to have been primarily intended.

## PRACTICAL OBSERVATIONS.

It will appear, in the great day of account, that the destruction of sinners was chargeable upon themselves alone. God never deprived any of his rational creatures of their advantages, except for their sins. This was the cause of angels being cast out of heaven, and man out of paradise; and it is the only source of all the miseries which we feel or fear. For this we are, as it were, sold into slavery to Satan and our lusts, and sin reigneth unto death. But after all our violations of the Divine law, we shall yet be happy if we do not reject the gospel: for he, that might have come with irresistible power to execute vengeance upon us, hath graciously appeared in the flesh to save sinners; and he calls upon each of us to believe and follow him. Wherefore then are men so backward to hear and obey his call? Hath he not power to save and to destroy? Did not his miracles proclaim his authority over all nature and all creatures, even during his humiliation on earth? The darkness and prodigies, which attended his sufferings and death, proclaimed that "truly this was the Son of God," and anticipated the evidence of his glorious resurrection. Hath his exaltation to the throne of glory at all shortened his hand that he cannot redeem, or deprived him of power to deliver? and cannot he, who shall shortly raise the dead, burn the world, and destroy the wicked with everlasting perdition, make up to us all we can lose, and support us under all we can suffer, for his sake? His mercy and condescension also are equal to his power and majesty. He received from the Father those encouraging words, which he once spoke in person, and now delivers to us by his ministers. Still he calls the weary and heavy-laden to come to him, that they may find rest to their souls; his word affords seasonable cordials for the mourning, the tempted, and the discouraged; he knows how to apply them to their hearts by his comforting Spirit: and he is ready, from day to day, to hear their prayers and alleviate their distresses. In many of these things, he is the pattern for his ministers to follow. They should seek to the Lord God to give them the tongue of the learned, that they may know how to speak seasonably to the afflicted and broken-hearted: they must awake morning by morning, that they may study and learn, and then teach, the word of God, and become "workmen that need not be ashamed, rightly dividing the word of truth." Their ear also must be opened to hear; and their heart prepared to obey the commandments of God, that they may become examples to the flock. And as the incarnate Son of God was not rebellious, and shrunk not back from obedience in his arduous undertaking, which required him to

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y Ps. xxv. 12, 14. cxli. 10. cxli. 1. cxlviii. 1. Eccl. xlii. 13. Mal. iii. 16. xlii. 1. xlix. 3. liii. 11. Heb. v. 9. a ix. 2. lix. 9. Job xlii. 3. Ps. xxxiii. 4. Lam. iii. 2. John vii. 12. xli. 46. b xxvi. 3, 4. 1 Sam. xxx. 6. 1 Chr. v. 20. 2 Chr. xx. 12, 20. Job xlii. 15. xxiii. 8. —10. Ps. xxvii. 13, 14. xlviii. 7. xli. 1-4. xlii. 11. lxii. 8. cxix. 81. Lam. iii. 25, 26. 2 Mic. vii. 7-9. 2 Cor. i. 8-10. 1 Pet. v. 7.

c xxviii. 15-20. xxx. 15, 16. v. 2. Ps. xxx. 7, 8. Jer. xvii. 6-7. Jon. ii. 8. Matt. xv. 6-8. Rom. i. 21, 22. x. 3.

d Ec. xi. 9, 10. Ez. xx. 39. Am. iv. 5.

f Gen. xii. 1-3. xii. 14-17. xv. 4, 5. xxii. 17. xxiv. 1, 35. Neh. ix. 7, 8. Ez. xlii. 24. Gal. iii. 9-14. Heb. xi. 8-12.

g 12. xli. 1, xli. 2. xlii. 13. lii. 6-8. lxi. 1-3. lxxi. 10-14. Jer. xxxi. 12-14, 25. Zeph. iii. 14-20. 2 Cor. i. 3, 4.

h xlii. 26. xli. 8. lii. 9. lxi. 3. Jer. xli. 14. Jer. xlii. 13. Ps. xxxiii. 12. i xxv. 1, 2-7-10. xli. 18, 19.

k Gen. ii. 8, 9. xlii. 10. Ez. xxxi. 1-10. Joel ii. 8. 1 Jer. xxxiii. 11. Rev. xix. 1-7. m xxvi. 2. Ex. xix. 6. xxxiii. 13. Ps. xxxiii. 12. 1 Pet. 5. cxlvii. 20. i. vi. 9.

n ii. 3. Mic. iv. 2. Rom. vii. 2-4. 1 Cor. ix. 21. o xlii. 1-4. 6. xlii. 6. Prov. vi. 23. Matt. xii. 18-20. Luke ii. 32. John xvi. 8-11. p xlii. 13. lvi. 1. Deut. xxx. 14. Ps. lxxxv. 9. Matt. iii. 2. Rom. i. 16, 17. x. 6-10. q ii. 2. Ez. xlvii. 1, &c. Matt. xxviii. 18. Mark xvi. 16. Luke xxiv. 47. Rom. x. 17, 18. r i Sam. ii. 10. Ps. i. 4. lxxiv. 4. xlvii. 13. xlviii. 9. cx. 6. Joel iii. 12. John v. 22, 23. Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10. x. xlii. 4. xli. 9. Zeph. ii. 11. Rom. i. 16. xv. 9-12. t xli. 26. Deut. iv. 19. Ps. viii. 3, 4. u xxvii. 4. l. 9. Ps. cii. 26. Matt. xxiv. 35. Heb. i. 11, 12. 2 Pet. iii. 10-12. Rev. vi. 12-14. xx. 11. x. xlviii. 15. Ps. cii. 17. Dan. ix. 24. John iii. 16. v. 24. x. 27-29. 2 Thes. ii. 16. Heb. v. 9. ix. 12, 15.

Sarah <sup>that</sup> bare you: <sup>for</sup> I called him alone, and blessed him, and increased him.

3 For <sup>the</sup> LORD shall comfort Zion: he will comfort <sup>all</sup> her waste places; and he will <sup>make</sup> her wilderness like Eden, and her desert <sup>like</sup> the garden of the LORD; <sup>joy</sup> and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, <sup>O</sup> my nation: <sup>for</sup> <sup>a</sup> law shall proceed from me, and <sup>I</sup> will make my judgment to rest for a light of the people.

5 My righteousness is near; <sup>my</sup> salvation is gone forth, and <sup>mine</sup> arms shall judge the people; <sup>the</sup> isles shall wait upon me, and on <sup>mine</sup> arm shall they trust.

6 <sup>Lift</sup> up your eyes to the heavens, and look upon the earth beneath: <sup>for</sup> <sup>the</sup> heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but <sup>my</sup> salvation shall be for

endure pain, shame, and agonies unknown: surely we should be willing to endure hardship as his soldiers, and not deem any obedience too self-denying, or any suffering too sharp, to which he calls us. Let us then go forth with him out of the camp, bearing his reproach: and if we trust in his righteousness, copy his example, and suffer for his sake, the Lord God will help us too; and we may set our faces as a flint, assured that God will justify and deliver us, and confound all our adversaries and persecutors. Let then the Christian, "who feareth the LORD, and obeyeth the voice" of his beloved Son, take courage, even "if he walk in darkness, and have no light:" let him confide in God to conduct him through every gloomy vale of affliction, temptation, and disconsolation; and through the vale of death, to the everlasting light and joy of heaven. But as for those, who oppose, neglect, despise, or abuse this great salvation; their prosperity, confidence, and joy will be only as the expiring blaze and the vanishing sparks, of a fire of thorns: and their boasted illuminations will only light them down to the regions of darkness and despair.

## NOTES.

CHAP. LI. V. 1-3. This is evidently a continuation of the former chapter. Christ here again returns to speak a word in season to his discouraged people. Some suppose the captives of Babylon to be intended; but the scene appears to be laid in after times, and that captivity merely to have given occasion to the address, and their deliverance to have been a shadow of more extensive and important blessings. The desolations of Jerusalem by the Romans, the massacres of the Jews that attended and succeeded it, and the rejection of that nation, must needs cause great heaviness to others of the Jewish converts, as well as to St. Paul, and they might conclude that the Lord's choice of Israel was finally vacated. The ten persecutions in the first three centuries were very trying to the faith and patience of the primitive Christians: the long-continued oppressions that the church hath laboured under from antichristian persecutors, and the prevalence of superstition, idolatry, impiety, infidelity, and every kind of iniquity, to this day, amongst professed Christians, have been, and are very discouraging to all who love truth and holiness; and there is a time coming, when the dispersed Jews will need some ground in their Scriptures to encourage their hope of re-admission into the church, and consolatory topics suited to these several purposes are suggested. They "who follow after righteousness and seek the Lord," are here addressed: they have begun to desire and seek for the knowledge of God, and expect happiness in his favour; and they are using the appointed means of obtaining righteousness, that is, of being justified and sanctified in order thereto. They are called upon to hearken to the voice of God, and to recollect the rock and the quarry, so to speak, whence the first stones of the spiritual building of the Jewish church were taken. God called Abraham, an idolater, when advanced in years, with only Sarah his wife to attend him: and when it was become contrary to the ordinary course of nature for him to have children by her, the Lord, according to his promise, blessed and increased them into an innumerable multitude. So that he could, and certainly would, recover his church from the lowest condition, he would comfort the remnant of believers, by reviving true religion in those places that had been waste and desert; and by planting them, like the garden of Eden, with every beautiful, excellent, and useful production; and this would cause joy and gladness, and thankful songs of praise, to abound.—The conversion of the Gentiles, to fill up the places in Zion that were desolated by the rejection of the Jews; the revival of evangelical religion, after it had lain long buried under the rubbish of popery; the restoration of the Jews into the church, and her subsequent purity and enlargement, may all be predicted under these images.

V. 4-6. Here God our Saviour speaks to the Jewish nation, and calls on them to observe, that he would promulgate his laws, establish his ordinances, and declare his truths among other nations, who being instructed by his holy word, would become his subjects, and obey his commandments. His righteousness, as imputed to believers for justification, and his grace as imparted for



ever, and my righteousness shall not be abolished.

7 <sup>¶</sup>Hearken unto me, <sup>¶</sup>ye that know righteousness, the people <sup>¶</sup>in whose heart is my law; <sup>¶</sup>fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For <sup>¶</sup>the moth shall eat them up like a garment, and the worm shall eat them like wool: but <sup>¶</sup>my righteousness shall be for ever, and my salvation from generation to generation.

9 <sup>¶</sup>Awake, <sup>¶</sup>awake, <sup>¶</sup>put on strength, <sup>¶</sup>O arm of the LORD; awake, <sup>¶</sup>as in the ancient days, in the generations of old. <sup>¶</sup>Art thou not it that hath cut Rahab, and wounded <sup>¶</sup>the dragon?

10 <sup>¶</sup>Art thou not it which hath <sup>¶</sup>dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore <sup>¶</sup>the redeemed of the LORD shall return, and come with singing unto Zion; and <sup>¶</sup>everlasting joy shall be upon their head: they shall obtain gladness and joy; <sup>¶</sup>and sorrow and mourning shall flee away.

12 I, even <sup>¶</sup>I, am he that comforteth you: who <sup>¶</sup>art thou, <sup>¶</sup>that thou shouldst be afraid of a man that shall die, and of <sup>¶</sup>the son of man, which shall be made as grass?

13 And <sup>¶</sup>forgettest the LORD thy maker, <sup>¶</sup>that hath stretched forth the heavens, and laid the foundations of the earth; and hast <sup>¶</sup>feared continually every day because of the fury of the oppressor, as if

n ix. 19. lxi. 7. 2 Cor. iv. 17, 18. 2 Thes. ii. 16. o xxv. 8. lx. 20. lxxv. 19. Rev. vii. 17. xxi. 4. xlii. 3. p 3. xlii. 25. lvi. 15-18. lxxv. 13. John xiv. 18. 26, 27. Acts ix. 31. 2 Cor. i. 6. q 7, 8. ii. 22. Ps. cxviii. 6. cxlvi. 4. Prov. xxix. 26. Dan. iii. 16-18. Matt. x. 28. Luke xii. 4, 5. r xl. 6. Ps. xc. 5, 6. ciii. 15, 16. Jam. i. 10, 11. 1 Pet. i. 24. s xlvii. 10. Deut. xxxiii. 18. Jer. ii. 32. t xl. 22. xlii. 5. xlv. 24. Job ix. 8. xxxviii. 18. Ps. cii. 25, 26. u 2. Jer. x. 11, 12. Heb. i. 9-12. v uiii. 12, 13. lvi. 11. Heb. ii. 15.

sanctification, and the performance of his ancient promises, were now brought near; the glad tidings of his free and full salvation were gone forth, (for the scene is laid in the primitive times of Christianity;) his arms, or his universal authority and almighty power, would execute just judgment among the nations; and the most remote regions would learn to wait on him, and trust in him, as alone able to save them. He would not fail, or be discouraged, till this had generally taken effect; for his salvation, and the righteousness connected with it, would continue, not only after the ruin of successive generations of persecutors and opposers, but even after the heavens and the earth were grown old and vanished, and all their inhabitants were destroyed like the most contemptible insects; yea, they should never be abolished to all eternity.

V. 7, 8. There seems to be here an advance in describing the character of the persons addressed; perhaps intimating that they "who follow after righteousness, and seek the Lord," will "know righteousness," and be assured that "being justified by faith, they have peace with God," and enjoy his favour; having his law written in their hearts, loving it, and delighting to obey it. This confidence would be necessary in order to their victory over the fear of man, especially in times of persecution; and they are encouraged not to fear the reproaches or revilings of those who spake all manner of evil against them falsely for Christ's sake, and then made their calumnies the pretext for their cruelties. For all their persecutors would soon decay and perish like a moth-eaten garment, but the righteousness and salvation of the Lord would maintain their ground on earth through all generations, as well as continue for ever the felicity of the believer, who here suffered for adhering to them.

V. 9-11. The church, encouraged by these assurances, calls upon her great Redeemer to awake and exert himself for her deliverance. She calls him "the arm of the Lord," or his power; (and Christ is the power, as well as the word and wisdom, of God; (Marg. Ref.) She intreats him to put on strength, as in ancient days; for was he not the same almighty King who had destroyed Egypt and Pharaoh, and weakened that formidable power of which the dragon was an emblem? (Note, Ps. lxxv. 13, 14.) Was not he the same who had divided the Red Sea, that his redeemed people might pass over? In this confidence the church rests assured, that the people, whom he hath now redeemed with his blood, as well as by his power, will obtain a joyful deliverance from every enemy.—As the Jews of old returned from Babylon to Zion with songs of joy and praise, so will that nation be again received into the Christian church, which shall long rejoice and prosper, freed from those enemies, oppressions, and corruptions, that have so long harassed her, and enjoy such peace, purity, light, and felicity, as shall render her earthly estate almost like heaven, where alone these expressions can be fully answered. (Note, xxxv. 10.)

V. 12-14. The Lord here engages to be the comforter of his church; and, in that case, what occasion had she to fear wretched dying men, who are cut down, and wither as the grass? It must, therefore, be the effect of unbelief forgetfulness of the Lord her Maker, and of the power engaged on her side, that she was continually terrified by the fury of oppressors, as if they were about entirely to destroy her; whereas their fury would speedily vanish, and be no more found.—But she complained and was alarmed, like a person who is exiled, or in captivity, and was in great haste to be set at liberty, lest she should perish in the dungeon, or by famine.—"He marcheth on with speed, who cometh to

A. M. 3292,

B. C. 712.

y l. \* Or, made himself ready. x x. 29-32. Ex. xiv. 10-13. xv. 9, 10. Esth. v. 14. Dan. iii. 15. 19. Rev. xxi. 9. y x. 33, 34. xiv. 16, 17. xvi. 4. xxxiii. 18, 19. xxxvii. 36-38. z lxxvi. 22. xli. 4, 5. Acts v. 41. 1 Pet. iv. 4, 14. c l. 9. lxxvi. 24. Job iv. 19. xlii. 28. Hos. v. 12. d lxxvi. 22. xli. 13. Luke i. 50. e 17. Ps. vii. 6. xlv. 23. lxx. 4. lxxviii. 65. Hab. ii. 19. f lli. i. lxx. 17. Ps. cxlii. 1. Rev. xi. 17. g 5. lli. i. lxx. 16. lxxii. 8. Luke i. 51. John xxi. 38. h Job. vi. 13. Neh. ix. 7-15. Ps. xlv. i. Job xxvi. 12. Ps. lxxxvii. 4. lxxxix. 10. k xlviii. i. Ps. lxxiv. 13, 14. Ez. xxix. 3. Hab. iii. 13. Rev. xix. 9. l xlii. 15. xliii. 16. 1. x. lxi. 11, 12. Ez. xiv. 21, 22. xx. 13. Ps. lxxxv. m xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. n xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. o xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. p xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. q xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. r xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. s xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. t xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. u xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7.

\* Or, made himself ready. x x. 29-32. Ex. xiv. 10-13. xv. 9, 10. Esth. v. 14. Dan. iii. 15. 19. Rev. xxi. 9. y x. 33, 34. xiv. 16, 17. xvi. 4. xxxiii. 18, 19. xxxvii. 36-38. z lxxvi. 22. xli. 4, 5. Acts v. 41. 1 Pet. iv. 4, 14. c l. 9. lxxvi. 24. Job iv. 19. xlii. 28. Hos. v. 12. d lxxvi. 22. xli. 13. Luke i. 50. e 17. Ps. vii. 6. xlv. 23. lxx. 4. lxxviii. 65. Hab. ii. 19. f lli. i. lxx. 17. Ps. cxlii. 1. Rev. xi. 17. g 5. lli. i. lxx. 16. lxxii. 8. Luke i. 51. John xxi. 38. h Job. vi. 13. Neh. ix. 7-15. Ps. xlv. i. Job xxvi. 12. Ps. lxxxvii. 4. lxxxix. 10. k xlviii. i. Ps. lxxiv. 13, 14. Ez. xxix. 3. Hab. iii. 13. Rev. xix. 9. l xlii. 15. xliii. 16. 1. x. lxi. 11, 12. Ez. xiv. 21, 22. xx. 13. Ps. lxxxv. m xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. n xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. o xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. p xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. q xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. r xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. s xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. t xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7. u xxxv. 10. xlv. 23. xlviii. 20. Ps. xlix. 13. Jer. xxx. 18, 19. xxxi. 11, 12. xxxiii. 11. Acts ii. 11-17. Rev. v. 13. vii. 9, 10. xiv. 1-4. xix. 1-7.

he <sup>¶</sup>were <sup>¶</sup>ready to destroy? and <sup>¶</sup>where is the fury of the oppressor?

14 The <sup>¶</sup>captive exile hasteneth that he may be loosed, and that he should not <sup>¶</sup>die in the pit, nor that his bread should fail.

15 But I am the LORD thy God, <sup>¶</sup>that divided the sea, whose waves roared: <sup>¶</sup>The LORD of hosts is his name.

16 And <sup>¶</sup>I have put my words in thy mouth, and <sup>¶</sup>I have covered thee in the shadow of mine hand, that I may <sup>¶</sup>plant the heavens, <sup>¶</sup>and lay the foundations of the earth, and say unto Zion, <sup>¶</sup>Thou art my people.

17 <sup>¶</sup>Awake, <sup>¶</sup>awake, stand up, O Jerusalem, <sup>¶</sup>which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is <sup>¶</sup>none to guide her among all the sons whom she hath brought forth; neither is there any <sup>¶</sup>that taketh her by the hand, of all the sons that she hath brought up.

19 These <sup>¶</sup>two things <sup>¶</sup>are come unto thee; <sup>¶</sup>who shall be sorry for thee? desolation, and <sup>¶</sup>destruction, and the famine, and the sword: <sup>¶</sup>by whom shall I comfort thee?

20 Thy <sup>¶</sup>sons have fainted, they lie at the head of all the streets, <sup>¶</sup>as a wild bull in a net: they are <sup>¶</sup>full of the fury of the LORD, the rebuke of thy God.

h lx. 14, 15. Jer. xxxi. 33. xxxii. 38. Zech. viii. 8. xlii. 9. Heb. viii. 10. i 9. lli. i. lx. 1. 2. Judg. v. 12. 1 Cor. xv. 34. Eph. v. 14. k Deut. xxviii. 28, 34. Ps. xl. 6. lx. 3. lxxv. 8. Jer. xxv. 15-17. 27. Ez. xxxiii. 31-34. Zech. xii. 2. Rev. xiv. 10. xlviii. 6. l iii. 4, 8. xlii. 21. Ps. lxxxviii. 18. cxlii. 4. Matt. ix. 36. xv. 14. m xlii. 13. xlv. 1. Job viii. 20. Marg. Jer. xxxi. 32. Mark viii. 23. Acts ix. 8. xlii. 11. Heb. viii. 9. n xlviii. 9. Ez. xlv. 21. 2. <sup>¶</sup>Heb. happened. o Job ii. 11. Ps. lxxix. 20. Jer. ix. 17-21. Lam. i. 9, 12, 17. Am. vii. 2. <sup>¶</sup>Heb. breaking. p xxii. 4. lxi. 2. Job xlii. 11. Ec. iv. 1. Lam. i. 9, 16. 2 Cor. vii. 6, 7, 13. 2 Thes. ii. 17. q xl. 30. Jer. xiv. 18. Lam. i. 15, 19. ii. 12. iv. 2. v. 13. r viii. 21. Ez. xli. 13. xvii. 20. Rev. xvi. 9-11. s 17. 21. ix. 19-21. Ps. lxxxviii. 15, 16. Lam. iii. 15, 16. Rev. xiv. 10.

set free the captive," &c. 'Cyrus, if understood of the temporal redemption from Babylon; in the spiritual sense, the Messiah.' (Bp. Louth.) "The captive exile shall be quickly delivered; he shall not die in the pit; neither shall his bread fail." (Louth.) Either of these renderings contain an encouragement, and not a reproach; but the context rather leads us to think that the persons concerned, while earnestly waiting and seeking for deliverance, were, in a measure, impatient, and weak in faith, and ready to conclude that the blessing, so long delayed, would never be vouchsafed, though expressly promised in the sacred Scriptures. Thus pious Christians, who have always grieved over the corruptions of the church, and longed for deliverance from the spiritual captivity of Antichrist, and for the predicted millennium, have been tempted, by the failure of many zealous attempts, to which they foreboded full success, and by the delay of an answer to their earnest prayers, to conclude that such a time would never arrive; and that superstition, ignorance, false doctrine, and wickedness, would prevail to the end of the world.—'The captive must starve and die in his dungeon, if not hastily liberated.'

V. 15, 16. The church, or the prophet, had called on the Lord, that had divided the Red Sea, and he here answers to that call. He was still the same omnipotent protector of his people, as when he brought Israel out of Egypt.—But the latter verse must be addressed, either to Isaiah, or to the Messiah, whom he predicted, and, in some respects, typified. The Lord had put words in the prophet's mouth, which he delivered to the church, to encourage her faith, and direct her prayers; and he hath preserved him, as under the shadow of his hand, that, with the converts made by his ministry, he might plant the heavens, as with trees of righteousness, and establish the earth, or the land, which had been greatly shaken in the reign of Ahab. It is, however, obvious, that this interpretation falls vastly short of the energetic language here employed; which nothing can fully answer, but the glorious effects of the Messiah's coming into the world, being carried through his labours and sufferings, advanced to the mediatorial throne, and sending his gospel to all nations, with the Holy Spirit to render it successful; thus replenishing heaven with holy inhabitants, establishing the moral state of the earth, and owning the despised church, as a people near and dear to him. (Notes, xlix. 1-3.)

V. 17-20. The Lord here seems to address the Jews, in their present dispersions. Jerusalem, the mother of that people, had indeed drunk the cup of the Lord's fury, and wrung out the very dregs of it. The terrible effects of his indignation against that devoted city, are represented by those of a poisoned or medicated potion, which a criminal was obliged to drink off, and which produced rage, despair, and anguish, or trembling and fainting. In this condition none of her children were at hand, or able, to lead, uphold, or take care of her. That is, the most desolating and stupendous judgments would be poured out upon Jerusalem, by pestilence, discord, famine, and the Roman sword; none of the neighbours would sympathize with the poor Jews, or attempt to comfort them; but would rather insult over, and enhance their miseries. Nor would they be able to help themselves or defend their city, but they would lie fainting and dying, by multitudes at the head of every street; and, continuing unhumiliated, and untamed, they would resemble the wild bull, when taken in the hunter's toils, furiously struggling to extricate himself, and only entangling himself the more. Thus would they suffer by the furious rebuke of the Lord,



## CHAP. LII.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine :

22 Thus saith thy Lord the Lord, and thy God that "pleadeth the cause of his people, Behold, "I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.

23 But "I will put it into the hand of them that afflict thee; which have said to thy soul, "Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

A. M. 3292.

B. C. 712.

t xxix. 9. xlix. 26.  
Ez. xxxix. 19.  
u 1 Sam. xxv. 39.  
Prov. xxii. 23.  
Jer. i. 31. li. 36.  
Joel iii. 2. Mic.  
vii. 9.  
x 17. liv. 9. lxix.  
8. Ez. xxxix.  
29.  
y xlix. 25. 26.  
Prov. xi. 8. xxi.  
18. Jer. xxv. 17.  
—28. Zech. xii.  
2. Rev. xlviii. 6.  
—8. 20.  
z Josh. x. 24. Ps.  
lxvi. 11, 12. Rev.  
xi. 2. xiii. 16, 17.

a li. 9, 17. Dan. x.  
9. 16—19. Hag.  
ii. 4. Eph. vi.  
10.  
b lxi. 3, 10. Luke  
xv. 22. Rom.  
iii. 22. xiii. 14.  
Eph. iv. 24.  
Rev. xix. 8. 14.  
c 121. 26. xlviii.  
2. Neh. xi. 1.  
Jer. xxxi. 23.  
Zech. xiv. 20.  
21. Matt. iv. 5.  
Rev. xxi. 2.  
d xxvii. 2. xxxv.  
8. ix. 21. Ez.  
xliv. 9. Nah. i.  
15. Rev. xxi. 27.  
li. 14. lxi. 1. Luke  
iv. 18. xxi. 24.

A call to the captive church to assert her liberty, accompanied with promises of deliverance, 1—6. The joy occasioned by the gospel; and the knowledge, peace, and purity of the Christian church; with suitable exhortations, 7—12. The humiliation and exaltation of Christ, and the success of his cause, 13—15.

**A**WAKE, "awake, put on thy strength, O Zion; "put on thy beautiful garments, O Jerusalem, "the holy city: for henceforth "there shall no more come into thee the uncircumcised and the unclean.

2 "Shake thyself from the dust; arise, and sit down, O Jerusalem: "loose thyself from the bands of thy neck, O captive daughter of Zion.

f xlix. 21.

for rejecting and crucifying their promised Messiah.—This seems to relate immediately to the taking of Jerusalem by the Romans, and the miseries that attended that awful event. But the calamities of the Jews continue to this day, and they yet remain unhumiliated under them; which circumstance shews that they, and not persecuted Christians, are here primarily intended.—"Two things, that is, desolation by famine, and destruction by the sword." (Bp. Louth.)

V. 21—23. The afflicted Jews, who have been so long made drunken by temporal and spiritual judgments, *more than with wine*, or in a more stupefying manner, are here encouraged to expect deliverance. Mercy is yet in store for the nation for their fathers' sake. The Lord will yet plead their cause, and punish their oppressors, who have so long treated them with equal cruelty and indignity; trampling them down as the mire in the streets, and attempting to domineer over their souls as well as their bodies.—It is well known, that, in those countries where the inquisition is established, numbers of Jews dissemble their religion, to escape its cruelties; yet they abjectly submit to be thus trampled on, for gain by traffic there; and this forms a remarkable accomplishment of the prophecy. Neither the obstinacy nor the sufferings of the Jews at Babylon were equal to what they have been since the destruction of Jerusalem by the Romans. The scene of the prophecy leads us to this interpretation: and those popish countries where they have been most grievously oppressed, will, hereafter, be punished with similar severity. (Notes, xxxiv. Rev. xlviii. xix.)

## PRACTICAL OBSERVATIONS.

V. 1—8. The consolations of the gospel are proposed to men, not by name, but by character; and from the first dawns of divine life in the soul, till its completion in glory, the true believer, and he alone, "follows after righteousness and seeks the Lord."—As it is profitable to consider from what small and unpromising beginnings the blessing of God hath increased and enlarged the church hitherto, and revived pure religion when it appeared almost expiring; so it is very useful for believers to consider frequently, "the rock whence they were hewn, and the hole of the pit whence they were digged." We should seriously reflect upon our natural depravity, guilt, and misery; upon the enmity and hardness of our hearts, the rebellion of our wills, the pollution of our imaginations and desires, and the crimes of our lives past; we should recollect the bad habits we had contracted, through an early entrance on and a long continuance in sin; the ungodly connections we had formed, the prejudices we had imbibed, and all the circumstances peculiar to us, which tended to aggravate our guilt, and to render our conversion improbable; and we should consider how we struggled against conviction, and would gladly have quieted our consciences without parting with our sins, or without accepting the salvation of Christ. These reviews powerfully tend to keep the heart humble, and the conscience awake and tender; they repress boastings and complaints, and excite thankfulness to Him that hath made us to differ; they are suited to satisfy the discouraged believer that a saving change hath taken place, and to animate his hopes and prayers for all that yet remains to be done in and for him; they make Christ more precious to our souls, and give energy to our attempts and prayers for the conversion of ungodly relatives, and for that of sinners all around us. Let us, then, frequently make such reviews, that we may renew our repentance, our joyful praises, and our earnest supplications; that our souls may become like the garden of the Lord, being filled with all the "fruits of righteousness, which are through Jesus Christ, to the glory of God;" and that we may be, as it were in miniature, what the church on earth will shortly become; and possess an internal evidence of the power of our God to effect this glorious change in the state of the visible church, and of the world; as well as an earnest of that further change which must yet take place in our bodies and souls previous to our full enjoyment of that paradise of God, where only joy and gladness shall be found, thanksgiving, and the voice of melody; and from which sorrow and mourning shall flee away.—Our meditations should also be extended to the former state of this our most favoured nation. Blessed be God that the gospel of Christ hath come, and doth rest, amongst us for the light of our souls; "his righteousness is brought nigh, his salvation is gone forth" in the midst of us. He is revealed as our lawgiver and judge, and he is become the righteousness and salvation of those that trust in and wait for him. Let us, then, rely on his merits, his grace, and power, and receive the law from his hands, as the rule of our obedience; and thus we shall be safe and happy, when the earth, and all its works, shall be worn out and burnt up; for "his salvation shall be for ever, and his righteousness shall not be abolished." But if we would expect that solemn season with comfort, and have confidence in death and judgment, we must press forwards in the ways of God, that having his law in our hearts, we may know our interest in his righteousness. Then we need fear no enemy or catastrophe; our reverential fear of God, and our gracious dread and abhorrence of sin, will arm us against the ensnaring fear of man; and it is our infirmity and fault if we fear the revilings or rage of any man, or set of men, who despise and hate us for the sake of Christ and his righteousness; seeing he is our ever-present and all-sufficient protector. We can, indeed, expect no other than reproach in this wicked world; but our persecutors will soon die and perish. Should we be cut off by their rage, or die before them, we shall soon

be out of their reach; and if we are spared, they will soon lose their power of molesting us.—The cause of Christ survives one generation of opposers after another; and the believer will survive all his revilers, and enjoy his portion whilst they are in outer darkness. Let us then combat our fears, and give up ourselves unto prayer; and let us take courage in reviewing the wonders God performed for his church of old.

V. 9—23. We Christians may not only plead with God, that he divided the Red Sea, and destroyed the Egyptians, to deliver Israel; but we may advert to the more glorious triumphs of his grace, at the day of Pentecost, and afterwards in the conversion of unnumbered multitudes to Him, whom they just before had crucified, and who, being risen again and ascended into heaven, poured out his Spirit, to work the astonishing change. Compared with those glorious days, the arm of the Lord seems now to sleep: but he only waits to be awakened by our fervent prayers. He will yet put on strength as in ancient days; He will destroy the power of Antichrist, and bind up the old dragon that hath hitherto deceived the nations. Then the redeemed of the Lord shall be delivered from captivity, Zion shall resound with songs of praise, and their gladness on earth shall form a sweet antepast to the everlasting joy of heaven. Though our lot is not cast in this happy period, yet the Lord is our comforter, if indeed we be Christians: and should we then think ourselves so defenceless, as to fear a man that shall die? Surely this must arise from our unbelief, and forgetfulness of "the Lord our Maker, who hath stretched forth the heavens, and laid the foundations of the earth:" and we are very reprehensible for being *solicitous* continually every day, because of the prevalence of infidelity and impiety, as if the enemies of godliness were ready to complete its ruin. The case is far otherwise; they are compassing their own perdition, and ere long their place shall know them no more. Let us then make haste to escape the confines of sin, and to return from our state of distance and banishment from God: but let us wait patiently our time of deliverance from oppression and calamities, assured that the Lord will hasten it in due season. If we be saved by Jesus from the pit of hell, He will not let us perish in any other pit; and our bread cannot fail, if we have learned to feed upon the bread of life: our bondage and exile on earth will soon end; our souls be rescued from the prison of our sinful bodies, and our bodies at length redeemed from the bondage of corruption, and so shall we be ever with the Lord. Let us then rest our souls on his words; that having been planted as trees of righteousness in his courts below, we shall at length be transplanted to heaven, there to flourish for ever in that garden of the Lord. Nor should they despair, who have here drunk the deepest of the cup of the Lord's indignation: for his severest judgments often introduce his tenderest compassions. Yet as long as men are hardened, stupified, or rendered outrageous and desperate by afflictions; there is little appearance of a happy event to them. When the wrath of God rests upon transgressors, no children or friends can comfort them; and all their efforts to extricate themselves, involve them in deeper guilt and misery. Let sinners then remember these things, and learn by their sufferings to submit to God, to confess their crimes, to acknowledge his justice, and to seek his mercy. Let us all recollect, that our rebellious murmurs tend only to increase and prolong our sorrows; let us look on the poor Jews with compassion, and endeavour to administer to their comfort, and not add to their miseries; and, above all, let us pray for and seek their conversion. And let those powerful tyrants, who lord it over that people, or any others, who enslave their bodies, or usurp authority over their consciences, remember, that the Lord will plead their cause, and punish their impudent oppressors with equal or greater misery and contempt, either in this world, or in that which is to come.

## NOTES.

CHAP. LII. V. 1. The latter part of the preceding chapter describes the desolations of Jerusalem by the Romans, and the miseries of the Jews to this day, more exactly than either those inflicted by the Chaldeans, or by Antiochus Epiphanes, which were of short continuance: and this chapter is evidently a continuation of the subject. There seems therefore to be no good reason to restrict the interpretation to the deliverance of the Jews from Babylon. We admit that the sacred writer treats his subject as a prophet and a poet, and not as an orator or historian: yet some degree of method, and some order in the series of his predictions, may be expected as well in his writings, as in those of the other prophets. He had spoken of the deliverance of Jerusalem from Sennacherib; and then of the return of the Jews from Babylon; intermingling predictions of more spiritual and generally interesting events. But nothing can be supposed more interesting than the future restoration of the Jews into the church; no event is more evidently predicted in Scripture; and the Jews generally expect the termination of their present miseries; though they think that it will be effected by the advent of the Messiah, whom they suppose not yet come. This event is far more intimately connected with those things, that relate to the person and work of Christ, than the deliverance from Babylon was; and it is so agreeable to the context, that I apprehend it ought not to be overlooked in explaining this passage.—The church had called upon her Redeemer, as the arm of the Lord, to awake and put on strength for her



3 For thus saith the LORD, "Ye have sold yourselves for nought: and ye shall be redeemed without money.

4 For thus saith the Lord God, "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them "without cause.

5 Now therefore, "what have I here, saith the LORD, that "my people is taken away for nought? They that rule over them "make them to howl, saith the LORD; and "my name continually every day is blasphemed.

6 Therefore "my people shall know my name: therefore they shall know in that day that "I am he that doth speak: behold, it is I.

7 ¶ How "beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that "publisheth salvation; that saith unto Zion, "Thy God reigneth.

8 Thy "watchmen shall "lift up the voice; "with the voice together shall they sing: for they shall "see eye to eye, when the LORD shall bring again Zion.

9 "Break forth into joy, sing together, "ye waste Rom. x. 12-15. s Ps. lxxviii. 11. Mark xiii. 10. xvi. 1. Luke xxiv. 17. Acts x. 36. c xxiv. 23. xxxiii. 22. Ps. lix. 13. xciii. i. xevii. 10. xevii. i. xevii. i. Mic. iv. 7. xxv. 34. xxxviii. 18. Rev. xi. 15. u lvi. 10. lxxii. 6. Cant. iii. 3. v. 7. Jer. vi. 17. xxi. 6. Ez. li. 7. xxxviii. 7. Heb. xiii. 17. x. xiv. 14. xl. 9. lvi. i. y xii. 4-6. xxvi. i. xxvii. 2. xxxv. 10. xlviii. 20. Jer. xxxiii. 11. Acts ii. 46. 47. Rev. v. 8-10. xviii. 20. xix. 4. z xxx. 26. Jer. xxxii. 39. Zeph. iii. 9. Zech. xii. 8. Acts ii. 1. iv. 32. i Cor. i. 10. Eph. i. 17. 18. a xiv. 7. xli. 10. 11. xlv. 23. xlviii. 20. xlix. 13. liv. 1-3. lv. 12. lxx. 18. 19. lxxi. 10-13. Ps. xevii. 11, 12. Zeph. iii. 14, 15. Gal. iv. 27. b xlv. 26. li. 3. lxi. 4.

deliverance: here she is called upon to awake and to be strong in the Lord, that she may apprehend that liberty, which was preparing for her. She is represented as a sorrowful woman, and called Zion, Jerusalem, the holy city: but she is exhorted to put on her beautiful garments as a rejoicing bride; being assured that the uncircumcised and unclean should no more enter into her, as the Chaldeans had done. (Marg. Ref.) But with what propriety could this be addressed to Jerusalem after the captivity? Antiochus Epiphanes soon profaned the city and temple, by every method, which his impious cruelty could devise: after that event Pompey the Roman general took possession of the city, and committed many profanations: and at length the city and whole nation, as unclean, were given up into the hands of the uncircumcised Romans, to be utterly profaned and desolated.—The new-testament church therefore must chiefly be intended, and probably with especial reference to its last and purest ages: for there are intimations given, that after the termination of the antichristian tyranny, the restoration of the Jews, and the fulness of the gentiles, being brought in; the church shall continue in permanent peace and purity, till the eve of the general judgment: then indeed some apostasies will take place, and the apostate nations shall make war upon the city of God; but they shall fail of success, and perish in the attempt: (Notes, Rev. xx. 7-15.)

V. 2, 3. The church is here represented as trampled in the dust, (li. 23,) but she is called upon to arise and shake herself from her dust, to sit down as a queen upon a throne, and to lay aside all the badges of her former servitude.—The Jews indeed had been sold into bondage for those sins, which could in no sense profit them, and they might be said to have sold themselves for nought; and all the calamities of the christian church have been righteous visitations for her sins; and the Lord was about to redeem them by his power, without paying their oppressors any ransom for them. Cyrus extorted the power over the Jews from their oppressors, and then freely liberated them: and this may perhaps be an exact prefiguration of the future deliverance of the church. The price paid by our Redeemer for our salvation, was not silver, or gold, or corruptible things, but his own precious blood.

V. 4-6. The Egyptians ungratefully and unjustly enslaved the Israelites, when they went down to sojourn among them; and the Assyrians afterwards oppressed them without any provocation; but the Lord pleaded their cause and rescued them. Thus he afterwards delivered them from the Chaldeans; and he will save his church from all her unrighteous oppressors. He hath nothing to do with their persecutors, nor any profit from their sufferings. They, who from age to age ruled over his people, have made them to howl by their cruel oppressions, and have then insulted them, and blasphemed the name of their God as if he could not deliver them. Therefore his own glory required him to interpose; and he would let his people know his power, truth, and love; and that He, even JEHOVAH himself, had spoken all these predictions, of which under their anguish of spirit they had been tempted to doubt.—Perhaps some intimation is here given, that the Jews shall in that day know, that he, who spake to them as their Messiah, and whom they despised and crucified, was indeed their God and King.

V. 7, 8. The proclamation of Cyrus, circulated by messengers into every place, and notified by signals on the tops of the mountains, was but a feeble emblem of that grand event, to which the apostle appropriates this passage; namely, the preaching of the gospel to the nations of the earth. When men know their own situation and that of the world, the feet of those who bring these good tidings appear beautiful; that is, the meanest of them: it may also intimate their holy walk and conversation. They bring good news from heaven of pardon, peace, and salvation; and say to Zion, Thy God reigneth! He rules the world with invincible power, who is Zion's God and Saviour. The watchmen may

A. M. 3292.

B. C. 712.

g xlv. 13. i. 1. Ps. xlv. 12. Jer. xlv. 13. i. 1. i. 18. h Gen. xlv. 6. Acts vii. 14. i xiv. 25. xxxvi. xlviii. Jer. i. 17. k Job ii. 3. Ps. xxv. 3. lxxx. 4. John xv. 25. xlviii. 16. Judg. xviii. 3. i. 17. m 3. Ps. xlv. 12. n xlvii. 6. li. 20. 23. Ex. i. 15. 16. Ps. cxviii. 1, 2. Jer. i. 17. Lam. i. 21. li. 3. v. 12 —15. Zeph. i. 10. o xxxvii. 6. 23. Ps. xlv. 16. lxxiv. 10. 18. 22. 23. Ez. xx. 9-14. xxxvi. 20-23. Rom. ii. 24. 6. p Ex. xxxiii. 19. xxxiv. 6. 7. Ps. xlviii. 10. 11. Ez. xx. 44. xxxvii. 13. 14. xxxix. 27-29. Zech. x. 9-12. Heb. viii. 10, 11. q xlii. 9. Num. xxx. 19. h. vi. 14-18. r xl. 9. lxi. 1-3. Nab. ii. 15. Luke ii. 10.

f Lev. v. 2, 3. xl. 26. 27. 45. 47. Ez. xlv. 1. Hag. ii. 13, 14. Acts x. 14. 25. Rom. xiv. 14. Eph. v. 11. i. 14-16. ii. 5. 11. g Lev. x. 3. xxii. 2, 3. Ezra i. 7. 11. viii. 25-30.

h xxviii. 16. li. 14. Ex. xii. 33. 39. xiv. 8. i xlv. 2. Ex. xlii. 21. 22. xiv. 19. 20. Deut. 32. 4. Judg. iv. 14. i Chr. xiv. 15. k i. 13. l i. 18. 8.

\* Heb. gather you up. i. 2, 3. xli. 1. xlix. 6. lxi. 11. Ez. xxxiv. 23. Zech. iii. 8. Phil. ii. 7, 8. + Or, prosper. lii. 10. Josh. i. 7, 8. Marg. Jer. xlii. 5. m ix. 6. 7. xlix. 6. Ps. li. 6-9. ex. i. 2. Matt. iii. 10. Rev. x. 1. v. 22. 23. Eph. i. 20-22. Phil. ii. 6-11. Heb. i. 3. Rev. v. 9-13. n Ps. lxxi. 7. Matt. vii. 28. xlii. 22. 23. xlvii. 14. Mark v. 42. vi. 51. vii. 37. x. 26. 32. Luke ii. 47. 48. v. 26. o i. 6. lii. 2-5. Ps. xxii. 6, 7. 15-17. cii. 3-5. Matt. xxvi. 67. xxvii. 29, 30. Luke xxii. 64. p Num. viii. 7. Ez. xxxvi. 25. Matt. xxviii. 19. Acts ii. 33. Tit. iii. 5, 6. Heb. ix. 13, 14. x. 22. xi. 28. xii. 24. i Pet. i. 2. q xlix. 7. 23. Job xxxix. 9, 10. 24. Ps. lxxii. 9-11. Mic. vii. 16, 17. Zech. ii. 13. r lv. 5. Rom. xv. 20, 21. xvi. 25, 26. Eph. iii. 6-9.

places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath "made bare his holy arm in the eyes of all the nations; and "all the ends of the earth shall see the salvation of our God.

11 Depart ye, "depart ye, go ye out from thence, "touch no unclean thing; go ye out of the midst of her; "be ye clean that bear the vessels of the LORD.

12 For "ye shall not go out with haste, nor go by flight: "for the LORD will go before you; and "the God of Israel will be "your re-reward.

13 ¶ Behold, "my servant shall "deal prudently, "he shall be exalted and extolled, and be very high.

14 As "many were astonished at thee; "his visage was so marred more than any man, and his form more than the sons of men:)

15 So shall he "sprinkle many nations; the "kings shall shut their mouths at him: "for that which had not been told them shall they see: and that which they had not heard shall they consider.

be the same, as the messengers of glad tidings; evangelists, or such as wait to receive and circulate the joyful sound. Whilst they cry aloud, that all may hear, they join glad hallelujahs with their invitations: the divine light then shines so clear, that they see eye to eye, with open face, as of one mind and judgment, and very distinctly.—I apprehend this is not to be restricted to any particular period, but is a general declaration of the means, by which all the predicted events, as far as they relate to spiritual redemption, are to be accomplished. In proportion as the faithful preaching of the gospel is vouchsafed, true religion will be diffused and flourish.—The ideas are in their full extent, evangelical; and accordingly St. Paul has, with the utmost propriety, applied this passage to the preaching of the gospel.—The tidings here to be proclaimed, "Thy God, O Zion, reigneth," are the same that John Baptist, and that Christ himself published; "The kingdom of heaven is at hand." (Bp. Lowth.) (Marg. Ref.)

V. 9, 10. The incorporation of the gentile converts with the believing Jews, in the primitive times, replenished the waste places of Jerusalem, and caused great joy to all the faithful servants of God. Thus the Lord made bare his holy arm, in the eyes of the nations, to subject the worshippers of idols to himself: but when the whole visible church shall be full of true religion, the emphasis of this passage will be more fully answered, and this will make way, literally, for "all the ends of the earth to see the salvation of our God." (Marg. Ref.)

V. 11, 12. Here the return of the Jews from Babylon is alluded to; but greater things are evidently prefigured. When leave was given them to return, the Lord commanded their departure; and that no attachment to any object, in that unclean and devoted city, should stay them: and they, who carried back the sacred vessels, were to be peculiarly careful not to contract ritual or moral uncleanness. They must not needlessly delay their departure; yet neither should they improperly hasten it, as if they were fleeing from their enemies: for they would have full liberty to return home, and the Lord would guide and protect them on every side, through the whole journey.—St. Paul applies part of this to the separation of sinners from idolatry and worldly lusts and connections, (1 Cor. vi. 14-18.) and a similar command, and caution are given to believers to come out from the New-Testament Babylon. (Rev. xviii. 4.)

V. 13-15. These verses introduce another subject, and properly belong to the next chapter.—The deliverance of the Jews from Babylon; that of the gentiles from their miserable state of ignorance and idolatry; and, that of mankind from the captivity of sin and death; have a close connection with each other; "and the two latter are shadowed out under the image of the former. They are covered by it as a veil, which, however, is transparent, and suffers them to appear through it. The restoration of the Jews, the call of the gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately: but here Babylon is at once dropped, and hardly ever comes in sight again.—The prophet's views are almost wholly engrossed by the superior part of his subject." (Bp. Lowth.) The Lord here speaks of his servant the Messiah, the Alpha and Omega, in all these transactions, and in every thing else. He would fulfil his whole undertaking with consummate wisdom; and his exaltation in heaven, and his glory on earth also, would be very high. Yet his previous abasement would be proportionate: many would behold his sufferings with astonishment, and be offended by them. His visage would be marred by sorrow and shame, with wounds and blood, by being spit upon, and crowned with thorns, and treated with indignity, more than any man's ever was; and he would appear more base than any of the human species; yet he would in consequence "sprinkle many nations" alluding to the ceremonial law, with his atoning blood, and by the pouring out of his Spirit, as



## CHAP. LIII.

The unbelief of the Jews; the meanness of Christ's external appearance; and the contempt and sufferings which he would endure, 1-3. He would suffer as a sacrifice for the sins of his people; but in perfect holiness and patience, 4-7. Several circumstances attending his death, burial, resurrection, and glory; and his success in justifying and saving sinners, 8-10. As a recompense of his sufferings, and the fruit of his intercession, he should rescue a numerous people from Satan's bondage, and rule over them as his willing subjects, 11, 12.

**WHO** hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and he was despised, and he was esteemed him not.

purifying water, of which baptism would be the outward and visible sign. (*Marg. Ref.*) Opposing kings would at length be silenced by fear and astonishment, or won over to the faith; for they would see and consider such things, as they before had not heard of, or been acquainted with.—'This is the King Messiah, who shall be exalted above Abraham, and exalted above Moses, and be high above the angels of the ministry.' (*Misdrach-Tenctuma, an ancient Jewish gloss on this passage.*)

## PRACTICAL OBSERVATIONS.

V. 1-6. The promises of God should invigorate our efforts, to obtain the proposed blessings; and to promote the purity, peace, and enlargement of the church, which they teach us to expect.—Whilst we call on the Lord to awake and put on strength, for our help and salvation, we should attend to his exhortation to bestir ourselves in doing our duty. At his call the sinner awakes from the fatal sleep of sin and delusive dreams of earthly felicity, and discovers his abject, wretched, and enslaved condition; by his help he arises from the dust, shakes off his sloth and dejection, breaks off his fetters, puts off the old corrupt nature, and puts on Christ for righteousness and sanctification. Then he appears before God in his beautiful garments: his holy conversation shews him to men also, a new creature; and being thus delivered from the bondage of corruption, sin shall no more have dominion over him.—Multitudes of the uncircumcised in heart and unclean in life, are within the visible church; but none such are citizens of the heavenly Jerusalem, or can find admission into the holy city of our God above. We should therefore be diligent in "cleansing ourselves from all filthiness of flesh and spirit, and in perfecting holiness in the fear of God." The freeness of his salvation gives us abundant encouragement in pursuing this path; and when we consider how unprofitable, yea, how pernicious to our temporal comfort, those sins are, by which men incur condemnation and enslave their souls; we shall the more value that redemption which Christ hath made, "not by corruptible things, as silver and gold, but by his own most precious blood." We should also seek complete victory over every sin, recollecting, that the glory of God as much requires the sanctification of every Christian, as it doth the deliverance of his harmless people from those oppressors, that harass them, and blaspheme his holy name. And when the Lord's promises are performed to us, we obtain an additional assurance, that he indeed spake them, and an experimental knowledge of his mercy and truth, and all his glorious attributes.

V. 7-15. All blessings come to us sinners, by means of the gospel; we should therefore value and be thankful for that distinguishing advantage, above any temporal good. The meanest faithful minister, who brings the joyful tidings of peace and salvation, should be welcomed and respected; his footsteps should be marked and followed, and his doctrine attended to: Ministers should proclaim in the most open manner their joyful message; and endeavour so to walk, as to shew the holy tendency of their doctrine. As those that watch for men's souls, they should cry aloud, and be very earnest in circulating the gospel of salvation; and their contented thankful frame of mind, ever disposed to praise and rejoice in God, should make it plain, that they are happy, and want to render their neighbours happy with them. They should also pray continually for a more abundant supply of the Spirit of wisdom and love, that they may all "see eye to eye;" and that unnatural divisions, and acrimonious disputes, may no longer disgrace the gospel of peace. It behoves all of us to pray continually, that many such messengers of salvation may be sent forth, and welcomed by the nations of the earth; that Zion's God, who reigneth on a throne of grace, may be made known and served by them; that the waste places of Jerusalem may rejoice, and the church be redeemed from thralldom; that so "the LORD may make bare his holy arm in the eyes of all the nations; and that all the ends of the earth may see his salvation." In the mean time, they, who are favoured with the gospel, are called to depart from sin, to separate from the world, to renounce every kind of idolatry and superstition, and to touch no unclean thing; and they who minister in sacred things should be peculiarly watchful against all appearance of evil. This should not be thought impracticable, for no power on earth or in hell can obstruct our escape from the dominion of sin and Satan, if we desire to return to God, and to become his redeemed servants. He will be our guide and guard, and our way will be safe, and made plain before us.—Yet we must expect to meet with some of the difficulties, through which our forerunner passed to his glory. He dealt prudently, and prospered, and heaven and earth are and will be filled with his glory; but who was ever so despised, abased, insulted, and cruelly entreated as he? Yet having once shed his blood for sinners, his efficacy still continues: may it be sprinkled on our consciences, that we may enjoy inward peace; and may his grace distil on our hearts, to make us meet for his glory! May all kings and nations cease from their blasphemous opposition to Christ, and be made partakers of the blood of sprinkling, and the baptism of the Holy Ghost!

A.M. 3292.

B.C. 712.

a John xii. 38. Rom. x. 16, 17. \* Or, doctrine. Heb. hearing. b li. 9. lii. 10. xli. 8. Rom. i. 16. c xi. 5. Matt. xi. 25. xvi. 17. Rom. i. 17, 18. d xi. 1. Jer. xxiii. 5. Ez. xlii. 22. 24. Zech. vii. 12. Mark vi. 3. Luke ii. 7. 39. 40. 51, 52. ix. 58. Rom. viii. 3. Phil. ii. 6, 7. e li. 14. John i. 10-14. ix. 28, 29. xlii. 40. f x. 1. Zech. x. 8. g 4. 10. Ps. lxxix. 29. Matt. xxvi. 37, 38. Mark xiv. 34. Luke xix. 41.

+ Or, he hid as it were, his face from us. Heb. as an hiding of faces from him, or, us. b Deut. xxxiii. 13. Zech. xi. 13. Matt. xxvii. 9. 10. John i. 10. 11. Acts iii. 13. i. 5, 6, 11, 12. Matt. viii. 17. Gal. iii. 13. Heb. ix. 28. 1 Pet. ii. 24. iii. 18. 1 John ii. 2. k Matt. xxvi. 66. John xix. 7. l 6-8, 11, 12. Dan. ix. 24. Zech. xiii. 7. Matt. xx. 28. Rom. iii. 24-26. iv. 25. v. 6-10. 15-21. 1 Cor. xv. 3. 2 Cor. v. 21. Eph. v. 2. Heb. ix. 12-15. x. 10-14. 1 Pet. iii. 18. 2 Or, tormented. m Gen. iii. 15. n 1 Pet. ii. 24. o Ps. cxlix. 176. Matt. xviii. 12-14. Luke xv. 3-7. Rom. iii. 10-19. 1 Pet. ii. 25.

sorrows, and acquainted with grief; and he was despised, and he was esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have

and becoming acquainted with those glorious mysteries, which are now hid from them, may they delight in honouring and obeying him, and in celebrating the riches of his glorious salvation.

## NOTES.

CHAP. LIII. V. 1. 'This chapter declares the circumstances of our Saviour's sufferings so exactly, that it forms rather a history of his passion, than a prophecy. And it is so undeniable a proof of the truth of Christianity, that the bare reading of it, comparing it with the gospel-history, hath converted some infidels.' (*Louth.*) The prophet goes on, from mentioning the great success of the gospel among the Gentiles at the close of the preceding chapter, to predict the unbelief of the Jews. Apostles and evangelists, in the primitive times, may be considered as complaining of their ill success, or wondering at it: or the prophet, as a Jew, and speaking in his own name, and that of the other prophets, anticipated, with astonishment and sorrow, this conduct of his nation. When John Baptist, Christ himself, his apostles, and others, proclaimed the interesting report, that the long-expected Messiah was come; though he most exactly answered to the types and prophecies of the Old Testament, and authenticated his mission by most stupendous miracles; yet few in comparison believed the report, and they were generally of the lowest and most despised persons in the nation. For this "Arm of the LORD," that was employed to redeem his people, was not revealed to them, even when he lived among them; because they were for their sins judicially left destitute of that powerful operation of God's Spirit upon their minds, by which believers were enabled to see the Saviour's glory, "as of the only begotten of the Father, full of grace and truth." (*Marg. Ref.*)

V. 2, 3. The wickedness of the Jews induced them to reject Christ: but various circumstances proved occasions of it. They expected the Messiah to spring from the avowed heir of king David, and to be openly known as born and educated at Bethlehem; and to come forth in a splendid manner, as a king and a conqueror. But he was the son of a poor unnoticed virgin, and the reputed son of a carpenter, who were not generally known to be descended from David: he was brought up at Nazareth, and his birth at Bethlehem had either been unnoticed or was forgotten; he grew up and lived a long time in obscurity, probably working as a carpenter; he then appeared as a poor man, "who had not where to lay his head," and attended by a few poor fishermen; and he was an itinerant teacher, unauthorized by the priests and scribes. Thus instead of a plant of renown, he grew up before God, in such a manner, that he appeared as a tender shoot, whose root was in a dry ground, where it was never likely to come to any thing. So that, notwithstanding the wisdom and grace of his words, the power of his miracles, and the holy beauty of his character, the Jews could find no form or comeliness in him, for which they should desire and welcome him as their Messiah. He was therefore generally despised and rejected by them; this contempt and reproach further confirmed the prejudices of the people against him; and every thing concurred in rendering him a man of sorrows and intimately acquainted with grief. The people hid their faces from him, as ashamed to own him; until at length his disciples denied or forsook him, and the Jews, as with one consent, preferred a murderer to him. Or, he hid his face, as one covered with confusion, or as concealing his glory from them under this external abasement: so that, in every way he was deemed undeserving of notice or estimation.—'Some of the ancient fathers, from this text, concluded our Saviour to have been deformed, an opinion in my judgment not at all probable: in the following centuries, a quite contrary notion was advanced, that Christ was a person of extraordinary comeliness.—We may conclude from these contrary opinions, that the setting up of the image, or picture of Christ, was no part of religious worship in the early ages of Christianity.' (*Louth.*)

V. 4-6. The prophet, in the name of all believers in every age, here breaks forth in admiration of the love of Christ, and of the mystery of his vicarious sufferings. As every kind of disease and misery springs from sin; so when Christ endured hardship in alleviating these miseries, it might properly be considered as a fulfilment of this prophecy, and a part of his general design. (*Notes, Matt. viii. 17.*) He endured our griefs and sorrows, becoming a sufferer to redeem us from eternal sufferings; and this, which should for ever endear him to mankind, caused the Jews to mistake his character, and to suppose that he was smitten of God as a most atrocious sinner; as Job's friends construed his calamities into a proof of his undetected guilt. He was indeed wounded, but it was not for his own, but for our transgressions; he was crushed with most intense agonies of body and soul, but it was for our iniquities. To purchase our peace with God, he, that was holy and beloved, consented to bear our punishment, as if it had been a fatherly chastisement; and his stripes avail for the pardon and healing, or sanctification, of our souls. All the elect people of God are brought to confess, that they had wandered from God, as sheep from the fold, and must have been devoured by Satan the



turned every one to 'his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 ¶ He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his

Acts viii. 33. Rom. i. 4. Dan. ix. 26. John xi. 49-52. Matt. xxvi. 57-60. Mark xv. 43-46. Luke xlii. 50-53. John xix. 38-42. 1 Cor. xv. 4. 2 Heb. death. x 2 Cor. v. 21. Heb. iv. 15. vii. 26. 1 Pet. ii. 22. 1 John iii. 5. y xlii. 1. Matt. iii. 17. xvii. 5. z Ps. lxxix. 26. Zech. xiii. 7. Rom. viii. 32. Gal. iii. 13. 1 John iv. 9. 10. 8 Or, where his soul shall make an offering for sin. a Dan. ix. 24. Rom. viii. 3. 2 Cor. v. 21. Eph. v. 2. Heb. vii. 27. ix. 14. 25, 26. x 6-12. xlii. 10-12.

roaring lion, if the good Shepherd had not come to seek them: every one of them had turned into that desolate path, which was congenial to his depraved inclination; but all had added the guilt of rebellion, to the folly of forsaking their only protector. So that the justice of God must be satisfied, before the criminals could be again received into his favour and under his care; and therefore JEHOVAH laid, or caused to meet, upon Christ the surety, not the punishment only, but the iniquity of them all, imputing it to him, and requiring of him satisfaction for it. (Marg. Ref.)

V. 7. "More literally, it was exacted, and he answered." Our debt was exacted of our surety, and he became answerable for it. And therefore he opened not his mouth to plead for himself, but stood speechless before man's tribunal, that we might have a prevailing plea before that of God. He was led patient, gentle, and innocent, like a lamb to be slaughtered for the food, or sacrificed for the offences, of others; and like a sheep when deprived of its fleece, that others may be clothed with it. (Note, Acts viii. 32-35.)

V. 8. The chief priests and scribes did not cast our Lord into prison, and then after a time give him a fair trial, according to law and custom; but without delay, they delivered him to Pilate, and urged his immediate execution. Thus "he was taken from prison," (being in confinement only a few hours,) "and from judgment; and who shall declare his generation?"—The ancient fathers generally interpreted this of his miraculous conception, or his eternal generation. Who shall declare his descent, from David, and his birth at Bethlehem the city of David? Who shall shew, that he was not only the Son of David, but the only begotten Son of God.—But the original word for generation, is seldom, if ever, used in this sense: so that modern interpreters generally dissent from the ancients; and some render it, "His manner of life who shall declare?" None was called, or admitted, to bear witness to his character, as it was customary in criminal causes. But, as the word, rendered generation, commonly means the time during which an individual, or a number of contemporaries, live; the passage may mean, "Who shall declare, how long his age shall last?" "Though he died for sin, yet after his resurrection he shall live for ever." "I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell, and of death." Other kings and priests, &c. finished their course by death; but he is a King, and a High Priest for ever. But who stood forward, at his crucifixion, to declare this? For it pleased God that he should "be cut off out of the land of the living," in this violent manner; because, "for the transgression of his people," "the stroke," or punishment, "was on him."

V. 9, 10. "A grave was appointed for him with the wicked; but he was with the rich at his death" (or in his tomb, or elevated place, as the word regularly derived from another root may mean:) "because he," &c. As our Lord was crucified between two thieves, it was doubtless intended, that he should be buried with them. Thus "his grave was appointed with the wicked;" but Joseph of Arimathea came and asked for his body, and Pilate, convinced that he had committed no crime, readily granted Joseph's request. Thus "he was with the rich at his death," that is, till his resurrection: and this took place, contrary to the intention of his enemies, "because he had done no violence," &c.; for Joseph would scarcely have requested, and probably Pilate would not have consented, to have delivered up the body of a crucified malefactor.—The designed obscurity of the prophecy renders its exact accomplishment the more remarkable. Some connect the latter clause with what follows, and render it, "Though he had done, &c.; yet it pleased the Lord," he had done no violence, neither was any deceit in his mouth; so that Pilate, when he delivered him to be crucified, declared that he found no fault in him; yet it pleased the Lord himself to bruise him; the Father, who was well pleased in him, yet took pleasure in bruising him with anguish of spirit; because this was for the display of his own glory, and the honour of his law. So that he not only permitted his enemies cruelly to insult and torment him: but he put him to grief by his own hand, and made "his soul exceedingly sorrowful, even unto death." Thus his soul, or life, was made an offering for sin: not only was his blood shed, as that of the sacrifices used to be, but he endured the feeling of the wrath of God due to our sins, which the fire from heaven, consuming on the altar the inwards or bodies of the sacrifices, typified. In consequence of this it was foretold, that He would see a numerous spiritual offspring, the fruit of all his toil and pain: for he would rise again from the dead, and then prolong his days; and the pleasure of the Lord, in converting and saving sinners, would prosper in his powerful and gracious hands.—This is a prediction of his resurrection and subsequent glory, equally clear with that of his sufferings.

A. M. 3292.

B. C. 712.

p lv. 7. lvi. 11. Ez. iii. 18. Jam. v. 20. || Heb. made the iniquities of us all to meet on him. Ps. lxxix. 4. Matt. xxvi. 63. xxvii. 12-14. Mark xlv. 61. xv. 5. Luke xxiii. 9. John xix. 9. 1 Pet. ii. 23.

r Acts viii. 32. 33. \* Or, by distress and judgment; but, &c. Ps. xxii. 12-21. lxxix. 12. Matt. xxvi. 65, 66. John xix. 7.

s Matt. i. 1. i. clix. 4. Jer. xxxii. 41. Ez. xxxiii. 11. Mic. vii. 18. Zeph. iii. 17. Luke xv. 5-7, 23, 24. John vi. 37-40. Eph. i. 5, 9. 2 Thes. i. 11. Gal. iv. 13. Heb. xii. 2. Rev. v. 9. 10. vii. 9-17. Phil. iii. 8-10. 2 Pet. i. 2, 3. iii. 18. Rom. ii. 23-24. iv. 24. 25. v. 1, 9, 18, 19. 1 Cor. vi. 11. k xlix. 24. 25. lli. 15. Gen. iii. 15. Ps. ii. 8. Dan. ii. 45. Matt. xii. 28, 29. Acts xxvi. 18. Phil. ii. 8-11. Col. i. 13. 14. ii. 15. Heb. ii. 14, 15. 1 Ps. xlii. 15. Phil. ii. 17. Marg. m Mark xv. 28. Luke xxii. 37. xxiii. 25. 32. 33. vii. 25. ix. 24. 1 John ii. 1, 12.

b Ps. xxii. 30. xlv. 16, 17. cx. 3. John xii. 24. Heb. ii. 12. c ix. 7. Ps. xvi. 9-11. xxi. 4. lxxii. 17. lxxix. 29. 36. Ez. xxxvii. 25. Dan. vii. 13, 14. Luke i. 33. Acts ii. 24. —28. Rom. vi. 9. Rev. i. 18. d lv. 11-13. lxxii. 3-5. Ps. lxxii. 7. lxxv. 10-12. cxlvii. 11. clix. 4. Jer. xxxii. 41. Ez. xxxiii. 11. Mic. vii. 18. Zeph. iii. 17. Luke xv. 5-7, 23, 24. John vi. 37-40. Eph. i. 5, 9. 2 Thes. i. 11. Gal. iv. 13. Heb. xii. 2. Rev. v. 9. 10. vii. 9-17. Phil. iii. 8-10. 2 Pet. i. 2, 3. iii. 18. Rom. ii. 23-24. iv. 24. 25. v. 1, 9, 18, 19. 1 Cor. vi. 11. k xlix. 24. 25. lli. 15. Gen. iii. 15. Ps. ii. 8. Dan. ii. 45. Matt. xii. 28, 29. Acts xxvi. 18. Phil. ii. 8-11. Col. i. 13. 14. ii. 15. Heb. ii. 14, 15. 1 Ps. xlii. 15. Phil. ii. 17. Marg. m Mark xv. 28. Luke xxii. 37. xxiii. 25. 32. 33. vii. 25. ix. 24. 1 John ii. 1, 12.

soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

e Luke xxii. 44. John xii. 24. 27-32. xvi. 21. f John xvii. 2, 3. 2 Cor. iv. 6. g xlii. 1. xlix. 3. 1 John ii. 1. h xlv. 25. i 4-6. 8. Ps. ii. 8. Matt. x. 28. j 4-6. 8. Ps. ii. 8. Dan. ii. 45. Matt. xii. 28, 29. Acts xxvi. 18. Phil. ii. 8-11. Col. i. 13. 14. ii. 15. Heb. ii. 14, 15. 1 Ps. xlii. 15. Phil. ii. 17. Marg. m Mark xv. 28. Luke xxii. 37. xxiii. 25. 32. 33. vii. 25. ix. 24. 1 John ii. 1, 12.

—The interpretation of the clause, "It pleased the Lord to bruise him," as given by many expositors, has been objected to; because the Septuagint does not use the same word in translating this passage, with which the Evangelist records the voice from heaven, "This is my beloved Son, in whom I am well pleased." But when it is duly considered, that the Hebrew word is frequently used for the highest kind and degree of satisfaction; the objection must vanish. (xlii. 21. lxxii. 4. Gen. xxxiv. 19. Num. xiv. 8. Mic. vii. 18.) 'Chaphets notes the highest content that may be, to wit, delight;—it is the same with εὐδοκεῖν.' (Leigh.)

V. 11, 12. JEHOVAH here declares that Christ should see that abundant effect of his agonies and death, "the travail of his soul," that he would be fully satisfied and rejoice in it. His gospel would make known his person, love, righteousness, atonement, and salvation; and thus "by the knowledge of him," the Messiah "would justify many," "having borne their sins in his own body on the tree." Because he had poured out his soul unto death, and, though perfectly righteous, had submitted to be numbered with transgressors or malefactors, and to bear the sins of many, that he might become their Intercessor: therefore the Father would surely grant unto him a large multitude of sinners to be saved and ruled by him, who before were the slaves of Satan, and must have continued to belong to that potent enemy of God and man; and he should have all power in heaven and earth, to enable him to rescue all, that had been given to him, and to complete their salvation. (Marg. Ref.)—This prophecy, delivered at least seven hundred years before the birth of Christ, and coinciding so exactly with the history of his sufferings and death; the reasons of them, as recorded and assigned in the New Testament; and the effect of them, as it hath been evidently produced for almost eighteen hundred years, constitutes a most unanswerable demonstration of the truth of the Scriptures, and of the great doctrines of the gospel. Nor is this in the least invalidated by the infidelity of the Jews, who deeming this to be the word of God by Isaiah, can see nothing of Jesus in it; but adopt the grossest absurdities imaginable, in order to make out some other interpretations: for the veil is upon their hearts, but when they shall be turned to the Lord, it shall be taken away. Indeed, their unbelief also, is most expressly predicted, at the opening of the chapter: so that it may "turn to us for a testimony."

#### PRACTICAL OBSERVATIONS.

V. 1-7. Whilst every vague, unimportant, and improbable report is greedily drunk in by the absurd credulity of mankind; the most interesting and completely authenticated report of salvation for sinners, through the incarnate Son of God, is almost universally rejected or disregarded! We have to this day cause to complain and to wonder, that so few believe it: and we may profitably enquire, who they are that do so? Not many of the noble, the wealthy, the learned of the world; not all, who are called by the name of Christ, and profess his religion; not the covetous, the sensual, the proud and ambitious, the cruel and oppressive: but a few, that are poor in spirit, mourning for sin, renouncing the world, devoted to God, following after holiness, meek, peaceable, forgiving, inoffensive, and benevolent; yet despised, and reviled as their Saviour was. To them Christ, the power of God and the wisdom of God, hath been made known; his Spirit hath enlightened their minds, and humbled their hearts; and thus they have seen his glory, and highly value his salvation. To others the whole appears contemptible; the preaching of his cross is foolishness; and a life of obedience to his precepts is madness or preciseness, a want of taste and spirit, the result of bigotry and fanaticism, and a certain indication of a weak understanding and a narrow mind! They "see no form or comeliness in the character of Christ," as delineated in Scripture, and exemplified by his true disciples; nor is there any excellency in him, that they should desire and seek after him: he is still despised in his people and rejected of men, as to his doctrine and authority. We may indeed well endure our lighter sufferings; if He have taught us to esteem all things but loss for him, and to love him who hath so loved us. He willingly bare our griefs when we were enemies, and shall we repine at bearing our cross for the sake of such a generous friend? Should we be treated as the vilest of mankind, and counted the peculiar objects of the Divine abhorrence; let us remember him, "that endured the contradiction of sinners against himself, lest we be weary and faint in our minds." Let us often retire in contemplation to Gethsemane and Golgotha: and whilst we survey the sufferings of the Son of God, let us review our long catalogue of former and later transgressions, and consider him as scourged, wounded, bruised, insulted, and crucified; as agonizing, bleeding, and dying, under the



## CHAP. LIV.

Predictions that the church shall be enlarged by the conversion of the gentiles; with promises of her great honour and happiness, as espoused to God, 1-5. Encouraging assurances of deliverance from affliction, perpetual mercy, prosperity, and victory over every enemy, to the church and to every servant of God, 6-17.

SING, <sup>1</sup>O barren, thou *that* didst not bear, <sup>2</sup>break forth into singing, and cry aloud, thou *that* didst not travail with child, <sup>3</sup>for more *are* the children of the desolate than the children of the married wife, saith the LORD.

<sup>4</sup>Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

<sup>5</sup>For <sup>6</sup>thou shalt break forth on the right hand and on the left; <sup>7</sup>and thy seed shall inherit the Gentiles, and <sup>8</sup>make the desolate cities to be inhabited.

<sup>9</sup>Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: <sup>10</sup>for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

<sup>11</sup>For <sup>12</sup>thy Maker *is* thine husband; <sup>13</sup>(the LORD of hosts *is* his name;) and thy Redeemer the Holy One of Israel, <sup>14</sup>"The God of the whole earth shall he be called.

John iii. 29. 2 Cor. xi. 2, 3. Eph. v. 25-27, 32. 1 xlviii. 2. li. 15. Jer. x. 16. li. 19. m Zech. xiv. 9. Rom. iii. 29, 30. Rev. xi. 15.

A. M. 3292.

B. C. 712.

a lxii. 4. Cant. viii. 8. Gal. iv. 23. xlii. 10, 11. xlv. 23. xlix. 13-23. lv. 12, 13. Ps. lxxvii. 3-5. xlviii. 3-9. Zeph. iii. 2-9. Rev. vii. 9, 10.

c 1 Sam. ii. 5. cxlii. 9. Heb. xi. 11, 12. d xxxiii. 20. xlix. 19, 20. Jer. x. 20. e ii. 2-4. ix. 9-12. xxxv. 1, 2. xlii. 1-12. xliii. 5, 6. xlix. 12. lx. 3-11. Gen. xlix. 10. Ps. lxxx. 8. 11. Rom. ix. 25. 26. x. 18. xii. 12. Col. i. 23.

f xlix. 18. lv. 5. lx. 10-13. lxi. 5-9. g xlix. 8. 19. lii. 9. Ez. xxxvi. 25, 26. h xlii. 10. 14. xlv. 16, 17. lxi. 7. i 1 Pet. ii. 6. j Jer. xxxi. 19. Ez. xvi. 22, 43. 60-63. Hos. xiii. 1-5.

k Ps. xlv. 10-17. Jer. iii. 14. Ez. xvi. 5. Hos. ii. 19, 20.

n xlix. 14. lxii. 4. Hos. ii. 1, 2. 14, 15. Matt. xi. 28. 2 Cor. vii. 6, 9, 10. o Prov. v. 18. Ec. ix. 9. Mal. ii. 14. p xxvi. 20. lx. 10. Ps. xxx. 5. 2 Cor. iv. 17. 2 Pet. iii. 8. q xi. 11. xlviii. 12. xl. 11. xliii. 5, 6. lvi. 8. lx. 4. lvi. 18. Deut. xxx. 3. Ps. cvi. 47. Ez. xxxviii. 24. Mic. iv. 6. Matt. xxiii. 37. Eph. i. 10. r xlvii. 6. lviii. 17. Zech. i. 15. s viii. 17. xlv. 15. Ps. xlii. 1. xxxvii. 9. Ez. xxxix. 23, 24. t lv. 3. Ps. ciii. 17. Jer. xxxi. 3. 2 Thes. ii. 16. 1 Tim. i. 16. u 4. xlviii. 17. xlix. 26. x. xli. 1. Gen. viii. 21. 22. ix. 11-16. Ps. civ. 9. Jer. xxxi. 35. 36. xxxiii. 20-26. Ez. xxxix. 29. Heb. vi. 16.

-18. y ii. 6, 7. Ps. xli. 2. Matt. v. 18. xvi. 18. xxiv. 35. 2 Pet. iii. 10-13. z lv. 3. 2 Sam. xlv. 5. Ps. lxxxix. 33, 34. Mal. ii. 5. Heb. vi. 6-13. xlii. 20, 21. a xlix. 10. Eph. ii. 4, 5. Tit. iii. 5. b 6. xlix. 14. li. 17-19. xli. 1-5. lx. 15. Ez. ii. 23. iii. 2, 7. Deut. xxxi. 17. Ps. xxxiv. 19. cxxxix. 1-3. Jer. xxx. 17. John xvi. 20-22, 33. Acts xiv. 22. Rev. xi. 8-10. xii. 13-17. c Matt. viii. 24. Acts xxviii. 18-20. d Lam. i. 1, 2. 16, 17, 21. e x. xli. xlii. xliii. Eph. ii. 20. 1 Pet. ii. 1-6. Rev. xxi. 19-21. f Ez. xxiv. 10. xxviii. 17-20. xxxix. 10-14. Cant. v. 14. Ez. i. 26. x. 1.

<sup>6</sup>¶ For the LORD hath called thee as <sup>7</sup>a woman forsaken, and grieved in spirit, and <sup>8</sup>a wife of youth, when thou wast refused, saith thy God.

<sup>9</sup>For <sup>10</sup>a small moment have I forsaken thee; but <sup>11</sup>with great mercies will I gather thee.

<sup>12</sup>In <sup>13</sup>a little wrath <sup>14</sup>I hid my face from thee for a moment; <sup>15</sup>but with everlasting kindness will I have mercy on thee, saith <sup>16</sup>the LORD thy Redeemer.

<sup>17</sup>For this *is as* <sup>18</sup>the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee, nor rebuke thee.

<sup>19</sup>For <sup>20</sup>the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall <sup>21</sup>the covenant of my peace be removed, saith the LORD <sup>22</sup>that hath mercy on thee.

<sup>23</sup>¶ <sup>24</sup>Thou afflicted, <sup>25</sup>tossed with tempest, and <sup>26</sup>not comforted, behold, <sup>27</sup>I will lay thy stones with fair colours, and lay thy foundations with <sup>28</sup>sapphires.

<sup>29</sup>And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

load of our guilt. Thus we shall learn to hate and to mortify, sin: we shall understand our obligations to our gracious friend, and be constrained by love to live to his glory. In this we are all concerned; for we have all gone astray from God, though in different ways; and we must all have perished, had not the good Shepherd come to seek and save us, and willingly borne the load of our iniquity, which would have been too heavy for us to bear. Our debt was exacted of him, and he paid the uttermost farthing; and in doing this, he was led as a *lamb* to the slaughter: and shall we, who deserve the final wrath of God, be impatient, like a *wild bull* in a net, under our light afflictions? Let us then prove, that we rely on his atonement alone, by copying his example of meekness and submission, however we may be chastised of God, or oppressed by men.

V. 8-12. We may comfortably leave all the circumstances of our death to our merciful Saviour: he hath sanctified every method of dying and every place of sepulture, whether we make our grave with the wicked, or be with the rich and honourable in our death. However we may suffer with evil-doers; yet if we do no violence and speak no guile, nothing can hurt us. If it should please the Lord to prove our faith and patience, by grievous and complicated distresses, or to cut us off by sudden or violent death; the Redeemer's atoning sufferings will secure a happy event to us, and to all those who bear his image and partake of his Spirit. Being now risen from the dead, and ever living to carry on his work and plead our cause, "the pleasure of the Father prospereth in his hand." Here is laid the firm foundation for the trembling sinner to rest his soul upon; for he beholds the true penitent, who humbly ventures nigh to seek an interest in his atoning blood by faith in his name, with that affection and complacency, with which the tender mother eyes her new-born infant, the fruit and recompense of all her anguish; He then "sees of the travail of his soul, and is satisfied." These are the trophies of his victory, the purchase of his blood, the monuments of his grace: for this he poured out his soul unto death, and was numbered with transgressors; for this he continually intercedeth and prevaileth; thus he destroyeth the works of the devil, and rescueth the prey from the hands of that mighty one. Let us bless the Lord for the knowledge of Christ, by which numbers in every age are justified: let us pray and endeavour, that it may be extended to all our fellow-sinners; and let us think no labour, hardship, or expense too great, by which we may promote that cause, for which the Redeemer shed his blood. Thus we shall prove ourselves partakers of his salvation, and make an acceptable return of gratitude for his unspeakable love.

## NOTES.

CHAP. LIV. V. 1. The connection and language of this chapter lead our thoughts to gospel times, with very little reference to previous deliverances. The Jewish church is here represented as a married woman, who, (like Sarah,) had long continued barren. Comparatively few real believers, the children of God and of the church, had been raised up among the Jews. And about the time of Christ's coming, Pharisaical formality, Sadducean infidelity, or open impiety, were become almost universal. This was a matter of grief to the small remnant of believers; but the coming of Christ would introduce better times. Though the nation in general rejected him, and were cast off; yet many children were born unto the church, the gentile converts were adopted into her family, and those nations that had been destitute of ordinances, and strangers to the covenants of promise, produced a larger increase of true believers, than the Jewish nation, that had been married to the Lord by their national covenant and distinguished advantages. As these were all the true children of the church, she was to break forth into loud songs of joyful praise; notwithstanding the unbelief and rejection of that nation, of which her family had hitherto chiefly consisted. (Marg. Ref. Notes, Gal. iv. 21-31.)

V. 2, 3. The church is still addressed as a matron, who with her small family resided in a tent: but this would soon be found incapable of containing

all her children. She must therefore prepare to occupy more room, and make larger curtains and longer cords; and as perpetuity, as well as enlargement, was to distinguish the Christian dispensation, she must also strengthen the stakes on which the curtains were suspended. And she need not fear making too large preparations: for vast accessions were to be expected; and her family would be so increased, that it would diffuse itself on every side, and at length occupy the countries and cities, that had been devoted to idolatry, and strangers to the name and worship of JEHOVAH.

V. 4, 5. The church, in her youth, had been basely enslaved in Egypt; afterwards she had been greatly defiled by idolatries, and debased by grievous oppressions; she also lay under the reproach of barrenness, and had been put away, as if rejected for her unfaithfulness: but by the introduction of the gospel-dispensation, and by that purity and prosperity that were intended, these reproaches would all be wiped off and forgotten; and she need no more fear being confounded by the reproach of being left forlorn and destitute as a widow, (Lam. i. 1.) For the Lord of hosts, the Creator of the world and of the church, would avow his relation to her as her husband; and afford her all the protection, and shew her all the kindness, which that endeared relation implies. He had all along been spoken of as the Redeemer and the Holy One of Israel; but he would at length be acknowledged and worshipped, as the God of the whole earth.—Christ is the redeemer and the bridegroom of the church; and he is her creator, and the God of the whole earth. (Marg. Ref.)

V. 6-10. The church had been in the condition of a woman forsaken by her husband and grieved in spirit; having been espoused in her youth, and afterwards rejected with dislike for her misconduct; but the Lord was about to recall her into a state of more comfortable and intimate communion with him.—The corruptions of the Jewish church, the low state of religion among them, and the repeated triumphs of their enemies, as if God had quite cast them off; and the grief that these things occasioned to believers, are here intended; perhaps not without some reference to the calamities of the Christian church during the reign of Antichrist, and that of the Jewish nation unto this day. But the frown and hiding of God's countenance, and the consequent affliction of the church, would be only momentary, compared with the duration of her peace and prosperity: his little wrath would soon be pacified; and he would gather her, and her increasing number of children, with everlasting kindness and great mercies. His engagements to this effect were as irrevocable, as the covenant made with Noah, and confirmed with an oath that he would never more drown the world; for he had also sworn by himself never to be wroth with and rebuke his church, as in times past, or so as to cast her off; his covenant of peace, the result of his tender mercies, would be more durable than the mountains, and abide in force when they shall remove, and be seen no more.

V. 11-14. The church is here again considered, as a woman in great distress; as a person at sea in a storm, and in danger of being shipwrecked; or as dwelling in a tent, that was ready to be overturned by a furious tempest; and, in short, as bereft of all her comfort. All the persecutions and calamities of the church, as well as the temptations, afflictions, and discouragements of believers, seem to be intended. But she is assured, that all these will end well. Instead of her mean uncomfortable tent, the Lord promises to build her a most glorious city or palace, whose foundations, windows, walls, and towers, should be formed of precious stones, most beautiful and durable. These are emblems of the light, purity, and prosperity, which the church on earth shall at length enjoy, resembling those of heaven. (Rev. xxi. 18-22.) Numbers of the children of the church had been uninstructed or ill-instructed; but it is promised, that all her children shall be taught of the LORD, by his Spirit, and according to his word. This may be understood of the true Israel, as distinguished from Israel according to the flesh; yet it seems to relate especially to those glorious times, which are to succeed the tribulations of the church.



13 And <sup>a</sup>all thy children *shall be taught of the LORD*; and <sup>b</sup>great *shall be the peace of thy children*.

14 In <sup>c</sup>righteousness shalt thou be established: <sup>d</sup>thou shalt be far from oppression; <sup>e</sup>for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, <sup>f</sup>they shall surely gather together, *but not by me*: whosoever shall gather together against thee, <sup>g</sup>shall fall for thy sake.

16 Behold, <sup>h</sup>I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No <sup>i</sup>weapon that is formed against thee shall prosper; and <sup>j</sup>every tongue *that shall rise against thee in judgment, thou shalt condemn*. This is <sup>k</sup>the heritage of the servants of the LORD, <sup>l</sup>and their righteousness is of me, saith the LORD.

17—21. Zech. viii. 3. 2 Pet. iii. 13. k li. 13. Zech. ix. 3. i ii. 4. Jer. xxiii. 3. 4. xxx. 10. Mic. iv. 3. 4. Zeph. iii. 13—16. Zech. ii. 4, 5. m Ez. xxxviii. 8—23. Joel iii. 9—14. Rev. xvi. 14. xix. 19—21. xx. 8, 9. n xliii. 3, 4, 14. Ps. xxxviii. 12, 13. Zech. ii. 8. xii. 9, 9. xiv. 2, 3. o x. 6, 15. xxxviii. 26. xlii. 1. Ez. ix. 16. Prov. xvi. 4. Dan. iv. 34, 35. John xix. 11. p Ps. ii. 1—6. Ez. xxxix. 9, 10. Matt. xvi. 13. John x. 28—30. Rom. viii. 28—30. q i. 3. Job. i. 11, 15. xxi. 6. & c. xlii. 7, 8. Ps. xxxviii. 6. Zech. iii. 1—4. Rev. xii. 10. r lviii. 14. Ps. lxi. 5. Dan. iii. 26—28. vi. 20—22. Rom. vi. 22, 23. s xlv. 24, 25. lxi. 10. Jer. xxiii. 6. Rom. iii. 22. x. 4. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. 2 Pet. i. 1.

(Marg. Ref.)—Then her children will have great peace, both outward and inward; she shall be established in righteousness, and be delivered from oppression, and even from the fear of it.

V. 15—17. This may be considered as a general promise to the church, through successive ages. Many assailants would combine against her; but, the Lord being on her side, they would be destroyed for her sake; or, as some understand the clause, “shall come over to thy side.” He is the Creator of those that forge weapons of war, and of the great destroyers of mankind; both are in his hands, and employed or restrained at his pleasure; and he would take care, that no weapons formed against his church should prosper, and that all her accusers and enemies should be condemned. This security and final victory are to be considered as the heritage of each of the faithful servants of the Lord: while the righteousness, in which they are justified, and the grace by which they are sanctified, are both the gift of God, and the effect of his special love.

#### PRACTICAL OBSERVATIONS.

V. 1—5. All that love God and man will rejoice and be thankful when sinners are converted; for then the prayers of the church are answered, and the sufferings of Christ are made effectual, to his glory in the salvation of souls.—Frequently those places and congregations, where means and appearances of religion abound, are wretchedly destitute of the life and power of it; the Lord hath many more children in places, comparatively desolate; and the gospel is commonly most successful where it hath newly been sent.—When sinners repent and believe, they are numbered among the children of God and of the church, and should be received by us as brethren, even though they belong not to our sect or party. Though vast multitudes have accepted of the invitations of the gospel, there is yet room for more in the kingdom of Christ; and we should expect large accessions to the church under the Christian dispensation, and be instant in prayer, that her seed may inherit the nations, and replenish all the dark and desolate places of the earth. Much hath already been done according to these predictions, for which we should praise the Lord: but we are still called on to enlarge the place of Zion's tabernacle, to stretch forth her curtains, and, with vast expectations, to lengthen her cords and strengthen her stakes; assured that she shall yet break forth on the right hand and on the left, till the earth be filled with truth and righteousness.—Ministers, magistrates, merchants, wealthy persons, and every description of men, may find much to do in this important concern, if they improve their talents and watch their opportunities; and we need not fear, but that God will accept our prayers and second our endeavours, when they are regulated by his precepts and promises. The believer also should discard those fears, which originate from reflecting on his evil nature, or from reviewing the shame of his youth, or those former instances of unfaithfulness of which he now humbly repents. The Lord will blot out his transgressions, and wipe away his reproach, and he will never forsake them that trust in his mercy: nay, he will receive them into the most honourable and happy relation to himself; their Maker the Lord of hosts, the God of the whole earth, will become their husband and Redeemer. We never can sufficiently admire this condescension, or estimate this privilege: we cannot expect too much from his love, confide too entirely in his protection, glory too much in this honour, or take too much delight in communion with this our loving friend. To form this union, and to encourage our confidence, He dwells in human nature, and is called Immanuel: he shed his blood for our ransom, and endows us with all his unsearchable riches; he will cleanse us from all our sins, and adorn us with suitable decorations, and shortly take us to himself, to rejoice for ever with him in this sacred union. Let us then walk in simplicity of heart with him, centering all our affections on him, and expecting all our happiness from him.

V. 6—17. Even real Christians often give cause of jealousy to their gracious Lord; and then he frowns, hides his face, and seems as if he would reject them according to their deservings. Then they fear being forsaken, and are grieved in spirit; but when duly humbled they seek his face, he recalls them into his presence, and renews the tokens of his love. And to all, who really love and trust

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#### CHAP. LV.

Invitations to partake freely of spiritual blessings, with exhortations and promises, 1—3. Christ proposed to mankind, as he whom the nations would obey, 4, 5. A call to repentance, with a promise of abundant mercy; for God's ways are not like man's, 6—9. The success of the gospel, the joy of believers, and the happy change which would thus take place, 10—13.

<sup>a</sup>HO, <sup>b</sup>every one that thirsteth, come ye to the waters, and he that hath no money; come ye, <sup>c</sup>buy, and eat; yea, come, <sup>d</sup>buy wine and <sup>e</sup>milk <sup>f</sup>without money and without price.

2 Wherefore <sup>g</sup>do ye <sup>h</sup>spend money for *that which is not bread?* and your labour for *that which satisfieth not?* <sup>i</sup>Hearken diligently unto me, and <sup>j</sup>eat ye *that which is good*, and let your soul delight itself in fatness.

3 <sup>k</sup>Incline your ear, and <sup>l</sup>come unto me: <sup>m</sup>hear, and your soul shall live; <sup>n</sup>and I will make an everlasting covenant with you, *even the sure mercies of David*.

4 Behold, <sup>o</sup>I have given him *for a witness to the people*, <sup>p</sup>a leader and commander to the people.

\* Heb. <sup>q</sup>weigh. xlv. 6. h li. 1, 4, 7. Ez. xv. 26. Dent. xi. 13. Ps. xxxviii. 11. Prov. i. 33. vii. 24. viii. 32. Mark vii. 14. Rom. x. 17. i xxv. 6. Ps. xxii. 26. xxxvi. 8. lxxiii. 5. Prov. ix. 5. Jer. xxxi. 14. Matt. xxii. 4. Luke xv. 23. John vi. 48—49. k Ps. lxxviii. 1. cxix. 112. Prov. iv. 20. 1 Matt. xi. 28. John vi. 37. 44, 45. vii. 37. m Matt. xii. 16. xvii. 5. John v. 24, 25. viii. 47. x. 27. n lxi. 8. Gen. xvii. 7. 2 Sam. xxiii. 5. Jer. xxxii. 40. 1. 5. Heb. xii. 20. o Ps. lxxxix. 28. 35—37. Jer. xxxiii. 20, 21. 26. Ez. xxxii. 24, 25. Acts xiii. 34. p John iii. 16. xviii. 37. 1 Tim. vi. 13. Rev. i. 5. iii. 14. q xlix. 8—10. Ps. 6. Jer. xxx. 9. Ez. xxxiv. 23, 24. Dan. ix. 25. Hos. iii. 5. Mic. v. 2—4. Matt. ii. 6. xxviii. 18—20. John x. 3. 27. xii. 26. xiii. 13. 2 Thes. i. 8. Heb. ii. 10. v. 9.

in him, his absence and frown are momentary; but his mercies and kindness are infinite and everlasting. He hath promised never to leave or forsake his people: he hath formed that promise into a covenant of peace, and ratified and sealed it; and he hath confirmed it with an oath for our more complete satisfaction. He will indeed correct and rebuke his people, but he will no more cast them off, than he will again drown the world for the sins of men; and the experience of more than four thousand years evinces, that their crimes cannot provoke him to violate that irrevocable engagement. Let this encourage us to give diligence to make our calling and election sure; that when we are afflicted and tempted, we may know and be comforted by our interest in these promises; and be assured that our “light and momentary afflictions are working for us a far more exceeding and eternal weight of glory.”—But let us not forget, that all the genuine children of the church, are “taught of the Lord;” they desire, seek, and depend on that teaching; and they are taught by him to hate sin, to believe in Christ, and obey him; and thus they find rest and great peace to their souls. The more assured they are, that their labour will not be in vain in the Lord, the more steadfast and immovable they are in his work.—Such as are thus taught of God need fear no enemy, (except so as to watch and pray against temptation.) Many may attempt to injure them, but God is their protector; many may reproach them, but God is their justifier. They are his servants and his children; and he is not only their Lord and their Father, but their husband; and who can rise up against them with impunity? Let us then seek that “righteousness of God, which is unto, and upon all that believe;” let us beseech him to sanctify our souls, and employ us in his service: and thus we may disregard both the wasters that destroy the nations, and the weapons that are formed against the church; and enjoy the present privileges, and expect the future heritage, of the redeemed servants of the Lord.

#### NOTES.

CHAP. LV. V. 1—3. The sufferings and glory of the Redeemer, and the security and happiness of his church, having been fully declared; here follows an invitation to the sons of men to come and share these invaluable blessings. The prophet seems to personate the first preachers of the gospel, when they went forth in the name of the Lord to compel men to come in to the marriage supper, even from the highways and hedges: but Christ himself then spake, and still speaks, the same things by his word and ministers: (Marg. Ref.) The blessings before mentioned were the heritage of the servants of the Lord; but here men in general are called on, by proclamation, to approach and partake of them, as men come to the waters to draw for themselves. All that thirst for pardon, grace, and salvation, are invited to come to God through Christ for them; nay, all that thirst for happiness are exhorted to seek it from Him. The blessings that he bestows are abundant like the waters; but they are precious, pleasant, and exhilarating, as wine and milk, or the most nutritive and delicious food; and though freely bestowed, without money or price, to accommodate those who desire them, but are conscious that they have not wherewith to purchase them; yet they are too valuable to be bought with money: at the same time they cannot be secured but by parting with whatever comes in competition with them.—The Lord then expostulates with the sons of men, who waste their lives, misemploy their powers, and weary themselves for such things as are not bread, and cannot satisfy; who bestow immense pains, and sacrifice every valuable consideration, for the sake of such acquisitions, as can neither add to their present comfort, prolong their lives, or save their souls. This equally applies to the votaries of this vain and vexatious world; and to those who devise, and are very earnest about, false and worthless schemes of religion. If nothing better could be had, such men might have some show of reason for their conduct; but as the Lord invites them to come, and partake of substantial good and satisfying happiness, in his favour and service; they are as unreasonable as criminal, in their wicked courses. They are therefore exhorted diligently to hearken to the Lord, to attend to his doctrine, and embrace his salvation; and thus the everlasting covenant of grace will be ratified with them; and all the mercies promised to David, and to his seed and antitype the Messiah, ensured to their souls. (Marg. Ref.)



5 Behold, 'thou shalt call a nation *that* thou knowest not, and 'nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel: 'for he hath glorified thee.

6 ¶ 'Seek ye the LORD while he may be found, call ye upon him 'while he is near :

7 Let 'the wicked forsake his way, and the unrighteous man 'his thoughts : and let him return unto the LORD, and he will have mercy upon him ; and to our God, 'for he will 'abundantly pardon.

8 For 'my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as 'the heavens are higher than the earth,

v. 25. vii. 7. s. xxv. 11, 12. Luke xlii. 25. John vii. 33, 34. viii. 21. xii. 35, 36. 2 Cor. vi. 2. Heb. i. 3. x. xlii. 13. Deut. iv. 7. Ps. lxxv. 1. xlv. 18. xlviii. 14. Ez. viii. 6. Eph. ii. 13. 17. i. 16-18. 2 Chr. vii. 14. Prov. xxviii. 13. Jer. iii. 3. viii. 4-6. Ez. iii. 18, 19. xlvii. 23-27-32. xxxiii. 11, 14-16. Hos. xiv. 1, 2. Jonah iii. 10. Matt. ix. 13. Luke xv. 10, 24. Acts iii. 19. xxvi. 20. 1 Cor. vi. 9-11. Jam. iv. 8-10. + Heb. *men of iniquity*. 2 Gen. vi. 5. Ps. lxxi. 13. Jer. iv. 14. Zech. vii. 17. Matt. xv. 18, 19. xlii. 25, 26. Luke xii. 39, 40. Acts viii. 21, 22. Jam. i. 15. a xliii. 25. xlv. 22. Ez. xxxiv. 6, 7. Num. xiv. 18, 19. Ps. li. 1. cxxx. 7. Jer. iii. 12, 13. Luke vi. 17. Rom. v. 16-21. Eph. i. 6-8. 1 Tim. i. 15, 16. + Heb. *multiply to pardon*. 2 Sam. vii. 19. Ps. xlv. 10. xl. 5. xlii. 6. Prov. xxi. 8. xxv. 3. Jer. iii. 1, 4. Ez. xlvii. 29. Dan. iv. 37. Hos. xiv. 9. c Ps. xxxv. 5-7. lxxvii. 19. lxxxix. 2. ciii. 11, 12. Matt. xi. 25, 26. Rom. xi. 31-36.

V. 4, 5. 'David is in the prophets often put for Christ, in whom all the promises made to David are fulfilled,' (Jer. xxx. 9. Ez. xxxiv. 23. Hos. iii. 5.) (*Louth*).—*JEHOVAH* here first speaks concerning this promised Saviour; whom he had 'given as a witness to the people, the faithful and true witness;' the light of the gentiles; as well as of his people Israel; (for the words are plural in the original.) The Father here speaks concerning the Messiah, the grand blessing intended by the sure mercies of David. He had appointed him to publish his will, attest his truths, and ratify his covenant; he was given to be a leader and forerunner of his people, to guide men into the ways of peace and holiness, and to lead them to victory and liberty; and to be their commander, their captain, lawgiver, judge, ruler, and protector.—He then addressed Christ himself: The Jewish nation would generally refuse to have him for their witness, leader, and commander; but at the call of his gospel a holy nation would be formed under his government, who had not before been known by him as the worshippers of God; yea, many nations, that had been strangers to him, would hasten to him, and become his subjects, from ardently desiring the favour of the Lord God of Israel; who had raised him from the dead, exalted him to his right hand in heaven, and sent forth his Holy Spirit with his apostles, to give success to the gospel; and thus had glorified him whom man despised. (*Marg. Ref.*)

V. 6, 7. Whilst the LORD was preached to the Jews, God was near to them, and might be found by them: but he was about to withdraw, and then they would be left to judicial blindness. But the exhortation is equally given to others.—'God is in Christ reconciling the world unto himself.' Jesus is 'Immanuel, God with us;' 'God manifested in the flesh.' Through him the LORD may be found on a throne of grace and in his holy ordinances: he is near those who hear his gospel, and he often strives with their hearts by his Holy Spirit: but the means of grace may be withdrawn, or that influence which gives efficacy to them withheld; and life must soon terminate, and then God will no more be found by any wicked man, or be graciously near to him. Let then all that hear seize the opportunity, and seek the knowledge and favour of God without delay, by faith and prayer. (*Marg. Ref.*)—The most wicked and unrighteous may yet obtain forgiveness: but then they must repent and forsake all their sins, especially those to which they have been most habituated; and they must also forsake their evil imaginations, desires, and devices; and no longer expect happiness in wickedness, or salvation from themselves, or in their sins; they must return to the LORD, by ceasing to rebel against him, and becoming his loyal subjects; and in this way, they may be assured, that he will have mercy on them, and multiply pardons to them, even as they have multiplied sins against him.

V. 8, 9. The thoughts and ways of the LORD, in his dealings with sinners, are wholly different from those of men, and often contrary to them; and they are as far above them, as the heavens are above the earth. His wisdom and love, in giving his only begotten Son to be the sacrifice for the sins of his enemies, and thus glorifying his justice, holiness, and law, even when shewing mercy to the vilest transgressors; his method of justifying the ungodly by faith in the righteousness of Christ, and of sanctifying them by his new-creating Spirit; his way of teaching men to live sober, righteous, and godly lives, by the preaching of that free salvation, which the wise men of the world suppose to tend to licentiousness; his plan of hiding these things from the wise and prudent, and revealing them to babes; his constant readiness to pardon and save all that come, to supply all their wants, enrich them with all blessings, and fill them with peace and joy in believing, notwithstanding their former provocations; his rule of not 'calling the righteous, but sinners to repentance,' and formerly his calling of the gentiles and rejection of the Jews: these things, and numberless others, shew God's thoughts and ways to be very different from man's, and infinitely more excellent. Men are apt to think the unworthiness of the object a bar to their kindness; and to reject those that are beneath them, or have been provoking, or who have been relieved before, have brought their troubles on themselves, or who are likely to be further burdensome. They are apt to despair of many descriptions of sinners, and to excuse their neglect of them, by the pretence that they are incorrigible: but it is well that the LORD does not deal with them by such rules.

V. 10, 11. The LORD sends the rain and snow to water the earth, and to make the seed sown in it to vegetate, and thus to produce food for man, and seed to

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r. xi. 10, 11. l. iii. 15. lvi. 8. Gen. xlix. 10. Ps. xxvii. 43. Rom. xv. 20, 21. Eph. ii. 11, 12. iii. 5, 6. s. ix. 5. Hos. i. 10. Zech. ii. 11. viii. 20-23.

t. ix. 9. Ps. cx. 1-3. Luke xxiv. 26. John xlii. 31. 32. xvii. 1. Acts ii. 13. v. 31. Heb. v. 5. 1 Pet. i. 11.

u. xlv. 19. 1 Chr. xxviii. 9. 2 Chr. xix. 3. Job viii. 5. Ps. xiv. 2. xxvii. 8. xxxii. 6. xcv. 7. Jer. xxxix. 12-14.

Am. v. 6. Matt. x. 1. 2. Heb. iii. 13. 17. Eph. ii. 13. 17.

2 Cor. vi. 2. Heb. i. 3. x. xlii. 13. Deut. iv. 7. Ps. lxxv. 1. xlv. 18. xlviii. 14. Ez. viii. 6. Eph. ii. 13. 17. i. 16-18. 2 Chr. vii. 14. Prov. xxviii. 13. Jer. iii. 3. viii. 4-6. Ez. iii. 18, 19. xlvii. 23-27-32. xxxiii. 11, 14-16. Hos. xiv. 1, 2. Jonah iii. 10. Matt. ix. 13. Luke xv. 10, 24. Acts iii. 19. xxvi. 20. 1 Cor. vi. 9-11. Jam. iv. 8-10. + Heb. *men of iniquity*. 2 Gen. vi. 5. Ps. lxxi. 13. Jer. iv. 14. Zech. vii. 17. Matt. xv. 18, 19. xlii. 25, 26. Luke xii. 39, 40. Acts viii. 21, 22. Jam. i. 15. a xliii. 25. xlv. 22. Ez. xxxiv. 6, 7. Num. xiv. 18, 19. Ps. li. 1. cxxx. 7. Jer. iii. 12, 13. Luke vi. 17. Rom. v. 16-21. Eph. i. 6-8. 1 Tim. i. 15, 16. + Heb. *multiply to pardon*. 2 Sam. vii. 19. Ps. xlv. 10. xl. 5. xlii. 6. Prov. xxi. 8. xxv. 3. Jer. iii. 1, 4. Ez. xlvii. 29. Dan. iv. 37. Hos. xiv. 9. c Ps. xxxv. 5-7. lxxvii. 19. lxxxix. 2. ciii. 11, 12. Matt. xi. 25, 26. Rom. xi. 31-36.

d. v. 6. xxx. 23. lxi. 11. 2 Sam. xxiii. 4. Ps. lxxv. 9-13. lxxii. 6. 7. Ez. xxxiv. 26. Hos. x. 12. Rev. xi. 6. e. 2 Cor. ix. 9-11.

f. Deut. xxvii. 2. Luke viii. 11-15. John vi. 63. Rom. x. 17. 1 Cor. i. 18. iii. 9-9. 1 Thes. ii. 13. Heb. vi. 7. Jam. i. 18. 1 Pet. i. 23.

g. xlv. 26-28. xlv. 23. vi. 10. Eph. i. 9-11. h. xxxv. 10. xlviii. 20. xlix. 9, 10. li. 11. lxx. 13. 14. 15. cv. 43. Jer. xxx. 19. xxxi. 12-14. xlii. 13. xliii. 6. 11. xlv. 2. 7-10. Rom. v. 1. 11. x. 13. Gal. v. 22. Col. i. 11-13.

i. xiv. 8. xlii. 10, 11. xlv. 23. xlix. 13. Ps. lxx. 13. xvi. 11-13. xlviii. 7-9. xlviii. 4-12. Luke xv. 10. k. 1 Chr. xvi. 33. Ps. xlvii. 1. l. lxi. 6-9. xli. 19. lx. 13. 21. lxi. 3. Mic. vii. 4. 1 Cor. vi. 9-11. 2 Cor. v. 17. m. xliii. 21. Jer. xlii. 11. xlviii. 9. Luke ii. 14. John xv. 8. Eph. iii. 20, 21. 1 Pet. iii. 9, 10. iv. 11. n. liv. 10. Jer. i. 5.

so are my ways higher than your ways, and my thoughts than your thoughts.

10 For 'as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may 'give seed to the sower, and bread to the eater:

11 So 'shall my word be that goeth forth out of my mouth: it shall not return unto me void, but 'it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For 'ye shall go out with joy, and be led forth with peace: 'the mountains and the hills shall break forth before you into singing, and all the trees of the field shall 'clap their hands.

13 Instead 'of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD 'for a name, for 'an everlasting sign that shall not be cut off.

sow again for a future crop; and he does not withhold or recall his bounty, because many abuse it; nor can their perverseness prevent this change of the weather and course of the seasons. Thus the unbelief and opposition of the Jews should not prevent the success of the gospel: he would perform his promises and purposes: he would accompany the gospel with the Holy Spirit, and thus cause the seed to grow for the benefit of that and future ages. In short, his word should not return void, but accomplish his great designs, in defiance of all opposition.

V. 12, 13. Here may be some allusion to the return of the Jews from Babylon; but greater events are evidently intended. The poor prisoners of Satan set at liberty from their noisome dungeon, through the Redeemer's grace, by means of the gospel preached to them, would go out with joy, and be led forth with peace in the way to heaven. (*Note*, xlix. 9-11.) Joyful praises would on that account resound on every side; as if the mountains, hills, and forests, were animated to unite with angels in heaven and saints on earth, in exulting thanksgivings. When idolaters and the vilest of sinners became Christians, holy persons, worshippers of God, and useful to mankind; then the stately and useful fir-tree came in the place of the worthless thorn, and the beautiful fragrant myrtle in that of the entangling brier. These blessed effects of the gospel are honourable to the name of God: the continuance of Christianity on earth to the end of time, and the happiness of the believer in heaven for ever, form an everlasting monument or trophy of his power and love.—The conversion of the gentiles is evidently predicted by these emblems: and likewise that of the dispersed Jews.

#### PRACTICAL OBSERVATIONS.

V. 1-5. All are welcome to the blessings of salvation, to whom those blessings are welcome. Sinners should, therefore, be loudly and earnestly invited to come to Christ, and exhorted to use the means of grace: that they, who thirst for these waters of life, but fear lest such vile wretches should be excluded, may be encouraged; and that the proud, the sensual, and scornful, may be left without excuse. We cannot too highly recommend the rich provisions made for our starving souls: it is our interest on any terms to make them our own; but where shall we, whose best services merit condemnation, find money or price with which to buy such invaluable blessings? Sin and misery are all we can call our own: our bodies and souls always were the Lord's just due, and every service that we can possibly perform. We already owe an immense debt, and cannot pay one farthing; our inheritance is forfeited, and we have merited condemnation: our wants are innumerable, and we have nothing wherewith to supply them. But the Lord Jesus has purchased for us every blessing; he freely bestows on every believer whatever can conduce to his present comfort or everlasting felicity; and on all those who come to ask them, with the additional favour that he would take them as his servants, and make them what he would have them to be. But though none, except those that hunger and thirst for spiritual blessings, will thus come, buy, and eat, without money and without price, yet all should be invited; because God in this way excites such desires in the hearts of men. All seek to be happy; yet most men spend money for that which is not bread, and labour for that which satisfieth not: with such we may expostulate; and whilst we shew them the folly of their present conduct, we may exhort them diligently to hearken to the Saviour's voice; we may persuade them to read and meditate on his sacred word, and to seek the teaching of his holy Spirit; to observe his directions, to accede to his invitations, and to make trial of his easy yoke. Then, and not before, they will find rest to their souls; thus, and in no other way, they 'will eat that which is good, and their souls will delight themselves in fatness.' Inclining our ears to his instructions and coming to him for salvation, we obtain life and the blessings of the everlasting covenant, through the blood of his great and gracious surety: he then becomes our teacher, leader, and ruler; by him we commune with the Father, and through him our services are accepted, and our happiness secured. He calls those that hitherto have been strangers: through grace they obey his call, and run to him to share the privileges of his redeemed people; and in their conversion and holy conversation he is glorified, and the Father is glorified in him.

V. 6-12. Whilst the word of God proposes to us eternal salvation, 'the LORD is near us, and may be found:' let all, therefore, who read or hear of this salvation, seek him and call upon him without delay: and let none trifle with,



## CHAP. LVI.

An exhortation to justice and piety, in the prospect of the near approach of God's salvation, 1, 2. Encouragement to strangers and eunuchs to expect spiritual blessings, in the way of faith and obedience, 3-8. A severe rebuke of blind and wicked teachers and rulers, 9-12.

**T**HUS saith the LORD, "Keep ye \*judgment, and do justice: <sup>b</sup>for my salvation is near to come, and my righteousness to be revealed.

2 "Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that <sup>c</sup>'keepeth the sabbath from polluting it, and <sup>d</sup>'keepeth his hand from doing any evil.

3 Neither let <sup>e</sup>'the son of the stranger, that hath <sup>f</sup>'joined himself to the LORD, speak, saying, 'The LORD hath utterly separated me from his people: <sup>g</sup>'neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and <sup>h</sup>'choose *the things* that please me, and <sup>i</sup>'take hold of my covenant;

5 Even unto them <sup>j</sup>'will I give in mine house and within my walls, a place <sup>k</sup>'and a name <sup>l</sup>'better than of

g Deut. xxiii. 1-3. Zech. viii. 20-23. Matt. viii. 10, 11. Acts x. 1, 2, 4. Rom. ix. 10, 11, xv. 9-12. Eph. ii. 12-22. h Jer. i. 5. Zeph. ii. 11. i Matt. v. 26, 27. Luke vii. 6-8. k 5. xxxix. 7. Jer. xxxviii. 7-13. xxxix. 16, 17. Dan. i. 8. c. Matt. xix. 12, &c. Acts viii. 27, &c. l Josh. xxiv. 15. Ps. cxix. 111. Luke x. 42. m xxvii. 5. lv. 3. 2 Sam. xxiii. 5. Jer. i. 5. Heb. vi. 17, 18. n Matt. xvi. 18. Eph. ii. 22. i Tim. iii. 15. Heb. iii. 6. o lxii. 12. John i. 12. i John iii. 1. Rev. iii. 12. p i Sam. i. 8.

or abuse his plenteous mercy; but let the wicked call on him to help them, that in his strength they may forsake their ungodly ways, and exclude their polluting thoughts and desires; and let them return to the Lord by penitent faith and prayer, that they may obtain an interest in his abundant mercy and multiplied pardons. And let not any of us limit him by our rules, as if there were any sinners too hardened to be converted, or too vile to be forgiven; or as if any of them might properly be left without refuge and hope. Let the discouraged penitent remember, that "where sin hath abounded, grace much more abunds;" and let ministers and Christians observe, "that the things that are impossible with man, are possible with God." We should, therefore, use every means to reclaim the most desperate offenders, and to do good to those that are most distant from us, or have been most injurious to us: for the Lord's thoughts and ways are not as ours, but far above them, and more excellent than they.—Assuredly the word of God, when faithfully preached, will answer the ends that he hath purposed, and will in some instances be blessed to bring sinners to repentance; and who can describe the happy change, which then takes place in their state and character? Delivered from the wrath to come, and from the bondage of sin and satan; justified by faith and reconciled unto God, the converted sinner begins to experience sweet peace in his conscience; hope animates and gratitude enlarges his heart, and love constrains him to devote himself to the service of his merciful Redeemer. Instead of a profane, contentious, selfish, or sensual wretch, the grief or temptation of all around him; behold him now patient, meek, humble, blameless, upright, benevolent, and peaceable; a kind relation, a faithful friend, a compassionate neighbour, a spiritual worshipper, a follower of Christ, an example to others, an useful member of society, and an instrument of God's glory, to diffuse the knowledge of his salvation around him, and to transmit it to the next generation! In such converts the Lord will be everlastingly glorified, and many will be unspeakably benefited by them. Well then may there be joy in heaven and in earth, when one sinner thus repenteth. How should the hopes of being instrumental in so good a work, animate our endeavours to spread the gospel of salvation; and our prayers, that such trophies of the Redeemer's victories may every where be multiplied! And how should we endeavour to be living demonstrations, that this is the genuine tendency of the gospel; and to "let our light so shine before men, that they may see our good works, and glorify our heavenly Father!"

## NOTES.

CHAP. LVI. V. 1, 2. The prophet, doubtless, was guided so to write his predictions, as might render them useful to the Jews, in his own and in after times, and to the church in every age. We may, therefore, consider this as an exhortation to the Jews in Babylon, or in any other of their calamities, to wait and prepare for deliverance, by attending to the precepts and ordinances of God. But as it here stands, it seems to be equivalent to the call of John Baptist: "Repent ye, for the kingdom of heaven is at hand." The attention of the Jews, about the time of Christ, was almost entirely taken up with trivial observances, to the neglect of the weightier matters of the law; and their formality, hypocrisy, iniquity, and presumptuous confidence in external privileges, led them to reject his salvation, of which they neither perceived the necessity nor understood the nature. The sermon of Christ upon the mount, and the general tenour of his preaching, were very similar to this address; and, by shewing the spiritual nature of true religion, both tended to discover to them their need of mercy and grace, and to lead them to follow after holiness. In like manner the Lord here assures the Jews that his salvation approached, his promises were about to be fulfilled, and his righteousness revealed, by their expected Messiah. But as these were spiritual blessings, they would not be welcome to the carnal hearts of men: and, therefore, it behoved them to prepare for the reception of them, by repentance, attention to justice and equity, and attendance on his ordinances. For though such a trust in their supposed good works are far from the kingdom of heaven; yet all that believe the Scriptures, and wait for salvation according to the promises of God, repent, and do works meet for repentance; they do justice, and are conscientious in their

A. M. 3292.

B. C. 712.

a i. 16-19. xxvi. 7, 8. lv. 7. Ps. xxxiv. 4-6. i. 23. Jer. vii. 3-11. Mal. iv. 4. John vii. 17. b Or, equity. c Ps. lxxv. 9. Matt. iii. 2. lv. 17. Mark i. 15. Luke iii. 9-11. Rom. i. 17. x. 6-10. xiii. 11-14. d Ps. i. 1-3. xv. 1-5. cvi. 3. cxix. 1, 2. cxix. 1-5. cxviii. 1. Luke xi. 28. John xiii. 17. Rev. xxi. 14. e i. Prov. iv. 13. Ec. vii. 18. f Ps. lxxv. 9. Matt. xxi. 13. Ex. xxxi. 13-16. Lev. xix. 30. Neh. xii. 17, 18. Jer. xvii. 21, 22. Ez. xii. 12, 13. 20, 21. g Ps. xxxiv. 14. xxxvii. 27. cxix. 101. Prov. iv. 27. xiv. 16. xvi. 6, 17. Rom. xvi. 9. h i. Matt. v. 26, 27. Luke vii. 6-8. k 5. xxxix. 7. Jer. xxxviii. 7-13. xxxix. 16, 17. Dan. i. 8. c. Matt. xix. 12, &c. Acts viii. 27, &c. l Josh. xxiv. 15. Ps. cxix. 111. Luke x. 42. m xxvii. 5. lv. 3. 2 Sam. xxiii. 5. Jer. i. 5. Heb. vi. 17, 18. n Matt. xvi. 18. Eph. ii. 22. i Tim. iii. 15. Heb. iii. 6. o lxii. 12. John i. 12. i John iii. 1. Rev. iii. 12. p i Sam. i. 8.

q lv. 13. Rev. iii. 5. r 3. xlv. 5. Acts ii. 41. xi. 23. 2 Cor. viii. 5. 1 Thes. i. 9, 10. s Mark xii. 34. 34. Rom. viii. 28. 1 Cor. xvi. 22. Gal. v. 6. Eph. vi. 24. Jam. i. 12. ii. 5. t 2. xlviii. 13. Rev. i. 10. u ii. 2. 3. lxxvi. 19, 20. Ps. ii. 6. Mic. iv. 1. 2. Zeph. viii. 2. Jer. Mal. i. 11. John xii. 20, &c. Heb. xii. 22. x Rom. xii. 1. Hb. xiii. 15. 1 Pet. ii. 5. y Matt. xxi. 13. Mark xi. 17. Luke xix. 46. John iv. 21-23. z i Tim. ii. 8. z xii. 11, 12. xxvii. 12, 13. liv. 7. Ps. cvi. 47. cvii. 2, 3. cxlvii. 2. Jer. xxx. 17. xxxi. 10. Hos. i. 11. Mic. iv. 6. Zeph. iii. 18-20. Zech. x. 8-10. i. xiii. 6. xlix. 12, 22. lx. 3. &c. lxxvi. 18-21. Gen. xlix. 10. John x. 16. xi. 52. b Deut. xxviii. 26. Jer. xii. 9. Ez. xxix. 9. Rev. xiv. 17, 18. c lli. 8. Ez. iii. 17. d xxix. 10. Jer. xiv. 13, 14. Hos. iv. 6. ix. 7, 8. Matt. xiv. 14. xxiii. 16-26. Luke vi. 39, 40. e lviii. 1. Jer. vi. 13, 14. xxiii. 13, 14. Ez. iii. 15-18, 26, 27. xiii. 16. xxviii. 6. f Prov. vi. 4-10. xxiv. 30-34. Jonah i. 2-6. Nah. iii. 18. Mark xiii. 34-37.

sons and of daughters: I will give them an everlasting name, <sup>a</sup>'that shall not be cut off.

6 Also the sons of the stranger, that <sup>b</sup>'join themselves to the LORD, to serve him, and <sup>c</sup>'to love the name of the LORD, to be his servants, <sup>d</sup>'every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even <sup>e</sup>'them will I bring to my holy mountain, and make them joyful in my house of prayer: <sup>f</sup>'their burnt offerings and their sacrifices *shall* be accepted upon mine altar; for <sup>g</sup>'mine house shall be called an house of prayer for all people.

8 The Lord God, <sup>h</sup>'which gathereth the outcasts of Israel saith, <sup>i</sup>'Yet will I gather *others* to him, <sup>j</sup>'beside those that are gathered unto him.

9 ¶ All <sup>k</sup>'ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His <sup>l</sup>'watchmen <sup>m</sup>'are blind: they are all ignorant, <sup>n</sup>'they are all dumb dogs, they cannot bark; <sup>o</sup>'sleeping, lying down, <sup>p</sup>'loving to slumber.

various duties. And happy is he, that doeth this, laying hold of it as a man in earnest, keeping holy the sabbath-day, and withholding his hand from doing any evil; for such are not far from the kingdom of God; and the Lord will shew them his salvation, as he hath taught them thus to wait for it. (Note, Mark xii. 28-34.)

V. 3-7. Strangers and eunuchs lay under several disadvantages, according to the Mosaic dispensation, (Deut. xxiii. 1-8:) and it was deemed a peculiar misfortune and even disgrace, among the Jews, to be childless. But the gospel abolishes all these distinctions; and such declarations as this implied that the shadows of the old dispensation were about to vanish, and that a brighter day was dawning. The gentile could not in any case be admitted to the full privilege of an Israelite, without circumcision and an exact observance of the ritual law; and in some cases he would after all lie under several disqualifications. But, without mentioning these externals, the Lord assured strangers, that came to join themselves to him, to love his name and be his servants, to hallow his sabbath, and take hold of his covenant of grace and mercy; (lv. 3.) that he would introduce them as spiritual worshippers upon his holy mountain, make them joyful in his courts, and accept their sacrifices equally with those of the Jews: for he intended his temple to be a house of prayer for all people. (Marg. Ref.)—This was an encouragement to the gentiles to come and worship God at his temple; and it implied that the spiritual sacrifices of praise and prayer, springing from faith and love, were the most acceptable to him: but it especially and most expressly *predicted* the conversion of the Gentiles to Christ, and their admission into the Christian church, which were typified by Mount Zion and the Temple.—'The prophet uses such expressions with relation to the gospel-times as are taken from the usages of his own time.' (Calvin.) 'This is a good rule of explaining the idioms of the prophetic writings.' (Louth.) The Lord also assured the eunuchs, who laid hold of his covenant and were obedient to his word; that he would admit them into his family, and give them an everlasting name and place in heaven, far preferable to the feeble satisfaction, which men enjoy from the hope of being remembered after death, in the children which they leave behind them.—The repeated mention of keeping the sabbath, in this place, which evidently gives a decided preference to spiritual worship and holiness of life, above all external observances, and refers to the time when the ceremonial law would be abrogated; strongly implies the obligation of the Christian sabbath.

V. 8. JEHOVAH, who gathered the outcasts of Israel, here promises to gather more unto him, than had already been gathered. This predicts the conversion of the gentiles to Christianity in far greater numbers, than they ever had been proselyted to Judaism; but it may also look forward to the future gathering of the outcast Jews into the church, and the consequent bringing in of the fulness of the gentiles.

V. 9-12. Under the terms *watchmen* and *shepherds*, both the priests, and scribes, and civil magistrates seem to have been intended; the teachers and rulers of Israel, especially the former: but this severe rebuke was probably expressed in general terms, that it might equally apply to such characters in other ages and places. There might be many such in the prophet's time whose likeness he delineated, and still more before the captivity who resembled them: but it was most generally and exactly verified in the character of the chief priests, scribes, and elders in the days of Christ, and just before the destruction of the city and temple by the Romans. The nation in general was given up to wickedness; but the chief blame belonged to these their corrupt teachers and rulers. Through their supineness and profligacy, the nation was exposed to ruin; and the Roman armies were summoned to execute vengeance upon it, under the figure of the wild beasts of the forest being called on to come and devour a neglected flock of sheep. The watchmen were so blinded and ignorant, that they saw no danger: even the shepherd's dog could bark when the wolf came; but they were dumb dogs, and could not bark; they were neither capable of instructing the people, nor inclined to do any thing towards it; for they were lazy, drowsy, and utterly insensible. But though they did not copy the faithfulness and vigilance of the dog; yet they were more greedy



11 Yea, <sup>a</sup>they are <sup>b</sup>greedy dogs which <sup>c</sup>can never have enough, and they <sup>d</sup>are shepherds that cannot understand: they <sup>e</sup>all look to their own way, every one for his gain, from his quarter.

12 Come ye, <sup>a</sup>say they, <sup>b</sup>I will fetch wine, and we will fill ourselves with strong drink; and <sup>c</sup>to-morrow shall be as this day, and much more abundant.

## CHAP. LVII.

The disregarded happy death of the righteous a token of approaching judgments. 1. 2. Idolaters, hypocrites, and wicked men, cited before God's tribunal, convicted, and threatened with destruction; while none could help them, and while they who trusted God would be saved 3.—14. Promises to the broken-hearted; causes of the sufferings of God's professed people: and the free grace of the gospel, from which the impenitent are excluded, 15—24.

**T**HE <sup>a</sup>righteous perisheth, and <sup>b</sup>no man layeth it to heart: and <sup>c</sup>merciful men are taken away, none considering that <sup>d</sup>the righteous is taken away from <sup>e</sup>the evil to come.

2 He <sup>a</sup>shall <sup>b</sup>enter into peace: they shall <sup>c</sup>rest in their beds, <sup>d</sup>each one walking <sup>e</sup>in his uprightness.

3 ¶ But <sup>a</sup>draw near hither, ye <sup>b</sup>sons of the sorceress, the seed of the adulterer and the whore.

xii. 19, 20. 1 Cor. xv. 32. — CHAP. LVII. a 2 Chr. xxxii. 33. xxxv. 24. b 11. xlii. 25. xlvii. 7. c 1 Kings xvi. 13. d Job xii. 17. Ec. xii. 7. Matt. xxv. 13. Luke xli. 22. 2 Cor. v. 1. 8. Phil. i. 23. Rev. xiv. 13. e Or, go in peace. Luke ii. 29. v. 42. e xiv. 13. 2 Chr. xvi. 14. Ez. xxxii. 25. 8 Or, before him. Gen. xvii. 1. Luke i. 6. 2 Chr. xvi. 14. Joel iii. 9—11. g Gen. iii. 15. Hos. i. 2. Matt. iii. 7. xii. 34. xvi. 4. xlii. 33. Luke iii. 7. John viii. 40—44. Jam. iv. 4. 1 John iii. 10. Rev. xvii. 1—5.

than that animal, and their rapacity could not be satisfied. They understood not their duty as shepherds; but they were sufficiently quick-sighted and attentive to their interest, and every one was looking out to see what lucre he could acquire in his peculiar station, by any means whatever. They were likewise equally luxurious and intemperate; and expected a perpetuity and an increase of prosperity and self-indulgence, when they were upon the brink of ruin! Alas, how many, in every age, of the church hitherto, might here, as in a mirror, have recognized their own likeness, if they had not been blind!

## PRACTICAL OBSERVATIONS.

V. 1—9. Though we cannot be justified by our own works; yet we cannot be saved in *our sins*: they therefore, who “*through the Spirit, wait for the hope of righteousness by faith*,” will be found walking in the ways of holy obedience. There can be no piety without honesty, or acceptable honesty without piety. He then is the happy man, who layeth hold of the precepts, as well as the promises, of God's word; who halloweth the day, and attendeth on the ordinances of the Lord, who abhorreth that which is evil, and cleaveth to that which is good; and who thus “*waits for the mercy of our Lord Jesus Christ unto eternal life*.” Thanks be to God, we are none of us at present separated from him or his people, by any thing except wilful sin and unbelief; and if we come “*to join ourselves unto him, to choose the things that please him, and to take hold of his covenant; to love his name, and be his servants*,” we shall be sure of acceptance, through the one oblation of our great High Priest. We are now come to Mount Zion, and to the city of the living God; (*Heb. xii. 22—25*;) and may expect to be made joyful in his house of prayer, and our spiritual sacrifices will be acceptable to him through Jesus Christ. And should any of those, who are interested in such blessings, be childless, or afflicted with any bodily infirmity, they need not disquiet themselves: the comforts of religion will counterbalance all external crosses; a name and place in the family of God are far preferable to a numerous offspring; and his everlasting mercies far better riches than the treasures of this world. Let us then seek all our felicity from the God of salvation, and walk with him in all his ordinances and commandments blameless, and let us rejoice in the assurance, that he, who hath gathered us poor outcasts into his family, will gather others, besides those, and more than those, that have already been gathered to him.

V. 10—12. Alas, the visible church hath hitherto been grievously corrupted, through blind watchmen and ignorant teachers, who like dogs can bark at and bite the sheep, and greedily devour them; but seem at league with the wolf and lion, from which they ought to defend the fold! Who cannot through ignorance, or will not through laziness, preach the truths of God to the people to warn them from the wrath to come, and will not permit others, if they can help it! Who are ever in pursuit of preferment, and after having added one to another are yet dissatisfied! Who are asleep and dreaming of worldly pleasures, when they should be preaching and praying; but are awake, and keep a sharp look out, when filthy lucre from any quarter can be obtained! Who never study, and do not understand, any part of their pastoral duty; but know very well how to fleece the flock, and to make the most of their income! Who are as lavish and luxurious in spending, as they are rapacious in getting, wasting those benefices in intemperance or magnificence, that were given to be used in charity and hospitality! And who are encouraging each other in sensuality, filling themselves with strong drink, and presumptuously expecting that “*to-morrow shall be as this day, and much more abundant*,” when they, and those that blindly mistook such hirelings for shepherds, are about to fall into the ditch together. From such pastors, O Lord, deliver thy church: open the eyes of those to whom any part of this character belongs, to see their guilt and danger, that they may escape them: teach those, “*who have the rule*” over thy people to set their faces against such abuses, and to exclude such blind guides, such dumb greedy dogs, such covetous and sensual watchmen, from the sacred function; and to oppose them by a contrary example, as well as by authority. And, oh! send us pastors after thine own heart, to feed thy people with knowledge and understanding; that we may rejoice in thy holy

A. M. 3202.

B. C. 712.

g 1 Sam. ii. 12—17. 29. Ez. xlii. 17. xvi. 2. 3. Mic. iii. 5. 11. Mal. i. 10. Acts xx. 29. 33. Phil. iii. 3. 8. Tit. i. 6. 7. 11. 1 Pet. v. 2. 2 Pet. ii. 3. 14. 15. Jude 16. Rev. xxi. 15. 8 Heb. strong of appetite. 11 Heb. know not to be satisfied. Ec. v. 10.

h Mic. iii. 6. Zech. xli. 15—17. Matt. xlii. 14. 15. John viii. 43. 2 Cor. iv. 4. i Ez. xxxiii. 8. Jer. xxii. 17. 2 Pet. ii. 15. 16. k v. 22. xxviii. 7. 8. Prov. xxxi. 4. 5. Hos. iv. 11. Am. vi. 3—6. Matt. xxiv. 49—51. Luke xli. 45. 46. xli. 34. Tit. i. 7.

l xlii. 12. 13. Ps. x. 6. Prov. xxii. 35. xxviii. 1. Jer. xviii. 1. Luke xli. 45. 46. xli. 34. Tit. i. 7.

h x. 15. xxxviii. 23. 29. Ez. ix. 17. xvi. 7. 8. Num. xvi. 11. Luke x. 16. Acts ix. 4. i Judg. xvi. 25—27. Ps. lxxix. 12. Matt. xxvii. 39—44. 2 Pet. ii. 13. k Ps. xxvi. 21. 1 Josh. x. 21. Job xvi. 9. 10. Ps. xxii. 7. 13. 17. Lam. ii. 15. 16.

m i. 4. xxx. 1. 9. Ez. ii. 4. Hos. x. 9. Matt. xlii. 38. Eph. ii. 2. 3. v. 8. Col. iii. 6. n Ez. xxxii. 6. Num. xxv. 1. 2. 6. Jer. i. 38. ii. 17. Hos. iv. 11—13. vii. 4—7. Am. ii. 7. 8. Rev. xvii. 1—5. xviii. 3.

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u Or, among the oaks. i. 29. o Deut. xli. 2. 1 Kings xiv. 23. 2 Kings xvi. 23. xxviii. 1. Jer. xl. 12. 13. 20. iii. 6. 13. xviii. 2. Ez. vi. 13. p Lev. xviii. 21. xx. 2. 2 Kings xvi. 3. xxxii. 10. 2 Chr. xxxiii. 3. Jer. vii. 31. xxxiii. 35. Ez. xvi. 20. xx. 26. 31. q Jer. iii. 9. Hab. ii. 19. r lxxv. 11. Deut. xxxiii. 37. 38. Jer. vii. 18. xix. 13. xxxii. 29. xlv. 17—25. s lxxvi. 3. Ez. xx. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815



9 And <sup>a</sup>thou <sup>a</sup>wentest to the king with ointment, and didst increase thy <sup>a</sup>perfumes, and didst send thy messengers far off, <sup>a</sup>and didst debase *thyself even* unto hell.

10 Thou art <sup>a</sup>wearied in the greatness of thy way; <sup>a</sup>yet saidst thou not, <sup>a</sup>There is no hope: thou hast found the <sup>a</sup>life of thine hand; <sup>a</sup>therefore thou wast not grieved.

11 And <sup>a</sup>of whom hast thou been afraid or feared, <sup>a</sup>that thou hast lied, <sup>a</sup>and hast not remembered me, <sup>a</sup>nor laid *it* to thy heart? <sup>a</sup>have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, <sup>a</sup>let thy companies deliver thee; <sup>a</sup>but the wind shall carry them all away; vanity shall take *them*: <sup>a</sup>but he that putteth his trust in me shall possess the land, and shall inherit <sup>a</sup>my holy mountain;

14 And shall say, <sup>a</sup>Cast ye up, cast ye up, prepare the way, <sup>a</sup>take up the stumbling-block out of the way of my people.

15 <sup>a</sup>For thus saith <sup>a</sup>the high and lofty One, <sup>a</sup>that

V. 9, 10. The kings and people of Judah often paid court, and made presents, to the idolatrous kings of Egypt or Assyria; and entering into confederacy with them, they conformed to their customs, and worshipped their gods: and thus debased themselves to the lowest degree of infamy. They sent their ambassadors also to a great distance, and wearied themselves in long journeys. And they would not despair of help in this way, though often rebuked and punished for it: for they allayed their present fears, and shifted off present dangers, by such expedients; and therefore they were not grieved, or did not wholly faint, on account of the trouble and hardship attending them.—Many of the preceding expressions accord to the idolatry of the Jews: but here the self-imposed austerities, the laborious and multiplied superstitions, and the expensive observances of popery, seem to be described. The antichristian worship of images, and of saints and angels, the pilgrimages, penances, and indulgences of papists; their dispensations, and oblations or legacies to the priests, that by masses and prayers, they might deliver souls out of purgatory, better answer to this passage, than any idolatries practised by the Jews: and the king before-mentioned seems to point out the head of the antichristian church, to whom, during many ages, men flocked with presents and tributes from every part of the western world; debasing themselves even to hell by their abject submissions. And though wearied with the burdens imposed on them, yet they persevered in their way, deeming obedience to the Romish hierarchy the life of their souls, expecting to merit heaven by these works of their own hands; and not grieving at any labour or expense, to soothe their consciences and buoy up their confidence.

V. 11, 12. The Lord here inquires of this corrupt company of whom they had been afraid, that they pretended falsely to pay any regard to him, or that they had broken their covenant with him? had they feared him, they would have avoided other abominations: so that their hypocrisy was a needless sin. For they did not really remember him and his laws, or lay them to heart; and his patience and silence for a long time, as if he had not regarded them, emboldened them to cast off his fear, and to expect impunity in their crimes. But he would shew openly the nature of their righteousness and works, and prove them to be worthless and unprofitable.—This seems peculiarly applicable to that church, which holds the merit of good works, in the most exorbitant sense, and yet sets the highest value upon unmeaning forms and worthless superstitions: and the Lord left that church for ages to go on, as if he had taken no notice of her, which was never the case with the nation of Israel.

V. 13. These idolaters are here supposed to be in extreme terror, and crying to the Lord for deliverance; but they are sent to their companies of idols and idolatrous connections for help. Yet they and their confidences would be alike carried away by the wrath of the Almighty, as by a wind, into utter ruin.—This also is applicable to the destruction of antichristians, notwithstanding their companies of mediators, and of tutelary saints and angels: whilst they, who trust in the Lord, according to his word, will be owned as his true people; and He will dwell among them, as in Canaan and on mount Zion with his ancient church.

V. 14. Or, "One shall say;" for it may be rendered either way. The Lord will say, or send one to say, "Cast ye up," &c.—Some interpret this of Cyrus's proclamation; but it is not likely that Cyrus should call the Jews *his* people. It is rather the word of God to his ministers and servants, to prepare the way for those who trust in him, and for sinners to return to him. They are commanded to level, and make straight the road, casting it up as a causeway, and removing every thing that might cause the weak or inadvertent to stumble. (*Marg. Ref.*) There may be some allusion to the return of the Jews from Babylon; but it evidently relates to the return of sinners unto God, and the walk of believers through this world to heaven. The preparation for this is made, by clearly stating the truths, and proclaiming the invitations and promises, of the gospel; by shewing the love of Christ, and the way of acceptance

A. M. 3292.

B. C. 712.

z xxxi. 1.—6. xxxi. 1.—3. 2 Kings xvi. 7.—11. Ez. xvi. 33. xxxi. 16. Hos. vii. 11. xii. 1. z Or, respected. a Prov. vii. 17. b ii. 9. Col. ii. 18. c xlviii. 3. Jer. ii. 36. ix. 5. Ez. xiv. 12. Hab. ii. 13. d 2 Chr. xxviii. 22. 23. Jer. ii. 25. xlv. 17. 18. Rom. vii. 9. e Or, living. e Jer. iii. 3. v. 3. f ii. 12. 13. Prov. xix. 20. Matt. xxvii. 69.—70. Gal. ii. 13. g xxx. 9. lix. 3. 4. Jer. ix. 3.—5. xlii. 20. Ez. xli. 22. Hos. xi. 12. Acts v. 3. 2 Thes. ii. 9. 1 Tim. iv. 2. Rev. xxi. 8. xlii. 15. h Jer. ii. 32. iii. 21. i 1. k xxvi. 10. Ps. i. 1. Ec. viii. 11. l 1. 11.—15. lviii. 2.—6. lix. 6.—8. lxiv. 5. lxxi. 3. 4. Jer. vii. 4.—11. Mic. iii. 2.—4. Jer. xxii. 22. o xxvi. 3. 4. Jer. xli. 17. 25. p xi. 9. lvi. 7. k Rom. xiv. 13. l Cor. vii. 9. s 32. 33. 2 Cor. vi. 3. Heb. xii. 13. s vi. 1. Ps. lxxviii. 18. xviii. 6. Dan. iv. 17. 24. 25. t xl. 26. Gen. xxi. 33. Deut. xxxii. 27. Ps. xc. 2. xciii. 2. Prov. viii. 23. Jer. x. 10. Mic. v. 2. Rom. i. 20. 1 Tim. i. 17. Heb. ix. 14.

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inhabiteth eternity, "whose name is holy; <sup>a</sup>I dwell in the high and holy *place*, <sup>a</sup>with him also *that is* of a contrite and humble spirit, <sup>a</sup>to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For <sup>a</sup>I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and <sup>a</sup>the souls *which* I have made.

17 For <sup>a</sup>the iniquity of his covetousness was I wroth, and smote him: <sup>a</sup>I hid me, and was wroth, and he went on <sup>a</sup>frowardly <sup>a</sup>in the way of his heart.

18 I <sup>a</sup>have seen his ways, and <sup>a</sup>will heal him: I will lead him also, and <sup>a</sup>restore comforts unto him, and <sup>a</sup>to his mourners.

19 I create <sup>a</sup>the fruit of the lips: <sup>a</sup>"Peace, peace to *him that is* far off, and to *him that is* near, saith the Lord; and I will heal him.

20 But the wicked *are* <sup>a</sup>like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* <sup>a</sup>no peace, saith my God, to the wicked.

and of holiness; by obviating difficulties, answering objections, guarding against dangerous errors and extremes, and detecting the snares and wiles of Satan and of wicked men. But it may also relate to the interpositions of Providence, in removing those stumbling-blocks which are thrown in the way by the abuses, errors, wickedness, and contentions, which prevail within the church. The occasions of idolatry were carefully removed after the captivity, and the apostles and faithful ministers in every age, have obeyed his command; but the ruin of Antichrist's kingdom, and the removal of those enormous scandals and abuses which have so long obstructed the spread of the gospel, seem especially predicted.

V. 15, 16. The Jews, even when addicted to idolatry, gloried in their magnificent temple and worship; the Christian church has been greatly corrupted by an attachment to splendid externals; and few of the human race have judged properly of that simplicity and spirituality, which are the excellency of divine worship; or of the value of a broken heart above all notions, forms, gifts, visions, or revelations. These lessons are here inculcated. The Lord declares his essential glory and majesty in the strongest terms; "the High and Lofty One, who inhabiteth eternity, whose name is Holy." As eternity is the habitation of his immutable existence, and holiness is his nature; so the high and holy place of heaven is his special residence, in respect of his sovereign and universal government. But he hath also a habitation on earth, in which he peculiarly delights, (even more than in the temple on Mount Zion, except as it typified the human nature of Christ; and that is, the heart that is broken down under the sense of guilt and unworthiness, and deeply humbled before God; which is crushed as it were in self-abasement, and broken off from all self-confidence and self-sufficiency. With such persons the Lord will dwell, in order to revive their drooping spirits, and comfort their dejected hearts, and give them life eternal. For though he alarms, convicts, and distresses them, by shewing them his majesty, justice, and holiness, and for a time contends with them by frowns and rebukes; yet the end being answered, he will cease to contend, and to be wroth with them; lest they should be driven to despair, and incapacitated from serving him; as no creature can endure his perpetual frown and indignation. (*Marg. Ref.*)

V. 17, 18. (lvi. 11.) The people are here stated to have imitated the covetousness of their rulers and teachers; and it was connected with iniquity, fraud, oppression, or extortion: therefore the Lord smote Israel, or Judah, and hid his face from him. Under these rebukes he went on frowardly, in the way of his own perverse heart. But though the Lord saw his wicked ways and hated them; yet of his own mere grace he intended to convert and heal him, to take him under his tuition and guidance, and to comfort him, and those who lamented his calamities. This may be understood of the conduct of Judah previous to, and during the Babylonish captivity; and of the freeness of God's mercy in his restoration. But the Jewish nation was more peculiarly addicted to covetousness in the time of Christ, and previous to the destruction of Jerusalem by the Romans; their strictest professors of religion "devouring widows' houses, and for a pretence making long prayers." For this and other sins the Lord was wroth, and smote them, and they have ever since gone on frowardly in the way of their own hearts, and covetousness has all along been the characteristic of the nation even to a proverb. Yet the Lord will surely convert and save Judah, and become again his guide and comforter, for his own name's sake. This seems the more immediate meaning of the prophecy; and yet the avarice of the church of Rome, her enormous exactions, and her infamous traffic for indulgences, dispensations, &c. must occur to the attentive reader's mind; and also the promises of God to recover his church from this corrupt state, into which it has been so long sunk.—By covetousness, in Scripture, we must generally understand the inordinate love of lucre, whether to hoard, or to lavish in luxury and indulgence.

V. 19. This seems to point out the method, by which God revives, purifies,



## CHAP. LVIII.

The prophet is commanded boldly to reprove hypocrisy, 1, 2. 'He shews that pride, injustice, and oppression, render fasts unprofitable, with the nature of an acceptable fast, 3-7. Promises to those who attended on these duties; and who duly hallowed the sabbath, 8-14.

**C**RY \*aloud, \*spare not, \*lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Matt. iii. 7-9. Acts vii. 51, 52. xx. 26, 27. Tit. ii. 15. Rev. xiv. 9, 10. b xl. 9.

Ho. viii. 1. Rev. i. 10. iv. 1.

and comforts his church. He raises up faithful ministers to preach his word; qualifies them for their work, gives them their message; and creates in their hearts that zeal for his glory, and compassion for souls, which produce earnest and instant preaching of the gospel, the fruit of their lips; by which peace of every kind is proclaimed to Jews and Gentiles, far and near, and they are converted and healed.—Thus religion was revived among a remnant of the Jews, and the Gentiles were called into the church: thus, that nation shall be again converted, the fulness of the Gentiles shall come in, and all Zion's wounds and breaches shall be healed.—It may also refer to the mercies through the gospel bestowed on multitudes, and the gratitude excited in their hearts; and the Lord creates the fruit of the lips, by teaching them to offer the spiritual sacrifices of praise and thanksgiving.

V. 20, 21. Wicked men cannot have that inward peace, which springs from the mercy and grace of God. Their turbulent passions, polluting lusts, and unquiet consciences render them like the tempestuous restless ocean, when it casts up mire and dirt: so that, whatever external changes take place, "there is no peace, saith my God, to the wicked." The promises before given therefore must not be so explained, as to encourage men to expect reconciliation to God and peace of conscience, without repentance and works meet for repentance: but that he would give the repentance and forgiveness of sins, by faith in Christ Jesus; while the impenitent and unconverted would be given up to destruction.

## PRACTICAL OBSERVATIONS.

V. 1-8. The death of the righteous is the greatest gain to themselves, and loss to others, that can be imagined. They are exempted from the evils, that are impending over guilty nations and churches; but their removal portends, and makes way for, divine judgments: yet this is seldom attended to, and scarcely ever duly laid to heart.—In all events upright believers are safe and happy; and even their graves are quiet beds, in which they sleep in Jesus, and from which, he will shortly awake them to everlasting joy and felicity. The enormous wickedness of those, who are favoured with the word and ordinances of God, is a lamentable demonstration of human depravity. The spurious brood, which hypocrisy, superstition, and fanaticism have engendered within the visible church, will easily be distinguished, notwithstanding names and splendid pretences, from her genuine children; and be punished with more severity, than any other transgressors. We should neither be disconcerted, nor exasperated, if they treat us, (as Ishmael did Isaac,) with mockery and derision in every form. Scoffs and calumnies are their weapons, when more destructive instruments are placed out of their reach. Yet they little think against whom they sport themselves, when they ridicule the humble and faithful servants of the Lord: but he will shortly convict and expose them, silence their mockery and boasts, and shew them to be children of transgression, a seed of falsehood.—Men naturally love a religion, that inflames and authorizes their unholy passions; and there is no absurdity so palpable, no cruelty, even to their children, or their own bodies, so horrid, of which they are not capable, if seduced into an opinion, that it will atone for their crimes, and purchase indulgence for the favourite lust; if it can be made subservient to their pride and ambition; or if it will quiet their consciences, and aid them to hope for happiness without Christ, or without holiness. This develops that mystery of iniquity, even idolatry, Pagan, Jewish, or antichristian: the whole hath been suited to one or other of these purposes. And so entirely doth Satan blind the minds of numbers, that they expect the Lord should delight in, and reward them for, such observances as he hath expressly forbidden and utterly abhors!

V. 9-14. The zeal that men shew in false religion, the boldness with which they avow their absurdities; their diligence and constancy, in public and private superstitions; the alacrity, with which they weary themselves in burdensome services, or severe penances; the pertinacity, with which they hold fast their delusive hopes, and labour to establish their own righteousness, should remind us, who have a better cause, how earnest, constant, patient, and diligent we ought to be. The very devotees of superstition and idolatry avow, that religion is the grand concern; that it should be our main employment and satisfaction; that every thing should be sacrificed to it; and that no labour, loss, or hardship should here be regarded. But we ought at the same time to remember, that except our earnestness be regulated according to the word of God, it will be unprofitable to us. It is vain to dissemble, or to pretend to fear God and seek his glory, if we do not: they, who really remember him, will be universally conscientious; and such, as allow themselves in known sin, act from some sinister motive, which the Lord will detect; and then he will shew the corrupt nature of their righteousness and works, and manifest the reason of his rejecting them. His silence and patience encourage the presumptuous hopes of transgressors: but when he shall arise to judgment, the infidel and profane, the pharisaical and superstitious, the hypocritical and enthusiastical; and all the advocates for vice, or for false religion, will discover their danger: but it will then be too late to cry for help; nor will any of their companions or idols avail them, but they will all be driven into destruction. But they, who trust in, and love our God and Saviour, will inherit the kingdom prepared for them from the foundation of the world.—It should therefore be our first care to learn the ways of God ourselves, and then, in our several places, to make them plain to others, and to remove every stumbling block, which obstructs the path. In this respect, we have much to do, and much to pray for. The absurd and wild opinions, that are propagated; and

A. M. 3292.

B. C. 712.

\* Heb. with the throat.

a lvi. 10. Ps. xl. 9, 10. Jer. i. 7-10. 17-19. vii. 8-11. xv. 19, 20. Ez. ii. 3-8. iii. 5-9. 17-21. xx. 4. xxii. 12. Mic. iii. 8-12. c xxviii. 13.

d i. 11-15. xxix. 13. xlviii. 1, 2. 1 Sam. xv. 3, 21. —25. Prov. xv. 8. Ez. xxxiii. 30. 33. Mark xv. 7. —9. Mark iv. 16, 17. vi. 20. John v. 35. Tit. i. 16. Heb. vi. 4-6. f Num. xxiii. 4. Mic. iii. 9-11. Zech. vii. 5-7. Mal. iii. 14. Matt. xx. 11, 12. Luke xv. 29. xviii. 9-12.

2 Yet <sup>d</sup>they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: <sup>e</sup>they ask me the ordinances of justice: they take delight in approaching to God.

3 Wherefore <sup>f</sup>have we fasted, *say they*, and thou

the crimes that are committed, by men professing the doctrines of the gospel; the multiplied controversies acrimoniously agitated amongst them; the horrible injustice and profligacy of men called Christians, in every quarter of the globe; the corrupt state of almost the whole visible church, in doctrine, discipline, and practice; and the idolatry, imposture, and enormous covetousness of the church of Rome, have long been stumbling-blocks to infidels, Jews, Mahometans, and Pagans, all over the world. The Lord calls upon Christians and ministers to remove these scandals as much as they can; and we should pray to him to raise up instruments that may do it effectually.

V. 15-21. Whilst numbers stumble, and fall, and perish, *through* the offences which every where abound, it is *by* their own pride, unbelief, and enmity to God and holiness. "For this high and lofty One, who inhabits eternity, whose name is holy, who dwells in the high and holy place," delights in those, that are poor in spirit and broken-hearted, mourners for sin, and supplicants for mercy and grace: He will make his abode with those, whose hearts he hath thus humbled, in order to revive and comfort them: he will not contend for ever with the penitent soul; he will not drive the contrite to despondency, nor leave him to perish under his frown. Let then, no trembling suppliant give way to discouragement or hard thoughts of God; but let him continue to wait and pray, and ere long he shall be comforted. But though the Lord employs corrections to bring sinners to repentance, and to recover backsliders: yet they are not of themselves effectual. Even believers sometimes go on frowardly for a season, when smitten for their iniquity, and under the hidings of God's countenance; and many who seem to be religious in this way, become mere thorny ground, that brings forth no fruit to perfection.—Covetousness is idolatry, and it almost always produces iniquity likewise; yet few are much aware of its malignity. But if we have been delivered from this snare, or are recovered from such a state; we must acknowledge it to be the mere grace of God. He saw us, when we were walking frowardly in the way of our own hearts, and graciously determined to heal us by his sanctifying Spirit: thus he began to teach and guide us, and to bring us into the ways of holiness and consolation: thus he hath repeatedly recovered us, when we were departing from him, causing us to renew our godly sorrow, and restoring our comforts. The gospel was sent to us when far off from God; the influences of the Holy Spirit, by which we were brought near, and that new heart from whence grateful praise, the fruit of our lips, originates, are alike his gift. Our salvation, with all its fruits, hopes, and comforts, is his work; it comes from him, and to him belongeth all the glory. But the destruction of the wicked is from themselves; their hearts cast up filthy imaginations and desires, and empty themselves in wicked words and works: their malignant passions and anxious forebodings, exclude them from peace; and as death for ever fixes a man's character, so they who die in sin will be left eternally proud, revengeful, envious, full of enmity against God and man, and given up to the torments of conscience and the rage of despair. Were there no other hell, the thoughts of such a condition are enough to harrow up the soul with consternation. Such men are, as it were, turned out of this hospital incurable; because they perinaciously refused to be healed, or to use the means of healing. "There is no peace, saith my God, for the wicked:" but "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him, and to our God, and he will abundantly pardon."

## NOTES.

CHAP. LVIII. V. 1. The prophet, while he protested vehemently against all wickedness, must especially "cry aloud" against the crimes of God's own people; not sparing to reprove them sharply, out of respect to friends, fear of enemies, or regard to interest. He must spend his strength, venture reproach and persecution; and "lift up his voice like a trumpet," in giving an alarm to the people, and in exposing their hypocrisy. The Lord no doubt primarily addressed this command to the prophet himself; but it is equally obligatory on the ministers of religion in every age; and Isaiah might intend his warnings for the hypocrites of his own time; but the Holy Spirit had also those of other ages in view.—The fasts observed by the Jews during the captivity merited the censure here given. (*Marg. Ref.*) The pharisees in the time of Christ fasted often, in ostentation and hypocrisy, and to cloke their oppression and avarice; the great value put upon fasting by the church of Rome, without regard to a correspondent temper and conduct in other respects, is notorious. But Vitringa thinks that this chapter, in its connection with what precedes and follows, may relate to the reformed or Protestant churches. They have indeed renounced the idolatry and gross abuses of popery; but are grievously deformed by a worldly spirit and conduct, and great formality in religious duties, where the form is not thrown aside: and this brings the matter home to ourselves.

V. 2. The house of Jacob, in the time of Hezekiah, seems to have sat for this picture. They were not openly idolatrous or irreligious; nay, they were earnest and constant in their devotions, seeking the Lord daily, and taking pleasure in learning his truths and precepts, as if they were a very righteous nation; (*Note, Ez. xxxiii. 30-33.*) but they were pleased with these things, merely because they gratified their pride and curiosity, entitled them to respect, and increased their presumptuous confidence. Nay, they asked of God the ways of righteousness, and took delight in approaching him in his courts; for this was then fashionable and creditable, and it served as an easy commutation for their secret injustice, and as a cheap quietus to their consciences.—This hath often been the case both in the Jewish and Christian church, among papists and protestants.



seest not? *wherefore* have we *afflicted* our soul, and thou takest no knowledge? Behold, *in* the day of your fast ye find pleasure, and *exact* all your labours.

4 Behold, *ye* fast for strife and debate, *and* to smite with the fist of wickedness: ye *shall* not fast as *ye do this day*, *to* make your voice to be heard on high.

5 Is *it* such a fast that I have chosen? *a* day for a man *to* afflict his soul? *is it* to bow down his head as a bulrush, and *to* spread sackcloth and ashes *under him*? wilt thou call this a fast, and *an* acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? *to* loose the bands of wickedness, to undo the *heavy* burdens, and to let the *oppressed* go free, and that *ye* break every yoke?

7 *Is it* not *to* deal thy bread to the hungry, and that thou *bring* the poor that are *cast* out to thy house? when thou seest *the* naked, that thou cover him; and that thou hide not thyself from *thy* own flesh?

8 ¶ Then shall *thy* light break forth as the morning, *and* thine health shall spring forth speedily: *and* thy righteousness shall go before thee; *the* glory of the LORD shall *be* thy reward.

1 Pet. ii. 5. r Neh. v. 10-12. Jer. xxxiv. 8-11. Mic. iii. 2-4. \* Heb. broken. s 1 Tim. vi. 1. t 10. Job xxii. 7. xxxi. 18-21. Ps. cxli. 9. Prov. xlii. 9. xxv. 21. xxviii. 27. Ec. xi. 1. 2. Ez. xviii. 7. 16. Dan. iv. 27. Matt. xxv. 35-40. Luke xi. 41. xix. 8. Rom. xii. 20. 21. 2 Cor. ix. 6-10. 1 Tim. v. 10. Phil. 7. Jam. ii. 15. 16. 1 John iii. 17. 18. u xvi. 3. 4. Gen. xviii. 2-5. xix. 2. Judg. xix. 20. 21. Acts xvi. 15. 34. Rom. xii. 13. Heb. xiii. 2. 3. t Or, afflicted. x 2 Chr. xxviii. 15. Job xxxi. 19. 20. Ez. xviii. 7. Matt. xvi. 36-44. Luke iii. 11. y Judg. ix. 2. Neh. v. 5. Luke x. 29-36. 1 John iii. 17. z 10. 11. Job xi. 17. Ps. xxxvii. 6. xlvii. 11. cxli. 4. Prov. iv. 18. Hos. vi. 3. Mal. iv. 2. a lviii. 18. Jer. xxxiii. 6. Hos. vi. 2. xiv. 4. Matt. xiii. 15. b Acts x. 4. 31. 35. c iii. 12. Ez. xiv. 19. z Heb. gather thee up.

V. 3, 4. The persons here addressed had mortified themselves with apparent sorrow and contrition, on stated or occasional fasts: they deemed this very meritorious; and they enquired wherefore the Lord had not noticed their services, and delivered them from their troubles? But he answered, that while they denied themselves in one respect, they indulged themselves in others; especially their pride, avarice, and malignant passions: for at the very time, when they seemed to abase themselves before God in fasting, they exacted the full measure of hard labour from their oppressed slaves, or their usurious debts from their starving debtors. Their fasting increased their self-preference, and excited them to fierce controversies, or bitter resentments: it was also the cloak of, and commutation for, their exactions and oppressions of the poor, whom they most unjustly smote and abused, for not complying in every thing with their inclinations. And surely they should not fast in this hypocritical, ostentatious, and unrighteous manner, or call a day thus spent *a fast*, or expect that God would hear their prayers or accept their services.

V. 5-7. Could it be supposed, that the fast, which the Lord approved, was "for a man to afflict his soul for a day" (*Marg.*) with external appearances of sorrow and shame, and with bodily mortification, without repentance or reformation? The fast that God approved would be attended with the mortification of pride, avarice, and worldly lusts; and with the unequivocal fruits of true repentance. They, that observed such a fast, would loose the bonds of those whom they had iniquitously enslaved or imprisoned; they would moderate the labours of their servants; they would cease from usurious exactions, and remit the debts which either were contracted through fraud and oppression, or which the poor debtor was unable to discharge; they would break every yoke of oppression, and use their authority and influence to protect the poor, or rescue them from the injustice of others. They would also be liberal to the needy according to their wants; and not get out of the way, or frame excuses, to avoid relieving them; remembering that they were of the same nature, and had the same feelings, as themselves. By these things their external humiliation before God, in fasting and prayer, would be shewn to be sincere and profitable; but in no other way.

V. 8-12. When the people thus repented and did works meet for repentance, they might expect that their inward peace, or outward prosperity, would break forth and increase like the morning-light; and that their personal sicknesses, disquieted consciences, or public calamities would speedily be healed; their good works would go before them, as evidences to attest the sincerity of their faith and love, and for a memorial before God; and his glorious power and presence would protect them from those dangers, to which they were most exposed. (*Marg. Ref.*) He would be as ready to answer their prayers, as they had been to answer the cries of their oppressed and afflicted brethren; whom they now no longer treated with scorn or menaces, or put off with vain pretences or deceitful promises. And when from their inmost souls, in genuine compassion and love, they were habitually ready to relieve the hungry and distressed; their trouble and inward grief should be exchanged for comforts and joy, resembling the noon-day light: the Lord himself would guide them, and supply their wants in every emergency; cause their bones to be full of marrow through health and plenty; make their souls pleasant and fruitful like a watered garden, and render their consolations abiding like the unfailing springs of water. Then should they become the honoured instruments of

A. M. 3992.

B. C. 712.

g Lev. xvi. 29. xxiii. 27. Ps. lxxix. 10. h Dan. x. 2. 3. Jonah iii. 6-8. i Neh. v. 7. Prov. xxviii. 9. Jer. xxxix. 9-17. Matt. xxviii. 29-30. + Or, things wherewith ye grieve others. h Heb. griefs. xlviii. 6. Ez. ii. 23. 24. k 1 Kings xxi. 9-13. Prov. xli. 27. Matt. vi. 16. xxiii. 14. Luke xx. 47. John xviii. 28. l Acts xxiii. 1. 2. Phil. i. 15. 16. m Or, fast not as this day. n Joel ii. 13. 14. Jonah iii. 7. Matt. vi. 16-18. o 2 Chr. xx. 3. Ezra x. 6. Neh. ix. 1. 2. Esth. iv. 3. 15. Dan. ix. 3. &c. Zech. vii. 5. s Or, to afflict his soul for a day.

o 3. Lev. xvi. 29. p 1 Kings xxi. 27. -29. 2 Kings vi. 30. Jonah iii. 5-8. q xlix. 8. lxi. 2. Ps. lxxix. 13. Luke iv. 19. Rom. xii. 2. r Heb. bundles of the yoke. s Ps. cxli. 9. Prov. xlii. 9. xxv. 21. xxviii. 27. Ec. xi. 1. 2. Ez. xviii. 7. 16. Dan. iv. 27. Matt. xxv. 35-40. Luke xi. 41. xix. 8. Rom. xii. 20. 21. 2 Cor. ix. 6-10. 1 Tim. v. 10. Phil. 7. Jam. ii. 15. 16. 1 John iii. 17. 18. u xvi. 3. 4. Gen. xviii. 2-5. xix. 2. Judg. xix. 20. 21. Acts xvi. 15. 34. Rom. xii. 13. Heb. xiii. 2. 3. t Or, afflicted. x 2 Chr. xxviii. 15. Job xxxi. 19. 20. Ez. xviii. 7. Matt. xvi. 36-44. Luke iii. 11. y Judg. ix. 2. Neh. v. 5. Luke x. 29-36. 1 John iii. 17. z 10. 11. Job xi. 17. Ps. xxxvii. 6. xlvii. 11. cxli. 4. Prov. iv. 18. Hos. vi. 3. Mal. iv. 2. a lviii. 18. Jer. xxxiii. 6. Hos. vi. 2. xiv. 4. Matt. xiii. 15. b Acts x. 4. 31. 35. c iii. 12. Ez. xiv. 19. z Heb. gather thee up.

d i. 15. xxx. 19. lxxv. 24. Ps. xxxiv. 15-17. xxxvii. 4. 1. 15. lxxv. 18. 19. xci. 15. cxviii. 5. Jer. xxxix. 12. 13. Matt. vii. 7. 8. 1 John iii. 21. e Gen. xxvii. 18. 1 Sam. iii. 4-8. f 6. 7. g lvi. 4. 4. Prov. xi. 13. h lxx. 3. 4. Ps. xlii. 2. Ez. xlii. 8. Zech. x. 2. i 7. Deut. xv. 7. -10. Ps. xli. 1. 2. cxli. 5. Prov. xi. 24. 25. xiv. 31. xxviii. 27. Luke xviii. 22. k 8. Ps. xxxix. 18. Job xi. 17. Ps. xxxvii. 6. l xlix. 10. Ps. xxxvii. 6. lxxv. 14. lxxviii. 14. lxxviii. 24. John xiii. 11. 1 Thes. iii. 11. Marg. m xxxiii. 16. Job xlv. 20. Ps. xxxviii. 19. xxxiv. 9. 10. xxxvii. 19. Jer. xviii. 8. Hos. xiii. 5.

n Ps. cxli. 14. Prov. iii. 8. xl. 25. xlii. 4. -8. o lxi. 11. Cant. iv. 15. Jer. xxxi. 12. Ez. xxxvi. 35. p Heb. lie, or deceive. Job vi. 15. -20. q lxi. 4. Neh. ii. 5. 17. iv. 1-6. Jer. xxxi. 28. Ez. xxxvi. 4. 8-11. 33. Am. ix. 14. s lvi. 2-6. Ex. xx. 8-11. xxxi. 14-17. xxxv. 2. 3. Deut. v. 12-15. Neh. xii. 15-22. Jer. xvii. 21-27. t Ps. xxxvii. 4. xlii. 4. lxxviii. 2. 10. xcii. title. 1. 2. cxlii. 1. Rev. i. 10. u Job xxii. 26. xxvii. 10. xxxiv. 9. Ps. xxxvi. 8. xxxvii. 4. 11. Hab. iii. 18. Phil. iv. 4. 1 Pet. i. 8. x xxxiii. 16. Deut. xxxii. 13. xxxiii. 29. Hab. iii. 19. y i. 19. Ps. cv. 9-11. cxxxvi. 21. 22. Jer. iii. 19. z i. 20. xl. 5. Mic. iv. 4. Matt. xxiv. 35.

9 Then *shalt* thou call, and the LORD shall answer; thou shalt cry, and he shall say, *Here I am*. If thou take away from the midst of thee *the* yoke, *the* putting forth of the finger, and *speaking* vanity.

10 And *if* *thou* draw out thy soul to the hungry, and satisfy the afflicted soul; *then* shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And *the* LORD shall guide thee continually, *and* satisfy thy soul in *drought*, and *make* fat thy bones: and thou shalt *be* like a watered garden, and like a spring of water whose waters *fail* not.

12 And *they that shall be* of thee shall *build* the old *waste* places: thou shalt raise up the foundations of many generations; and thou shalt be called, *The* repairer of the breach, *The* restorer of paths to dwell in.

13 ¶ If thou *turn* away thy foot from the sabbath, from doing thy pleasure on my holy day; and *call* the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou *delight* thyself in the LORD; and I will cause thee *to* ride upon the high places of the earth, *and* feed thee with the heritage of Jacob thy father: for *the* mouth of the LORD hath spoken it.

repairing the waste places of Zion, and building upon those foundations that were laid in former ages, but not further completed; and be named the repairers of Zion's breaches, and the restorers of her ways, that men might come from all around, to worship and dwell there.—This might apply to Zerubbabel, Nehemiah, and others, who rebuilt Jerusalem, the temple, and the walls of the city after the captivity; and to all those, in every age, who have been, or shall be, instrumental in promoting true religion; and doubtless, from the church, which shall first and best answer this description, will those instruments be raised up, who will be principally honoured in bringing forward that extensive and glorious spread of the gospel, which we are taught to expect.—This is chiefly meant of the spiritual Jerusalem, whose builders were the apostles.

V. 13, 14. As these prophecies chiefly relate to gospel-times, a cogent argument may be deduced from them for hallowing the Lord's day by Christians.—The rule here given implies, that men must not profane that day by doing their ordinary work, or seeking their secular interest; or by spending it in worldly pleasures and recreations; or by vain and trifling conversation; but that they should delight in the sabbath, as a holy day to be spent in the public and private duties of religion; honour it above all other days, and honour God on and for it. Thus they will find much joy and comfort in him, be triumphant over and exalted above their enemies; be plenteously provided for, as the Israelites were in Canaan; and inherit the peculiar blessing, which was the birthright and heritage of Jacob.

#### PRACTICAL OBSERVATIONS.

V. 1-7. The ministers of God want, not only great tenderness and skill to comfort the broken-hearted and tempted believer; but likewise intrepidity and firmness, that they may "reprove and rebuke, with all authority," those who act inconsistently with their profession; they should be disinterested, zealous for the glory of God, prepared for the cross, superior to personal considerations, to the fear of men, and the shackles of party and bigotry; that with all plainness they may detect the transgressions, and expose the hypocrisy, of those that "profess to know God, but in works deny him." This requires more courage in the minister, and will generally expose him to greater trials, than all possible severity against avowed infidels and profligates. Self-love, selfish friends, and injudicious or timid Christians, will say to a man in such a case, "Spare thyself:" ambition, avarice, love of ease, and aversion to the cross, will suggest to him, spare the rich and powerful: but God says, "spare not," and "we must obey him, and not men," please him, and not ourselves. And when the ministers of the reformed churches shall thus loudly protest against all the iniquity that prevails in them, (as well as against erroneous doctrines and anti-christian abuses;) we may hope to see them further reformed and purified, and a further progress of the Reformation. We all need continually to beg of God to assist us in examining ourselves; seeing men may go so far in the appearance of religion, with an unsound heart. As Herod heard John *gladly*; yet loved his brother's wife more than either God, or his own soul; and as they, "who have no root in themselves, may receive the word with joy;" we should remember, that great delight in outward forms and religious speculations, may spring from pharisaical pride or diabolical delusion; and it must do so, when it consists with the love, and allowed practice, of one known sin. For,



## CHAP. LIX.

The impiety and multiplied iniquities of Israel the cause of their calamities, 1-15. Promises that God would rescue his church; take vengeance on his enemies; widely diffuse truth and holiness; stop the torrent of impiety and wickedness; and preserve true religion, by his word and Spirit, to the end of time, 16-21.

**B**EHOOLD, 'the LORD's hand is not shortened, 'that it cannot save; neither 'his ear heavy, that it cannot hear:

2 But 'your iniquities have separated between you and your God, and your sins have 'hid his face from you, that he will not hear.

3 For 'your hands are defiled with blood, and your fingers with iniquity; 'your lips have spoken lies, your tongue hath muttered perverseness.

4 None 'callesth for justice, nor any pleadeth for truth: they 'trust in vanity, and speak lies: 'they conceive mischief, and bring forth iniquity.

5 They hatch 'cockatrice' eggs, and weave the

g 16. Jer. v. 1, 4. Ez. xxii. 29-31. Mic. iii. 2-5. h xxx. 12. Job xv. 31. Ps. lxi. 10. Jer. vi. 4, 8. i 3. Ps. lxi. 4. k 13. Job xv. 35. Ps. vii. 14. Prov. iv. 16. Mic. ii. 1. Jam. i. 15. + Or, adders. xiv. 29. Prov. xxiii. 32. Marg.

without repentance, and works meet for repentance, knowledge puffeth up, faith is dead, hope presumptuous, joy carnal, and profession vile hypocrisy. Such, as are strangers to the power of godliness, either neglect, or grow proud of the form: in their estimation good works rise in their value, in proportion to their scarcity; and when it is owing to God's infinite patience, that they are out of hell, they deem him unjust, if he slightly afflict them, and if he do not reward them with eternal happiness! But the Lord will manifest the corrupt motives of their tasks of reluctant devotion: and their conduct to their poor brethren, whom they enslave, oppress, starve, persecute, and exact upon unmercifully, will demonstrate the hypocrisy of their solemn fasts and ostentatious appearances of piety.—Many who are very demure and seem very humble, in the house of God and at his table, are most contentious and tyrannical in their own families; and come from their devotions, to distress and harass their wives, children, domestics, and dependents with bitter words, perverse and cruel actions, and enormous injustice; nor are they more ostentatious in religion, to get the good opinion of ministers and Christians, than vociferous in their rage and debate. But it is an invariable rule, that "he shall have judgment without mercy who hath shewed no mercy." God will not forgive our trespasses, if we do not heartily forgive our brethren; and he will mete to us in the measure that we have meted to them. No expressions of humiliation then can prove him penitent, who doth not loose the bands of wickedness, renounce his gainful iniquities, and aim to mortify his strongest lusts. No man's faith justifieth him, which doth not work by love; he that loveth God will love his brother also; and he that loveth his brother, will do him no injury, but will be ready to do him all the good he can. The church has been too long amused with fasts and external austerities in some instances, whilst men found pleasures in other things far more suited to their carnal minds; fasts employed as the cloak of avarice and oppression, and the very watchword of persecution. Yet, let us not confound the abuse with the use of this scriptural method of expressing our godly sorrow and humiliation: but rejecting the fast which the Lord hath not chosen, let us attend to that which he approves and accepts.

V. 8-14. When the external expressions and means of repentance, faith, and grace, are accompanied with the mortification of sin, reformation of life, and abundant exercises of love to the poor and needy, despising, neglecting, and excluding none from our affection or assistance, according to our ability; we may expect consolation in the ways of God. Such conduct proves our sincerity, and honours the Lord, and he will honour and protect us on every side; our prayers will then be answered, our tribulations removed, or an adequate support afforded; by the light of God's countenance we shall pass through every darkness; he will provide for our wants, make our souls like a watered garden, and honour us with usefulness in his church; for "the righteous shall be had in everlasting remembrance." Many professed Christians prove themselves hypocrites by a contrary conduct; and many real Christians walk uncomfortably all their days, because their liberality is disproportionate to their affluence; their evidence is therefore low; they little honour God, and he little honours them; for he dispenses consolation to them, according to their niggardliness to his poor people. Experience evinces, that they, who in humble faith and love "draw out their souls to the hungry," and abound most in devising liberal things, are most comfortable, and most honoured to be useful in the church of God, (a sweet reward to their benevolent minds!) and often they have the most outward peace and prosperity. Let us then avoid, with equal caution, pharisaical pride and antinomian sloth or selfishness: and let those, who walk uncomfortably, examine whether their conduct towards their poor brethren do not point out at once the reason and the remedy.—The true faith unites justice, mercy, and piety; in proportion as we are spiritually minded, we shall hallow, honour, and delight in, the sabbaths of God; and laying aside all employments, pleasures, or discourse, that can interrupt our sacred rest in him, we shall seek communion with him in his public and private ordinances. Thus we shall learn to delight in God, and to anticipate heaven; we shall obtain the victory over the world, sin, and Satan; we shall follow those, who through faith and patience have inherited the promises; and we shall at last be 'numbered with his saints in glory everlasting;' for "the mouth of the LORD hath spoken it."

## NOTES.

CHAP. LIX. V. 1, 2. This chapter continues the subject of the preceding; and begins with a further reply to those, who complained that God did not

A. M. 3292.

B. C. 712.

a 1, 2. Gen. xviii. 14. Num. xi. 23. Jer. xxxii. 17. b lxiii. 1. Heb. vi. 25. c vi. 10. Matt. xii. 15. d i. 1. Deut. xxxi. 17, 18. Josh. vi. 11, 12. Prov. xv. 29. Jer. v. 25.

\* Or, made him hide. lvi. 17. Deut. xxxi. 17. 18. xxxii. 20. Ez. xxxix. 23. 24. Mic. iii. 4.

e i. 15, 21. Jer. ii. 34, xxii. 17. Ez. vii. 23. ix. 9. xxi. 2-7. xxxv. 6. Hos. iv. 2. Mic. iii. 10-12. vii. 2. Matt. xxvii. 4, 25. f Jer. vi. 9. ix. 3-6. Ez. xiii. 8. Hos. vi. 5, 13. Mic. vi. 12.

1 Tim. iv. 2. Ps. lxi. 10. Jer. vi. 10. Ps. lxi. 10. Jer. vi. 10. Ps. lxi. 10.

† Or, sprinkled as if there broke out a viper.

l xxviii. 18-20. xxx. 12-14. Job vii. 14, 15. m xxx. 1. lvi. 12. lxiv. 6. Rom. iii. 20-22. iv. 6-8. Rev. iii. 17, 18. n v. 7. Gen. vi. 11. Ps. lviii. 2. Jer. vi. 7. Ez. vii. 11. 23. Am. iii. 10. vi. 3. Hos. ii. 1-3. iii. 1-11. vi. 12. Hab. i. 2-4. Zeph. i. 9. iii. 2, 3. o Prov. i. 16. vi. 17, 18. Rom. iii. 15, 16. p 3. Jer. xxii. 17. Lam. iv. 13. Ez. ix. 9. xxi. 6. Matt. xxiii. 31-37. Rev. xvii. 6.

q Prov. xv. 26. xxiv. 9. Mark vii. 21, 22. Acts vii. 30-32. r lx. 18. Rom. iii. 16. s Prov. iii. 17. Luke i. 79. Rom. iii. 17. t 14, 15. v. 7. Jer. v. 1. u Ps. cxv. 5. v. 30. Job xxx. 26.

spider's web: he that eateth of their eggs dieth, and that which is 'crushed breaketh out into a viper.

6 Their 'webs shall not become garments, 'neither shall they cover themselves with their works: 'their works are works of iniquity, and the act of violence is in their hands.

7 Their 'feet run to evil, 'and they make haste to shed innocent blood: 'their thoughts are thoughts of iniquity; 'wasting and 'destruction are in their paths.

8 The 'way of peace they know not: and there is 'no 'judgment in their goings: they have made them 'crooked paths: 'whosoever goeth therein shall not know peace.

9 ¶ Therefore 'is judgment far from us, neither doth justice overtake us; 'we wait for light, but behold obscurity; for brightness, but we walk in darkness.

regard their fasting and prayers. What has therefore been observed of the times to which that refers, applies to this also: and as the latter part of this chapter, and that which follows, must be understood of the millennium: so (whatever reference there may be to previous situations of the Jewish, or Christian church,) there is some reason to think, with Vitrings, that the low state of the reformed or Protestant churches, antecedent to that event, is here predicted. If we reflect on the state of these churches, in respect of evangelical truth and vital religion, we must be convinced, that they have lamentably declined since the Reformation: and though popery may have lost ground; yet infidelity, scepticism, Socinianism, impiety, and vice of every kind, have exceedingly increased. The true people of God are indeed chiefly to be found in those churches; yet they are verging further and further from the purity and strictness of the gospel, in every respect, except as toleration hath for a time supplanted the monster persecution; and even this great advantage is attended with an indifference about divine truth; or rather an indifference what errors are maintained, provided men be not zealous for the doctrines of the Reformation. We have also reason, from several prophecies, to expect still greater departures from the faith; and grievous calamities to be brought on the nations adhering to the gospel, from those who openly oppose it, whether papists or infidels. It may therefore be supposed that the Holy Spirit predicts these things in the former part of this chapter, as introductory to the most glorious state of the church on earth; and no events can be mentioned, that are so answerable to what is here foretold, and so connected with what next follows, as to be put in competition with what hath been mentioned. But whatever be the prophetic meaning of the passage, it contains a sermon generally useful to the church in all her calamities and distresses.—The prophet reminds the people, not to ascribe the duration of their afflictions, or the delay of an answer to their prayers, to the Lord's want of power or inclination to deliver them, or to his inattention to their requests; but wholly to their unrepented iniquities, which separated betwixt them and the God whom they professed to worship, and provoked him to hide his face and reject their petitions.

V. 3-8. The professed people of God were guilty of murders, rapines, perjuries, lies, and impiety: none of them demanded justice on delinquents, or pleaded for the truth; either the truth of God's word, or the truth of the causes that came before them. They trusted in vanity and deceit, and used lying pretences in defending their conduct: they conceived mischief to their neighbours in their hearts, and thence brought forth iniquity in their lives: with great ingenuity and assiduity they accomplished those projects, which proved pernicious, or useless, "hatching cockatrice' eggs, and weaving the spider's web;" so that he, who shared in the fruits of their labour, was seduced into destructive errors and iniquities, or involved in ruin; and when advantage was expected from their ingenious schemes and persevering efforts, and the egg, so to speak, was hatched, a viper burst forth for their destruction. Nor could their ingenuity in devising schemes, (as the spider frames its web from its own bowels,) to deliver or save themselves, become garments to cover them, or their own works justify them; for indeed they would appear to be works of injustice and violence. They lost no time, and spared no pains, to do evil, and to shed innocent blood: all their thoughts were employed about iniquity, and wherever they went, devastation and destruction attended their paths. They had no acquaintance with the ways of peace, judgment, and justice; and they walked in such crooked and winding paths of subtle policy and selfishness, that none, who go in them, can know any thing of peace with God, or true peace of heart and conscience. (Marg. Ref.)—Alas! how exactly does this correspond with the conduct and character of professed Protestant Christians, in every quarter of the globe.

V. 9-15. The pious remnant here lament the public calamities, the decay of religion, and the darkness which rests upon their path. Because of the enormous wickedness of the professed people of God, he stood at a distance, and did not execute judgment between them and their avowed enemies, and they were unjustly oppressed without redress. They waited for more prosperous times and brighter prospects; but the darkness continued to increase: they groped for the wall to lean against or to direct their path, or they wandered out of the way like blind men: they stumbled at noon, as if it were midnight; that is, they were at a loss and made fatal mistakes in the most obvious matters: and they were neglected, as the dead are cast out into unfrequented places.



10 We <sup>a</sup>grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* <sup>b</sup>in desolate places as dead *men*;

11 We <sup>c</sup>roar all like bears, and <sup>d</sup>mourn sore like doves: we look for judgment, but *there is* none; <sup>e</sup>for salvation, *but* it is far off from us.

12 For <sup>1</sup>our transgressions are multiplied before thee, and <sup>2</sup>our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, <sup>3</sup>we know them;

13 In transgressing and <sup>1</sup>lying against the LORD,  
and <sup>2</sup>departing away from our God, <sup>3</sup>speaking op-  
pression and revolt, conceiving and uttering from the  
heart words of falsehood.

14 And "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, <sup>n</sup>truth faileth; and <sup>o</sup>he *that* departeth from evil <sup>\*</sup>maketh himself a prey: and the LORD saw it, and it <sup>†</sup>displeased him that *there was* no judgment.

16 And <sup>1</sup>he saw that *there was* no man, and wondered that *there was* no intercessor: <sup>2</sup>therefore his

Hos. vi. 7. vj. 13. iii. 12. Acts v. 3. 4. k xxxi. 6. Ps. xviii. 21. Jer. ii. 13.  
xxxii. 40. Ez. vi. 9. Hos. i. 2. Heb. iii. 12. l Jer. v. 13. ix. 2-5. Matt. x  
vii. 21. 22. Rom. iii. 10-11. Jam. i. 15. iii. 6. m 4. v. 23. x. 1. Ps. lxxxiii.  
Jer. v. 27. 33. Am. vi. 7. 11. 12. Mic. iii. 9-11. vj. 3-5. Hab. i. 4. Zeph. iii. 1-  
E. i. 2. Jer. x. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 79

Their loud complaints were like the roaring of bears, their continual lamentation like the mourning of doves: whilst they in vain waited for judgment and deliverance from their oppressors. But they confessed that by their multiplied sins, of which they were conscious, and which testified against them, they deserved all their sufferings. For rebellion, hypocrisy, apostasy from God; oppression, fraud, false-witness, and every kind of injustice, abounded among them: so that truth and equity were openly perverted, trampled on, or banished; all sincerity and integrity were done with, and if any one ventured to be so singular as to make conscience of his duty, he became a prey to his less scrupulous neighbours, or was treated by them as a fool or a madman. And no wonder that the Lord was displeased, at beholding such enormities amongst those who professed to be his worshippers.

V. 16-19. When it might have been expected that the Lord would inflict the severest vengeance on those, that had so provoked him; behold, he appears, to introduce the most glorious triumphs of his grace! When none in comparison were left to protest against the wickedness that prevailed, or to intercede with God to interpose and fulfil his promises; then his own arm would effect the salvation he intended: and his righteous regard to his promises, the cause of godliness, and the honour of his law, and his just indignation against his enemies, would sustain him. His purpose of executing justice on some and of saving others, would be as his breastplate and helmet; and vengeance as his military vest, and zeal for his own glory, would be conspicuous above all, as a cloak. Thus armed for the conflict and prepared for judgment, he would deal with men according to their deeds; executing vengeance upon his obstinate enemies to the most remote regions of the earth, and receiving humble penitents to his mercy and favour. Then would men fear and worship his name from the most western regions to the most eastern, (from America to China, or Japan :) and at the very time when Satan, the great enemy of God, would come in to bear down all before him, by an inundation of infidelity, impiety, and wickedness, the Spirit of God would lift up his standard, and call together his armies to oppose his progress, and subvert his cause.—There can be no doubt, but the grand accomplishment of this prophecy is future: and as they, among whom inquiry so abounded, antecedent to this happy change, are spoken of as the professed people of God, and never accused of idolatry; and as the Lord is represented as wondering, that there was no intercessor amongst them; it is more natural to interpret it of corrupt and degenerate protestants, than either of the Jews, who are avowed enemies to Christianity, or of papists, who retain the worship of images, saints, and angels. (*Notes, &c. lvi.*)

V. 20, 21.) The coming of the divine Redeemer in human nature for our salvation seems to be here immediately predicted; as well as the effect of his gospel in the primitive times, and ever since; yet with reference to his coming, by the power of his Spirit, to purify, deliver, and enlarge his church. (*Notes*, xi. 1—9.) JEHOVAH here covenants with Christ our surety, and with those true Israelites who turn from their transgressions by faith in his name, to continue the Spirit, that rests on Christ, and the words or doctrine which he hath delivered to his church, amongst his spiritual seed, in the mouths of his ministers who preach it, and of his people who profess it, from age to age, to the end of the world: so that the gates of hell shall never prevail against his truth and grace; but there shall always be a remnant to believe, profess, and obey the gospel, through successive generations: till that period arrives, before predicted, but more fully declared in the next chapter; when the cause of truth and righteousness shall gain a decided, universal, and permanent victory. — ‘These verses are expounded by St. Paul, of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times.’ — ‘God’s promises are only to the penitent.’ (*Louth.*)

arm brought salvation unto him, and his righteousness it sustained him.

17 For 'he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on 'the garments of vengeance *for* clothing, and was clad 'with zeal as a cloak.

18 <sup>a</sup>According to *their* <sup>2</sup>deeds, accordingly he will repay, <sup>3</sup>fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So <sup>y</sup>shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When <sup>z</sup>the enemy shall come in like a flood, <sup>a</sup>the Spirit of the LORD shall <sup>s</sup>lift up a standard against him.

20 And <sup>b</sup>the Redeemer shall come to Zion, and  
<sup>c</sup>unto them that turn from transgression in Jacob,  
saith the LORD:

21 As for me, <sup>a</sup>this is my covenant with them, saith the LORD; <sup>e</sup>My Spirit that is upon thee, and <sup>f</sup>my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

ii. 8, Rev. xx. 1-3. § Or, *put him to flight.* b Ob. 17-21. Rom.  
c Deut. xxx. 1-10. Ez. xviii. 30, 31. Dan. ix. 13. Acts ii. 36-39. iii. 19, 26.  
d li. 14. d xlix. 8. lv. 3. Jer. xxxi. 31-34. xxxiii. 39-41. Ez. xxxvi. 25-27.  
xxix. 25-29. Heb. viii. 6-13. x. 16. e xi. 1-3. lxi. 1-3. John i. 33. iii. 34.  
Rom. viii. 9. 2 Cor. iii. 8, 17, 18. f li. 16. John vii. 16, 17. viii. 38.  
xv. 3, &c.

PRACTICAL OBSERVATIONS.

V. 1—8. When our troubles continue, notwithstanding our prayers, and expectations of deliverance, we should examine seriously into the cause. We may be sure, that “the LORD’s hand is not shortened, or his ear heavy;” he is as able to save, and as ready to hear prayer, as in former times: but iniquity, unrepented, unmortified, unpardoned, will separate betwixt our souls and God, and cause him to hide his face, and to refuse any comfortable answer. (*Notes, &c. Josh. vii.*) so that nothing but true repentance and faith in Christ can remove the separation, and make way for returning peace.—Alas, what crimes have in every age filled, and defiled the earth! But it is most lamentable that the professed worshippers of God, who have the purest creeds and the most scriptural administration of ordinances, among them; and who protest against heresy, superstition, and idolatry with decided vehemence and pertinacity, are often guilty of multiplied murders, rapines, oppressions, perjuries, lies, blasphemies, and impieties! Nay, such criminals often escape with impunity, and have able advocates retained to extenuate their guilt, and varnish over their crimes: whilst scarcely any dare call for justice, or plead for truth, through fear of reproach and formidable enemies! But, except the grace of God convert the heart, men will in one way or other “trust in vanity and lies,” conceive mischief, and bring forth iniquity.”—Not only do we find enormous wickedness amongst rapacious oppressors and powerful wasters of mankind: the schools of philosophers often produce more specious, but still more fatal, instruments of destruction. With exquisite ingenuity and persevering application, studious men hatch impious and infidel systems: these gratify the curiosity, pride, and presumption of man, and are congenial to his carnal mind and soothing to his conscience. Compositions are often framed with the most specious arguments, ornamented with enchanting elegance, and varnished over with plausible pretensions to candour, liberality of sentiment, and free enquiry. On this delicious poison numbers feed and perish; in these nests are hatched cockatrices and vipers, the brood of the old serpent, and from thence they break forth with venomous teeth, to destroy the souls of men. Others are not employed in so pestiferous a manner; but they ingeniously weave a spider’s web, and, compared with their own schemes of self-effected salvation, they despise the Redeemer’s robe of righteousness, “which is upon, and unto all that believe.” Yet their webs shall not become garments; neither shall any of their devices cover the shame of their nakedness, or preserve them from detection and the wrath of God. And it is observable, that protestants, who have renounced the reformers’ doctrine of justification by faith through the righteousness of Christ alone, to trust in their own good works, are in general remarkably defective in the very appearance of them. Many of them deem it very meritorious not to perpetrate such crimes, as would expose them to the lash of human laws; and many of them “do works of iniquity, and the act of violence is in their hands.” Indeed the feet of every man, who is destitute of the Spirit of Christ, run swiftly to evil of one kind or other: and the history of mankind, and daily observation, shew, that where the restraints of fear, shame, and human laws are removed, and men can do it with impunity, their mad passions render them in haste to shed innocent blood. But whilst they waste and destroy others, regardless alike of justice, truth, and humanity; they are themselves strangers to peace and comfort: others watch their opportunity of retaliation; and their crooked paths lead them far aside from the way of peace and salvation.

V. 9—21. When the general character of any church or community, where Christianity is professed, becomes corrupt and abandoned, it is reasonable to expect, that it will be left in the hands of its enemies; and vain will be the hope of deliverance or prosperity, without repentance. For their heinous crimes



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4 <sup>h</sup>Lift up thine eyes round about, and see: all  
they gather themselves together, <sup>i</sup>they come to thee:

k Jer. xxxiii. 9.  
Hos. 1. 10, 11.  
iii. 5. Acts x.  
45. xi. 17.  
l. liv. 2. Sam.  
i. 1. 2 Cor. v.  
1. 13. x. 15.  
Rev. xxi. 26.  
† Or, *noise of the sea* shall be  
turned towards  
thee. xxiv. 14.  
15. xliii. 10. Ps.  
xcvi. 7—9.  
xcviii. 7—9.  
† Or, *wealth*. 11.  
xxiii. 18. lxi. 6.  
Acts xxi. 17.  
Rom. xv. 25.  
m xxx. 6. Judg.  
vi. 5. vii. 12.  
1 Kings x. 2.  
2 Kings viii. 9.  
n Gen. xxv. 4.  
■ xlv. 14. Gen.  
x. 7. xxv. 3.  
2 Chr. ix. 1. Ps.  
lxxii. 10—15.  
p Mal. i. 11. Matt.  
ii. 11. q Rom.  
s lvi. 7. Job  
Luke xiii. 29.

8 Who are these that <sup>u</sup>fly as <sup>a</sup>a cloud, and <sup>v</sup>as the doves to their windows?

V. 10-14. The imagery is here varied, but the meaning is nearly the same. The protection given to the church is represented by the building of Zion's walls: this would be done by the sons of strangers; and kings would minister to the formerly despised church, when God, who had afflicted her in fatherly love,

CHAP. LX. V. 1—3. (*Notes*, xxx. 25, 26. xlix. 18—23. Ps. lxxii.) We meet with nothing in the history of the Jews after the captivity, that at all accomplished the prophecy in this chapter. That nation never enjoyed such permanent peace and prosperity, as in the days of David and Solomon; but here events are predicted inexpressibly more glorious. Even the happy change, that took place upon the coming of Christ and after his ascension, answered not to this description: the church was indeed greatly enlarged and purified; but it was in great tribulation, and passed through successive persecutions, till the conversion of Constantine. Then it had a short season of external prosperity; but its purity had previously been greatly tarnished, and soon became much more so: it was speedily filled with time-serving hypocrites, split into furious parties, deformed with grievous heresies, and disgraced with abominable wickedness; and not long after, the Roman empire was overwhelmed, and the church was afflicted with dire calamities, which continued with little intermission, till antichristian idolatry and superstition had gained a complete ascendancy in the western, and Mahometism had greatly entrenched on the eastern, division of the church. So that nothing hath yet occurred which corresponds with these predictions; and they are therefore reasonably concluded to relate principally to future events.—The subject of this chapter is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly shew, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God, which we are taught to expect in the latter times; when the fulness of the gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; and “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.” (*Bp. Louth.*)—The church is here addressed as a disconsolate female, sitting on the ground in a dark place and obscure situation: this female



9 Surely <sup>a</sup>the isles shall wait for me, and <sup>a</sup>the ships of Tarshish first, to bring <sup>b</sup>thy sons from far, their silver and their gold with them, <sup>c</sup>unto the name of the LORD thy God, and to the Holy One of Israel, <sup>d</sup>because he hath glorified thee.

10 And <sup>a</sup>the sons of strangers shall build up thy walls, and <sup>a</sup>their kings shall minister unto thee: for <sup>b</sup>in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore <sup>b</sup>thy gates shall be open continually; they shall not be shut day nor night; that <sup>a</sup>men may bring unto thee <sup>a</sup>the forces of the Gentiles, and that their kings <sup>may be</sup> brought.

12 For <sup>a</sup>the nation and kingdom that will not serve thee shall perish; yea, <sup>a</sup>those nations shall be utterly wasted.

13 The <sup>a</sup>glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, <sup>b</sup>to beautify the place of my sanctuary; and I will make <sup>c</sup>the place of my feet glorious.

14 The <sup>a</sup>sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, <sup>a</sup>The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas <sup>a</sup>thou hast been forsaken and hated, so that no man went through <sup>a</sup>thee, I will

displeasure, should favour her in his mercy. But as no enemies would be dreaded, her gates would not be shut; and converts would continually throng into her, and meet with free admission: so that the forces and kings of the nations would be brought into her; and those that refused this subjection would be utterly wasted and perish.—But when was this ever verified, in its obvious meaning? And why should we attempt to enervate the language of inspiration; as if the Lord could not, or would not, fulfil all his predictions, because he hath not yet done it?—This must relate to the latter days, when the church shall become <sup>a</sup>“a great mountain, and break in pieces all the kingdoms of the earth.” (*Lowth.*) (*Marg. Ref.*) As the choice timber of Lebanon beautified Solomon’s temple, that footstool of JEHOVAH, (*Marg. Ref.*;) so shall the peculiar advantages of every nation, and of every description of men, concur to beautify the church of Christ, which he hath determined to make glorious. The descendants of those nations, that have persecuted her, shall humbly submit and supplicate her favour: yea, the very persons who have despised her, shall prostrate themselves before her, acknowledging her relation to JEHOVAH, the Holy One of Israel.

V. 15–22. The language here grows still more energetic, and the images employed more grand and magnificent. Zion had been forsaken and hated, and almost universally shunned: but now nations and kings should delight to contribute with all their ability to her comfort and prosperity, as much as the tender mother doth to suckle her beloved infant: being convinced that her Saviour and Redeemer is JEHOVAH, the mighty One of Jacob. The increase of knowledge, holiness, comfort, and prosperity in the church shall be so great, that it shall resemble a new building erected in the place of an old one, in which gold and silver were used, instead of brass and iron, &c.; or, like a city, whose magistrates had been grievous oppressors, but were now become equitable and peaceable in the greatest degree, and sought nothing but the quiet and prosperity of the public; and whose tax-gatherers had been oppressive exactors, but were now become most just and equitable. This represents the internal peace and purity of the church, and the excellency of her rulers and teachers; (*Note*, lvi. 9–12.) Along with this, external peace will be connected: so that no wars, invasions, or persecutions will disturb her repose; but the very walls of Zion will be justly called Salvation, and her gates inscribed with praise to her God and protector. The Lord himself will shine upon the church with so glorious and enduring a light, as shall eclipse all that hath heretofore been enjoyed by her, from the word and Spirit of God. And this light shall no more be withdrawn or obscured, to the end: for the days of Zion’s mourning shall then be ended; and this heavenly light and glory, and joy on earth, shall usher in the light, glory, and joy of the eternal world. The people shall then be all righteous; they shall inherit the earth as long as it endures, and heaven for ever. The church shall take root and grow, and flourish as a branch that God hath planted; and prosper as the work of his hands, that he may be glorified. From very small numbers and feeble beginnings, the people of God shall multiply, and become exceedingly numerous and powerful: this, the Lord will hasten with all due speed, when the appointed season arrives.—We can conceive nothing more glorious than this description, and nothing can answer to it, but some future glorious state of the church on earth, or the state of the church triumphant in heaven. But many expressions limit our interpretation to the state of the church here below: though many bold metaphors, and sublime images, remind us how much that state will resemble heaven.

## PRACTICAL OBSERVATIONS.

V. 1–14. The whole earth, from the fall of Adam, to the end of time, would have been covered with ignorance, error, wickedness, and misery, if the Son of God had not come a light into the world. This “Sun of righteousness”

A.M. 3292.

B.C. 712.

z xlii. 4, 10. xlii. 1. li. 5. lx. 9. lvi. 19, 20. Gen. ix. 27. x. 2–5. Ps. lxx. 2–5. Zeph. ii. 11.

a li. 16. 1 Kings x. 22. xlii. 48. b li. 2. Zech. xiv. 14. 2 Cor. viii. 4, 5. Gal. iv. 28.

c Ez. xxxiii. 19. xxxiv. 5–7. Josh. ix. 9. 1 Kings viii. 41. x. 1. Prov. xviii. 10. John xvii. 26. Acts ix. 15.

d xiv. 1. xlii. 4. lii. 1–6. lv. 5. Jer. xxx. 19. Luke ii. 32. e li. 3. lvi. 21. Zech. vi. 15. f 3. xlii. 23. Ezra vi. 3–12. vii. 12–28. Neh. ii. 7–9. Rev. xxi. 24.

g xli. 1. lii. 7, 8. lviii. 17, 18. Ps. xlii. 1. Rev. xxi. 19. h Rev. xxi. 25. s Or, wealth. 5. i lii. 15. Ps. li. 13. Dan. ii. 35.

k xlii. 2. xlii. 19. Matt. xxi. 44. Luke xix. 27. Rev. ii. 26, 27. k xxxv. 2. xlii. 19. 20. lv. 13. i Ezra vii. 27. m lvi. 1. 1 Chr. xxxviii. 2. Ps. cxxxii. 7.

o lxi. 12. Ps. lxxxviii. 3. Heb. xli. 22. Rev. iii. 12. xlv. 1. p xlix. 14–23. lii. 6–14. Jer. xxx. 17. Lam. i. 1, 2. Rev. xi. 2. 15–17.

q xxxv. 10. lxi. 7. Jer. xxxiii. 11. r xlix. 23. lxi. 6. lxi. 11, 12. s xliii. 3, 4. lxi. 14. Ez. xxxiv. 30.

t xxx. 26. 1 Kings x. 21–27. Zech. xii. 8. Heb. xi. 40. u i. 26. xxxii. 1. x. ii. 4. xl. 9. Ps. lxxii. 3–7. Mic. iv. 3. Zech. ix. 8.

y xxi. 1. Rev. xxi. 1–6. z Ps. xxxv. 9. Rev. xxi. 23. xxi. 5. a Ps. lii. 3. b lii. 7. Zech. ii. 5. b Ps. xxxv. 1. lxxxi. 11. Am. viii. 9. Mal. iv. 4.

c xxxv. 8. xxx. 19. xxxv. 10. Rev. vii. 15–17. xxi. 4. d iv. 3, 4. lii. 1. Zech. xiv. 20. 2 Pet. iii. 13. Rev. xxi. 27.

e Ps. xxxvii. 11. 22. Matt. v. 5. Rev. v. 10. xxi. 7. f xlix. 23. xlii. 7. xlv. 11. lxi. 3. g Matt. xv. 13. John xv. 2. Eph. ii. 10.

g xliii. 21. xlv. 23. xlix. 3. Eph. 7. 6. 12. 11, 7. 2 Thes. i. 10. h lxi. 8. Dan. ii. 35, 44. Matt. xlii. 31, 32. Acts ii. 41. v. 14. Rev. vii. 9. i v. 19. Hab. ii. 3. Luke xviii. 7, 8. Heb. x. 36, 37. 2 Pet. iii. 8, 9.

make thee an eternal excellency, <sup>a</sup>a joy of many generations.

16 Thou shalt also <sup>a</sup>suck the milk of the gentiles, and shalt suck the breast of kings: and <sup>a</sup>thou shalt know that I the LORD <sup>am</sup> thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For <sup>a</sup>brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also <sup>a</sup>make thy officers peace, and thine exactors righteousness.

18 <sup>a</sup>Violence shall no more be heard in thy land, wasting nor destruction within thy borders; <sup>b</sup>but thou shalt call thy walls Salvation, and thy gates praise.

19 The <sup>a</sup>sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and <sup>a</sup>thy God thy glory.

20 Thy <sup>a</sup>sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and <sup>a</sup>the days of thy mourning shall be ended.

21 Thy <sup>a</sup>people also <sup>shall be</sup> all righteous: they shall <sup>a</sup>inherit the land for ever, <sup>a</sup>the branch of my planting, the work of my hands, <sup>a</sup>that I may be glorified.

22 A <sup>a</sup>little one shall become a thousand, and a small one a strong nation: <sup>a</sup>I the LORD will hasten it in his time.

communicated some heavenly light to mankind, even before He actually arose; but his bright beams have been diffused far more vigorously and widely since that joyful event. Yet, after all, men in general have hitherto been greatly enveloped in gross destructive darkness; and are so at this day, wherever the light of revelation, and the faithful preaching of God’s word, are not afforded: nay, multitudes have the outward light, but are yet in darkness, because their eyes are blinded by Satan through their unbelief, and love of sin: while we therefore bless our God, that this light is come unto us, we should beseech him to “shine into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ.” This mercy is vouchsafed, in order that we may arise from the dust and debasement of our carnal pursuits, and “let our light shine before men,” in our holy profession and conversation; that we may reflect the bright beams, with which the Lord hath risen upon us, that his glory may be seen upon us, and that “men may see our good works, and glorify his name.” We should therefore watch and be sober, and walk as children of the light; and thus they, who have been strangers and enemies, will be allured to that light, that hath made so excellent a change in our conduct and character. Our peaceful and joyous walk may be as conducive to this end, as our conscientious integrity: when Christians live up to their privileges, and enjoy much comfort, love sweetly constrains them to zealous obedience and close conformity to their Lord; then they appear both holy and happy, and attract the attention of others to their most excellent religion. As this must yield high satisfaction to the benevolent heart, it forms an additional motive to our diligence, watchfulness, and fervency in prayer: and as the purity, increase, and prosperity of the church is the grand subject of these prophecies; so they ought to be of our desires, endeavours, and supplications.—Ministers and experienced Christians should lift up their eyes and look around them for such as are setting out in the way of God, that they may encourage, caution, and instruct them; and that the children of God may be nourished up in the words of sound doctrine under their prudent and affectionate inspection.—Our religious joy should always be tempered with reverential, humble, and cautious fear; and increasing prosperity, or an enlarged sphere of usefulness, should be rejoiced in with trembling, lest we should be lifted up in pride, or betrayed into any dishonourable conduct. All, that are truly converted to God, will dedicate their wealth and influence to him, and shew forth his praises in their use of them. Thus it behoves every one to evidence the sincerity of his faith and love: for we shall at last be adjudged to belong to that master, in whose service we have employed our time, abilities, or substance. The learned, the sagacious, the ingenious, the powerful, may each contribute, in different ways, to promote the glory of God, and the peace, purity, edification, and enlargement of his church; and when this is done in simple dependence on Christ, and from love to his name, it will come up with acceptance before our God. Happy will it be for themselves, and for multitudes, when merchants shall consider the conveyance of the light of divine truth to the most distant lands and newly discovered countries, as a primary object of their attention. Then their ships may sail more richly freighted, than if they were laden with the gold of Ophir; they may safely be committed to His care, to whose glory they are devoted; and he will surely honour those who thus honour him.—Alas, we are not called upon to enquire, who they are, that fly as <sup>a</sup>cloud, and as the doves to their windows? Few, in comparison with the numbers of our land, will attend upon the faithful preaching of the gospel: but much fewer make the name of the Lord their refuge and their resting-place. Yet let us be thankful, that there is a remnant, and hope and pray for better times; and let us see to ourselves, that the ordinances of God be to our souls, as the house and the nest to the timorous dove.—It is a great honour and favour to us sons of strangers, that we may be



## CHAP. LXI

Christ declares his office, 1-3. The honour and excellency of his church, 4-9. Her joy in God's salvation, 10, 11.

**T**HE "Spirit of the Lord God is upon me: because the LORD hath <sup>b</sup>anointed me, "to preach good tidings unto the meek; he hath sent me <sup>a</sup>to bind up the broken-hearted, "to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2 To proclaim 'the acceptable year of the LORD, "and the day of vengeance of our God; "to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them 'beauty for ashes, 'the oil of joy for mourning, 'the garment of praise for the spirit of heaviness; that they might be "called trees of righteousness, the planting of the LORD, "that he might be glorified.

4 And "they shall build the old wastes, they shall raise up the former desolations, and they shall

g xxxiv. 8. xxxv. 4. lix. 17. 18. lxi. 1-6. Ps. cx. 5, 6. Jer. xli. 10. Mal. iv. 1-3. Luke xli. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

allowed, in any humble sphere, to build the walls of Zion; and it is a privilege for kings to minister to that cause, for which the King of kings shed his precious blood. He, in whose hand are the hearts of kings, can easily bring them all to minister to his church; and he will do it in his due time; for though he hath in his anger smitten her, he hath manifold mercies and favours in reserve for her. Blessed be his name, the gates of Zion are ever open to receive returning sinners, who come with the desire of their hearts to be enrolled as her citizens; the prayer of humble faith to Zion's God and King, can never be unseasonable, night or day; and every true convert is an accession to the strength, beauty, and honour of our holy city, at which angels in heaven rejoice. Thus from every quarter some do, and more shortly will, come to glorify the sanctuary of God; and by them he will glorify the house of his glory. The children of persecutors, and even persecutors themselves, are welcomed to all the privileges of Zion's citizens; when humbled for their sins, and disposed to honour her, and join themselves to her, as the city of the Holy One of Israel.

V. 15-22. The believer is often for a long time afflicted, hated, and apparently deserted; yet the Lord will at length make him eternally excellent and happy.—They, who attend duly to the truths, precepts, and ordinances of scriptural Christianity, have long been filled with the contempt of the scornful, and have been reviled or hated by the wise, the learned, and the powerful of the earth; so that the cross to be endured has made men shy of being connected with them: yet this very company shall be made an eternal excellency, a joy of many generations; and powerful kings and nations shall rejoice to promote their comfort and prosperity, and to serve their interest with their whole heart, soul, and strength; knowing that their Saviour and Redeemer is Jehovah, the mighty God of Jacob. If then, in those happy days, when, "for brass the Lord will bring gold, and for iron silver," &c. all the officers of the nations and of the church shall be peace, and their exactors righteousness; how should christian magistrates, rulers, and teachers aim now to be patrons and examples of peace and righteousness! And how should all christian kings endeavour to terminate the effusion of human blood, and to avoid all violence, wasting, and destruction! For in those days men will be Christians indeed, and every one will do that, which is equally the duty of all in this and every age, and from the neglect of which our miseries arise. The people shall then all be filled with knowledge, truth, and grace; they shall all be righteous, as "the branch of God's planting, the work of his hands, that he may be glorified;" and this will render earth almost like heaven. But if the church may, and shall in due season, be thus illuminated, sanctified, enlarged, and prospered with such permanent joy and peace; if her "walls may here be called Salvation, and her gates Praise;" if she may be said to have done with mourning, even in this land of sorrow and death; what will the glory and happiness of heaven be, where "the Lord himself will indeed be our everlasting light, and our God our glory!" Let this hope cheer us under our present difficulties, and animate us to all diligence, that we may have an abundant entrance into this everlasting kingdom of our Lord and Saviour Jesus Christ.

## NOTES.

CHAP. LXI. V. 1-3. The prophet, having declared in general both the troubles and deliverances of the church to the end of time, here returns to discuss some particulars more fully, which relate to those great events. This chapter refers to the coming of Christ, and the calling of the gentiles. The allusions may be taken from the release of the captive Jews, and their return to their cities and lands: but Christ himself hath determined the interpretation to more spiritual and evangelical subjects. (Note, Luke iv. 17-21.) He is here introduced as the speaker: and these first verses relate to his personal ministry, and the general tendency and effect of his gospel. The Spirit of the Lord rested on him, to anoint, consecrate, and qualify him, as a man, for the work to which he was appointed. (xi. 1-3.) By virtue of his voluntary obedience and sacrifice, as our surety and high priest, he was authorized to preach the glad tidings of forgiveness and free salvation to the meek, the afflicted, the poor in spirit, the penitent, who know their guilt, danger, and misery; for though the gospel is proposed to all, yet it does not appear glad tidings to any

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a xi. 2-5. xlii. 1. ix. 21. Matt. iii. 16. Luke iv. 18. John i. 32. 33. iii. 34. b Ps. li. 6. Marg. xlv. 7. Dan. ix. 24. John i. 41. Acts iv. 27. x. 38. Heb. i. 9. # iii. 9. Ps. cxlii. 20. xlv. 8. lxi. 32. Marg. cxli. 4. Matt. v. 3-5. xi. 5. Luke vii. 22. d lvi. 15. lxi. 2. Ps. xxxiv. 18. ii. 17. cxlvii. 3. Hos. vi. 1. 2 Cor. vii. 6. # xlii. 7. xlix. 9. 24. 25. Ps. cii. 20. Jer. xxxiv. 18. Zech. ix. 11. 12. John viii. 32. 28. Acts xxvii. 18. Rom. vi. 16 -22. vii. 23-25. 2 Tim. ii. 25, 26. f Lev. xxv. 9-13. Luke iv. 19. 2 Cor. vi. 2. i xli. 1-3. Luke xli. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

repair the waste cities, the desolations of many generations.

5 And "strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

6 But ye shall be "named the priests of the LORD: *men shall call you the ministers of our God*: "ye shall eat the riches of the gentiles, and in their glory shall ye boast yourselves.

7 For "your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: "everlasting joy shall be unto them.



10 I <sup>a</sup>will greatly rejoice in the LORD, my soul shall be joyful in my God; <sup>b</sup>for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, <sup>c</sup>as a bridegroom <sup>d</sup>decketh himself with ornaments, and as a bride adorneth herself <sup>e</sup>with her jewels.

11 For <sup>a</sup>as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; <sup>b</sup>so the Lord God will cause righteousness and <sup>c</sup>praise to spring forth before all the nations.

### CHAP. LXII.

The prophet, as a type of Christ, shows his zeal in interceding for the performance of God's glorious promises to his church, 1-5. Vigilant watchmen are promised; who, with other believers, are excited to the same zeal, 6, 7. God confirms his promises by an oath, 8, 9. Preparations to be made for the coming of his salvation, 10-12.

**F**OR <sup>a</sup>Zion's sake will I not hold my peace, and <sup>b</sup>for Jerusalem's sake I will not rest, until <sup>c</sup>the

v. 1. Matt. xlii. 3. 8. 23. Mark iv. 26-32. i. xlv. 8. lxii. 1. Ps. lxxii. 3. 16. lxxxv. 11. 1 Pet. ii. 9.—CHAP. LXII. a 6, 7. Ps. li. 18. cii. 13-16. cxlii. 6-9. cxxvii. 6. Zech. i. 12. Luke x. 2. 2 Thes. iii. 1. Heb. vii. 25. b i. 26. 17. xxxii. 15-17. ii. 5. 6. 8. lx. 10, 11. Ps. cxviii. 1-3. Mic. iv. 2. Matt. v. 16. Luke ii. 30-32. Phil. ii. 15, 16. 1 Pet. ii. 9.

they succeeded to as much of their office and authority, as accorded to the nature of the Christian dispensation. But, perhaps, the verse, in general, means that all true Christians would be more honoured, and admitted nearer to God, than the priests and Levites among the Jews. (*Marg. Ref.*) Thus the riches of the gentiles were brought into the church, and the poor converts of the Jews possessed all in which these had gloried; whilst the gentiles were admitted to share their spiritual things: and the Jews had some ground of triumph and exultation, when their despisers and enemies joined with them in the worship of Jehovah, and in receiving and submitting to the Messiah, that had been predicted by their prophets, and had arisen of their nation, and been made known to them by their teachers.

V. 7-9. This may take in the whole success of the Gospel in the world. Instead of that contempt, which the worshippers of JEHOVAH had experienced from their neighbours, they would receive a double portion of honour and respect from the Gentile converts to Christianity. Believers and preachers of the Jewish nation would be peculiarly regarded even in those lands, where they had formerly met with injury and ignominy; and this joyful change would endure to the end and for ever. As the Lord loveth judgment, and hates robbery and injustice, even when varnished over with a profession of godliness, and especially when the gains of them are pretended to be consecrated to his worship: so he had determined to reject the hypocritical Jewish nation, and to replenish his church with believers from among the Gentiles. He would direct the works of his people and ministers in truth and uprightness, and make a new covenant with them, which should endure to the end; and their believing posterity from age to age should be known and acknowledged among the nations, as a holy people, happy in the favour, and sanctified by the grace, of God. 'God blessed Job after his afflictions, when he gave him double to what he had before.' 'The first-born had the double share in his father's estate: so the Jews, when converted to Christianity, shall recover their birth-right, and be esteemed the first-born, or elder brethren in the church.' (*Lowth.*) The apostles and Jewish converts to Christianity had this birth-right or precedence in the primitive times; and indeed the Scriptures, almost all written by Israelites, and in every age received by Christians of all other nations as the oracles of God, gives this double honour to them. Perhaps, however, the restoration of the converted Jews to their own land, where they shall permanently enjoy their double, is also predicted.

V. 10, 11. The church here answers to those gracious assurances that had been given her, declaring that she greatly and inwardly rejoiced in the LORD her God, and anticipated the glorious times that had been predicted. For he had arrayed her with his salvation and righteousness, as her covering and ornament, in order to her espousals to himself; for which he thus made preparation, as the bridegroom was used to deck himself with ornaments, and the bride to adorn herself with the jewels presented to her. And she expressed the fullest assurance, that as the earth, or even the well-cultivated garden, yields an increase of the seed sown in it; so surely would the LORD cause righteousness for his people, and praise and glory for himself, to spring forth before all the nations of the earth.—The word rendered ornaments is supposed to mean a crown like those worn by the priests; indeed, the whole alludes to the "garments for glory and beauty" worn by the high priest, and the white-linen worn by all the priests; the word rendered decketh himself, properly signifies a priest's habiting himself with the ornaments proper for his office; and this language is peculiarly applicable to the case of Christians; who, adorned with the robe of righteousness conferred on their great High Priest, are through him made kings and priests to our God. (*Marg. Ref.*)

### PRACTICAL OBSERVATIONS.

The office of the great Redeemer and the tenour of his gospel, are peculiarly encouraging to the humble and teachable, to those who are burdened with a guilty conscience and fears of deserved wrath; and who are distressed through the power of inbred sins and strong temptations. Let such discouraged souls then attend to the voice of Christ: he was anointed, and sent to bind up the broken heart, to pardon the self-condemned, to break off the fetters from the enslaved, to break open the prison-door, and to give liberty to the captives. But large as his commission is, the proud, impenitent, and stout-hearted, continuing such, exclude themselves from the benefit of it; for, unless they are brought by the holy law, the ministration of death and condemnation to transgressors, and by the convictions of the Holy Spirit, to know themselves, and

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d xxxv. 10, li. 11. 1 Sam. ii. 1. Ps. xxviii. 7. Hab. iii. 18. Zech. x. 7. Luke i. 46, 47. Rom. v. 1. Phil. iii. 1-3. iv. 4. 1 Pet. i. 8. Rev. xix. 7.

e 3. lii. 1. 2 Chr. vi. 41. Ps. cxxxii. 9. 16. Luke xv. 22. Rom. iii. 22. xlii. 14. Gal. iii. 27. Phil. iii. 9. Rev. iv. 4. vii. 9-14. f xlix. 18. Ps. xlv. 8, 9. 13, 14. Jer. ii. 32. Ez. xvi. 8-16. Rev. xix. 7, 8. xxi. 2, 9. \* Heb. decketh as a priest. Ex. xxviii. 2, &c. Gen. xiv. 53. h liv. 10, li. lviii. 11. Cant. iv. 16. i lx. 16. lxii. 7. j lx. 12. Luke x. 2.

k xlix. 6. lii. 10. lx. 1-3. lxi. 9. lxvi. 12. 19. Mic. v. 8. Acts ix. 15. xxvi. 23. Col. i. 23. d xlix. 23. lx. 11. 16. Ps. lxxii. 10, 11. cxxviii. 4, 5. e 4. 12. lxx. 15. Gen. xvii. 5. 15. xxxii. 28. Jer. xxxiii. 16. Acts xi. 26. Rev. ii. 17. f Zech. ix. 16. Luke ii. 14. 1 Thes. ii. 19. g 12. xxxii. 14. h xlix. 14. liv. 6, 7. Hos. i. 2. 10. Rom. ix. 25. —27. 1 Pet. ii. 10. \* That is, My delight is in her. 5. Ps. cxlix. 4. Jer. xxxiii. 41. Zeph. iii. 17. x. 2. Rev. xxi. 2, 9, 10. b xlix. 18-22. Ps. xlv. 11-16. j Heb. with the joy of the bridegroom. 4. lxx. 19. Cant. iii. 11. Heb. xii. 2.

righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And <sup>a</sup>the gentiles shall see thy righteousness, and <sup>b</sup>all kings thy glory: and <sup>c</sup>thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be <sup>a</sup>a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou <sup>a</sup>shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called <sup>b</sup>Hephzi-bah, and thy land <sup>c</sup>Beulah: for the Lord delighteth in thee, and thy land shall be married.

5 For <sup>a</sup>as a young man marieth a virgin, so <sup>b</sup>shall thy sons marry thee: and <sup>c</sup>as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

† That is, Married. liv. 5. lxi. 10. Jer. iii. 14. Hos. ii. 19, 20. John iii. 29. 2 Cor. xi. 2. Rev. xxi. 2, 9, 10. b xlix. 18-22. Ps. xlv. 11-16. j Heb. with the joy of the bridegroom. 4. lxx. 19. Cant. iii. 11. Heb. xii. 2.

humbly submit to God; they will not understand the nature of, or desire the blessings conferred by him, "who came to seek and save that which was lost."—Whilst the gospel is preached to us, "the acceptable year of the Lord continues;" let then such, as have feared to know the worst of themselves, recollect that if they be but duly humbled, Christ will assuredly relieve and comfort them: but let the careless, the infidel, the profligate, the hypocritical, take notice, that the day of vengeance of our God is intimately connected with this his acceptable year. Let none delay, for their limited time of mercy and grace may soon expire: let none despond, who are mourning before God in deep self-abasement; for the gracious Saviour will surely comfort them, and render them both joyful and holy: but let none rest in false joy and carnal confidence; for the rejoicing of every true penitent is connected with love and praise, and they are made, "trees of righteousness, the planting of the Lord, that he may be glorified."—The Lord is pleased, from age to age, to employ those who have been thus convinced, humbled, pardoned, and sanctified by his grace, to execute the ministry of reconciliation betwixt him and their fellow-sinners. They too are sent to comfort the mourners, and to bind up the broken-hearted, and to copy the example, as well as to proclaim the gospel, of their Lord and Saviour. He even employs such persons as instruments of extensive usefulness to his church: and thus we poor sinners of the gentiles, are honoured to be "workers together with God," for the good of his redeemed people. But we should desire the good and useful, though laborious, work of the ministry, more than the honour of being named the priests of the Lord, or than the emolument of eating the riches of the gentiles. Indeed, all believers may glory in being the priests of the Lord, separated and consecrated to offer him spiritual sacrifices, and to draw near unto him: but let none boast themselves in this glory, who do not endeavour to maintain the sanctity, and to do the duty, of their important character.—True believers will be doubly honoured for all their confusion and self-abasement before God, and for all the shame and disgrace that they have suffered from the world; and they, that have most despised them, will behold them, (perhaps from afar) rejoicing in their portion with everlasting joy.—The just and heart-searching God cannot be imposed upon by specious hypocrites, or be induced to accept the most costly oblations from those, who would thus make him a sharer in their ill-gotten gains; and large donations to pious and charitable uses must be honestly obtained, in order to be accepted of him. But he will not reject the feeblest attempt of the upright believer: he will direct him and his works, in the way of his precepts and promises, and teach him how to perform his well-meant services acceptably; and he will ratify and seal unto him his everlasting covenant. This generation is continued as a peculiar people, distinguished by their piety, and zeal for good works, as well as for their joy and confidence in God; and all, who impartially observe them, may perceive, and should acknowledge, "that they are a seed that the Lord hath blessed." They may also cheerfully expect that their offspring, which they dedicate to him and bring up for him, shall inherit the same blessings, and be distinguished in the same manner. Every one of them may, therefore, rejoice greatly in the Lord his God, who hath clothed him with the garments of salvation, even the robe of the Redeemer's righteousness; and admitted him to an union and relation to him, of which the most endeared relations on earth are feeble shadows, and which death, that dissolves all our other unions, shall eternally perfect. Let us seek first these blessings, rejoice in them, and aim to walk worthy of them: and let us gladly anticipate the time, when righteousness and praise shall spring forth before all the nations of the earth.

### NOTES.

CHAP. LXII. V. 1-5. Some commentators suppose that the prophet here speaks in his own name, and in that of the prophets and ministers of God in successive generations: but he seems to have spoken, as the type of Christ, and in his name. We may, therefore, consider the Son of God, as assuring his church of his unfeigned love and care of her, and intercession for her, under all trials and difficulties; and that he would never intermit his prevailing pleas and powerful operations in her behalf, till her righteousness and salvation shone forth with the brightness of a lamp, lighted up and burning in a conspicuous place, for the use of all that were in the house.—By Zion's righteousness we may understand, either the righteousness by which believers are justified, or the fruits of righteousness by which that justification is evidenced: and her salvation may mean the doctrine of salvation taught in the church; or the blessings enjoyed by believers as the first-fruits of that salvation. These



6 I have 'set watchmen upon thy walls, O Jerusalem, 'which shall never hold their peace day nor night: ye that 'make mention of the LORD, 'keep not silence,

7 And give him no 'rest, till he establish, and 'till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath 'sworn by his right-hand, and by the arm of his strength, 'Surely I 'will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.

9 But they that have gathered it 'shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; 'prepare ye the way of the people; cast up, cast up the high-

Jer. xxxiii. 9. Zeph. iii. 19, 20. Matt. vi. 9, 10, 13. Rev. xi. 15. n Deut. xxxii. 40. Ez. xx. 5. \* Heb. If I give, &c. o lxx. 21—23. Lev. xxvi. 16. Deut. xxviii. 31. 33. Jer. v. 17. p Deut. xii. 7, 12. xiv. 23—29. xvi. 11. 14. q xl. 3. xlviii. 20. lii. 11. lviii. 14. Matt. xxii. 9. Heb. xii. 13.

would at length be rendered so abundant and conspicuous, that the gentiles, yea, all kings would behold her glory in them; and so Zion would be called by a new name, which the Lord would give her. Some understand this of the name of Christians, by which believers are called under the new dispensation: but probably it refers to that change, which would take place in her state, which is signified by names afterwards mentioned. Then the church would become a crown, or diadem, which God would hold in his hand, to shew his delight in thus honouring her; and her peace, holiness, and happiness would there be held forth, to allure others to come, and seek a share of her blessings. She would no longer be looked upon, and spoken of, as a forsaken or divorced woman, nor her hand left desolate, (as Judah had been during the captivity;) but the Lord would honour her by the name of "Hephzi-bah," or *My delight is in her*; and her land, or the countries occupied by his people, would be called "Beulah," or *Married*; for the Lord would as openly avow his special favour to his church, as a man doth for her whom he publicly espouses. Indeed, as a young man marieth a virgin, whom he greatly loves, so would Zion's restorer marry her, and God would rejoice in his love to her, as the bridegroom over his bride. The word rendered *thy sons* may be translated *thy restorer*, by altering some of the points; but then the verb being plural, must likewise be altered: and perhaps this is not necessary. The church is sometimes spoken of as a matron, or as a widow or divorced woman, and then again as a virgin: so that it would not be unprecedented, if the members of the church should sometimes be considered as her dutiful sons; and at others, as standing in the relation of a husband to her. Such a variation of images must sometimes occur in a style so exceedingly figurative and highly poetical, (according to the bold genius of Eastern poetry,) as that of Isaiah.—The conversion of Constantine and the prosperity and peace of the Christian church, after the continued persecutions that she had endured, are supposed by some to be here predicted; and yet the language seems to indicate that still more glorious events are intended.

V. 6, 7. There is no intimation of any change in the speaker; and if we consider the former verses as the words of the Messiah, these verses are the continuance of his discourse.—'The word *shomerim* (*watchmen*) 'doth properly signify those priests and Levites, who kept watch day and night about the temple, and some of them at certain hours sung psalms of prayer and praise.' (*Louth*.) An allusion may be made to this custom: but "the walls of Jerusalem," not the courts of the temple, would be thus guarded: and the watchmen on Zion's walls evidently mean the prophets and faithful ministers of Christ, who are employed to give warning of the approach of an enemy, and also to look out for the coming of her expected deliverer. (*Marg. Ref.*) These watchmen would be instant in preaching the word, and constant in prayer for the prosperity of the church; and all believers are exhorted to join with them. They, and other believers, "make mention of the Lord," or rather are his remembrancers, to remind him of his promises: and they are exhorted not to keep silence, nor to give him any rest, but importunately to beseech him to perform his word; till he should establish his church, in righteousness, peace, and truth, and render her the praise and glory of the whole earth. This assuredly is addressed to us also, however we interpret the prophecy. To us likewise it is said, "Let there be no silence to you; and allow no silence to him until," &c.; according to the emphatical language of the original. 'He exhorteth the ministers never to cease to call on God for the deliverance of his church; and to teach others to do the same.'

V. 8, 9. The Lord is here said to have sworn by his right hand and the arm of his strength, or pledged the honour of his omnipotence, that he will rescue his church from her enemies. The images are taken from the devastations, which were made in Judah, when the enemies of the Jews seized their corn and wine: but when the invaders were vanquished, then they reaped their harvest and vintage, and feasted upon them in the courts of the temple, whither they carried their peace-offerings, first-fruits, oblations, &c. And it implies the deliverance of the Christian church from those persecutors, who have often kept from them the word of God, and deprived them of the labours of their ministers, by putting them to death, immuring them in prisons, or driving them into foreign countries. But a blessed change is here predicted, which would be welcomed and improved in a holy and thankful manner. (*Marg. Ref.*)

V. 10—12. The friends and ministers of the church are here commanded to go through her gates, to cast up an highway, and to remove every obstruction, that the people might come to Zion from the ends of the earth; and to lift up

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i iii. 8. lvi. 10. 2 Chr. viii. 14. Cant. iii. 3. v. 7. Jer. vi. 17. Ez. iii. 17—21. xxxiii. 2—7. 1 Cor. xii. 28. Eph. iv. 11, 12. Heb. xiii. 17.

k 1. Ps. cxxxiv. 1, 2. Rev. iv. 6—9.

l Or, are the LORD's remembrancers. xliiii. 26. Gen. xxxii. 12. Num. xiv. 15—19. Ps. lxxv. 2. 18. Acts x. 4, 31.

m 1. Gen. xxxii. 26. Matt. xv. 21—27. Luke x. 16—13. xlviii. 1—8. 39. 1 Thes. v. 17. Rev. vi. 10. || Heb. silence. m 1, 2. lxi. 11. Deut. xxxii. 40. Ez. xx. 5.

n Deut. xxxii. 40. Ez. xx. 5. Jer. v. 17. Matt. xxii. 9. Heb. xii. 13.

r xi. 12. xlix. 22. s Ps. cxviii. 1—3. Mark xvi. 15. Rom. x. 11—18. t xl. 9. Zech. ix. 9. Matt. xxi. 5. John xii. 15. u xl. 10. xlix. 4. Rev. xii. 12.

+ Or, recompense. x lx. 21. Deut. vii. 6. xxvi. 19. xxviii. 9. 1 Pet. ii. 9.

y xxv. 9. Ps. cvii. 2. 1 Pet. i. 17, 18. Rev. v. 9.

z lxx. 1. Ez. xlviii. 11—16. Matt. xviii. 11—13. Luke xv. 4, 5. xix. 10. John x. 16.

a 4. Matt. xvi. 18. xxviii. 20. Heb. xii. 5. CHAP. LXIII. a. Ps. xxiv. 7—10. Cant. iii. 6. vi. 10, viii. 5.

\* Heb. decked.

way; gather out the stones; 'lift up a standard for the people.

11 Behold, 'the LORD hath proclaimed unto the end of the world, 'Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, 'his reward is with him, and his 'work before him.

12 And they shall call them, 'The holy people, 'The redeemed of the LORD: and thou shalt be called, 'Sought out, A city 'not forsaken.

### CHAP. LXIII.

Christ shews his power to save; and his victories over his enemies and vengeance on them, 1—6. A thankful commemoration of God's ancient mercies to Israel, 7—14. A prayer for the return of his mercy to them, 15—19.

WHO is this that cometh 'from Edom, with 'dyed garments from 'Bozrah? This *that is* 'glorious in his apparel, 'travelling in the greatness of his strength? I, that 'speak in righteousness, 'mighty to save.

a standard to give them notice, that the time was arrived (*Note*, lvii. 14.) For the proclamation was sent forth to the ends of the earth, that Zion's salvation or Saviour was come. The Lord Jesus was about to receive his full recompense, in becoming the salvation of God to the ends of the earth, and to perform that great work which is before him: and thenceforth the church would be called, "an holy people, the redeemed of the LORD:" being "sought out" or greatly desired by him in her afflictions, and assured of being no more forsaken.—Many events have been partial accomplishments of this prediction, especially that before mentioned: but I apprehend these were only earnestness of more glorious times that are yet to come. The restoration of the converted Jews to their own land does not seem to be exclusively intended, as some expositors think; but rather the general prevalence of religion, throughout the world, is predicted in figurative language.

### PRACTICAL OBSERVATIONS.

Whilst we are encouraged by firmly believing the unchangeable love of Christ to his church, and his uninterrupted intercession in her behalf, in which he will steadily persevere, 'till her righteousness and salvation are rendered most conspicuous and glorious:' we should in our several stations imitate his example. The interests of true religion should be near our hearts, and we should be willing to spend and be spent in promoting them, without seeking our own credit or emolument: we should be unwearied in doing good, and wait for our rest in heaven: we should think nothing done, whilst so much remains undone; and be encouraged to expect, and pray for, greater success, by every degree that is vouchsafed us. Our first object should be to promote the purity of the church, in doctrine and practice, and her internal peace and unity; for when the gospel of salvation, through the righteousness of Christ and by the sanctification of the Spirit, are clearly professed, and solidly preached and vindicated; and when the holy lives and mutual love of those, who profess and preach them, adorn the doctrine of God our Saviour in all things: then the righteousness of Zion shines forth, as a lamp that burneth; and her brightness makes way for the wider diffusion of divine knowledge. But her glory and excellency must become very conspicuous, before all kings and nations can behold it; and therefore zealous endeavours to increase knowledge, holiness, and union among professed Christians, tend as much to bring forward the great triumphs of the gospel; as promoting missions into the remote and benighted regions of the earth. When the scandals of the church shall be removed and her breaches healed, she will appear as "the perfection of beauty," and be called by a new name; and all that behold her excellency and felicity, and the special favour of God to her, will find their hearts allured to seek a share in her privileges.—Whilst we admire the happiness of the church, (constituted of redeemed sinners, yea, reconciled enemies,) in being the object of the Lord's delight, and as married unto him; let us also adore his infinite condescension and love. We may all aspire to these honours; and, coming in Christ's name, we shall not be refused or forsaken: but we should well consider the reciprocal duties, that result from such high relations and obligations; and that we may thence deduce motives to faithfulness, obedience, submission, and the most entire and devoted attachment. If God rejoiceth over us and over his church, as a bridegroom rejoiceth over his bride; surely we should rejoice in his favour and service, and desire no other happiness; and as the true sons of the church, we should heartily espouse her interests, and seek her peace and prosperity. Some of us the Lord employs as watchmen to defend the walls of Zion: let us then be watchful and faithful, instant in preaching, fervent in prayer, patient in enduring hardship, wholly giving ourselves to the work of the ministry. Others are the Lord's remembrancers: let them recollect, that he loves to be reminded of his promises and predictions; that he delights in their importunity; and that he commands them "not to keep silence, and to give him no rest, till he establish, and till he make Jerusalem a praise in the earth." We should thankfully acknowledge, that he hath already, in part, fulfilled these engagements. He hath founded a church, to the honour of his name, in this distant part of the world; and at present, he preserves it from oppression and persecution: he no longer suffers our adversaries to lock up from us the holy Scriptures, which are as food and as cordials for our souls; or to pervert them to their own base purposes. We have the full comfort and benefit of public ordinances, of the labours of his ministers, and of every means of edification. Let us be thankful for these mercies, and for all our distinguished temporal advantages, and use them all in a sanctified manner. Let us delight in attending on his courts, that we



2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have <sup>h</sup>trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For <sup>k</sup>the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I <sup>l</sup>looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore <sup>m</sup>mine own arm brought salvation unto me; and <sup>n</sup>my fury it upheld me.

6 And I will tread down the people in mine anger, and <sup>o</sup>make them drunk in my fury, and <sup>p</sup>I will bring down their strength to the earth.

7 ¶ I will <sup>q</sup>mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and <sup>r</sup>the great goodness toward the house of Israel, which he hath bestowed on them, <sup>s</sup>according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, <sup>t</sup>'Surely they *are* my people, <sup>u</sup>'children that will not lie: <sup>v</sup>so he was their Saviour.

9 In <sup>w</sup>all their affliction he was afflicted, and <sup>x</sup>the LORD, ix. 25. 35. Zech. ix. 17. Rom. ii. 4. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

may enjoy the consolations of his Spirit; and let us remember that his almighty arm is engaged to effect all that yet remaineth to be done; and that he hath confirmed it with an oath, for our fuller assurance. Let us also endeavour by our examples, prayers, and improvement of our talents, to open Zion's gates, to prepare her ways, to remove obstructions, to forward the admission of citizens, and the lifting up of the standard of the cross, to call them in. Soon it shall be proclaimed in its fullest sense, "Say ye to the daughter of Zion, behold thy salvation cometh!" The Lord Jesus will accomplish his work, and his success will be his most valued recompense; and then all, who name his name, shall be acknowledged to be a holy people, and his church to be "sought out, a city not forsaken," as it hath long appeared to be. And we are sure that he will never forsake one whom he hath redeemed and sanctified; and that the cause he favours will surely prevail.

## NOTES.

CHAP. LXIII. V. 1-6. These verses contain a prophetic representation of the victories of Christ over the enemies of his church; for of him the passage must be interpreted, nor can we admit of so much as an accommodation of it to any other. But it is remarkable, that many interpreters have understood it of the sufferings of Christ, and of his being covered with his own blood: though nothing can be more evident, than that he is represented by the prophet, as covered with the blood of his enemies, and as a mighty conqueror and avenger; and not as a lamb slain for <sup>u</sup>sacrifice. Whoever considers attentively what hath been proposed on a parallel scripture, (Notes, xxxiv.) will probably be convinced that Edom, and Bozrah, (the chief city of Edom,) are here to be understood mystically; and that the destruction of the chief city of the antichristian powers, and of all that pertinaciously adhere to her, are here predicted, and that no other events fully answer to the description; though the destruction of Jerusalem by the Romans, and that of the Roman emperors and armies, about the time of Constantine's advancement to the imperial throne, have been mentioned by eminent interpreters as <sup>u</sup>partial accomplishment of it. 'Though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished.—There are prophecies, which intimate a great slaughter of the enemies of God, which remain yet to be fulfilled.—This prophecy may refer to the same or the like event.' (Bp. Lowth.) (Marg. Ref.)—The prophet, in vision, beholds the Messiah, returning in triumph from the conquest of his enemies, (of whom Edom was a type; and being struck with his majestic appearance, he enquires, Who this is, thus returning from Bozrah, with garments stained with blood: being arrayed in glorious apparel, as some mighty prince; and travelling, not as one wearied with the combat, but in the greatness of his strength, and as able and prepared to vanquish every opposing power? To this, Messiah answers, that it is he, the judge, that gives sentence in righteousness against his enemies, performs all his promises, and is mighty to save his church.—The prophet again enquires; Wherefore his apparel was discoloured, and why he appeared like one, that had been treading the purple grapes in the wine-press? (Notes, Ez. xxxviii. xxxix. Rev. xiv. 19, 20. xix. 11-21.) To which Messiah answers, that he had been treading the wine-press of the wrath of God, and as by his own power, without any human help, he had crushed his obstinate opposers; and that he would thus trample upon them all, in his fury and indignation, and would account their blood, staining his garments, as honourable to his justice, truth, and power; for the day of vengeance was in his heart, or was determined on, as pleasing to him; being the appointed season of rescuing his church of redeemed sinners from oppression; (lxi. 2.) He had, indeed, looked

A. M. 3292.

B. C. 712.

a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

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a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7. Num. xiv. 18, 19. Ps. li. lxxxv. 5. 15. Lam. iii. 32. Rom. v. 21. Eph. i. 6, 7. H. 4. 1 Tim. i. 14. Tit. ii. 4-7. t. xli. 8. Gen. xlvii. 7. Ex. iii. 7. iv. 22, 23. vi. 7. xix. 5. 6. Rom. xi. 1, 2, 28. u. viii. 1. Ps. lxxviii. 36, 37. Zeph. iii. 7. John i. 47. Eph. iv. 25. Col. iii. 1. x. xlii. 2. xliii. 3. Deut. xxxiii. 29. Ps. cvi. 21. Jer. xiv. 8. Hos. xiii. 4. 1 John iv. 14. Jude 25. y. Ex. iii. 7-9. Judg. x. 16. Zech. ii. 8. Acts ix. 4. Heb. ii. 18. 15. z. Gen. xxii. 15-17. xlviii. 16. Ex. xxxii. 20. xxxiii. 14. Hos. i. 7. xii. 3-5. Mal. iii. 1. Acts vii. 30-32, 34, 35, 38. 1 Cor. x. 9.

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a. Deut. vii. 7, 8. Ps. lxxviii. 38. c. vi. 7-10. Tit. ii. 14. 1 John iv. 9, 10. Rev. i. 5, 9. b. xvi. 3, 4. Ex. xix. 4. Deut. i. 31. xlii. 11, 12. Luke xv. 5. c. vi. 9. d. Ps. lxxviii. 8. 40. xcv. 9-11. Ez. vi. 9. Acts vii. 51. Eph. iv. 30. e. Lev. xxvi. 17. &c. Deut. xxviii. 15. &c. xxxii. 19-25. Jer. xli. 5. xxxiv. 14. Lam. ii. 4, 5. Luke xvi. 27. f. Lev. xxvi. 40-45. Deut. iv. 30. 31. Ps. xxxv. 6. lxxviii. 5, 11. Neh. ix. 8, 9. 11. Neh. ix. 7-15. 19-21. 27. 31. Ps. lxxviii. 11. &c. cv. 5. &c. cvii. 8. 15. 21. 31. cxxxvi. 1. &c. cxlvii. 19. 20. Ez. xvi. 6-14. g. 1 Kings viii. 66. 2 Chr. vii. 10. s. iv. 7. Ex. xxxii. 6, 7



16 Doubtless "thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, 'our redeemer; thy name is from everlasting.

17 O LORD, 'why hast thou made us to err from thy ways, 'and hardened our heart from thy fear? 'Return for thy servants' sake, the tribes of thine inheritance.

18 The 'people of thy holiness have possessed it

z Ps. cxix. 10, 26. cxli. 4. Ez. xiv. 7-9. 2 Thes. ii. 11, 12. a Deut. ii. 30. Josh. xi. 20. John xii. 40. Rom. ix. 18-20. b Num. x. 36. Ps. lxxiv. 1, 2. lxxx. 14. xc. 13. Zech. i. 12. c lxii. 12. Ex. ix. 4-6. Deut. vii. 6. xxvi. 19. Dan. viii. 24. 1 Pet. ii. 9.

been their friend and fought for them, became their dreadful enemy, and fought against them by the Romans, to the destruction of their city; and since that time by various instruments even to this present day.

V. 11-14. It is not agreed, whether God, or the nation of Israel, be here spoken of in the beginning of this passage: but if we adhere to our version, it is more obvious to understand it of the Jews, in their rejected condition, calling to remembrance the Lord's ancient mercies to their forefathers, and again enquiring after him. Some of that people, being made sensible of the wrath of God against them, and reflecting how his power had been exercised in behalf of their fathers, and what promises had been made to them, begin seriously to enquire, Where he is, who shewed such wonders of power and love to Moses and his people? Where is the Lord, who brought Israel up out of the Red Sea, with those to whom he had committed them, as a flock to the care of a shepherd, but who could not have delivered either themselves or the people? Where is he, that puts his Holy Spirit upon the seventy elders, to enable them to assist Moses in his too arduous work? Who led the vast multitude of Israel through the deep channel of the Red Sea, (the waters of which he divided by his power, for the glory of his name,) with as much safety and as little obstruction, as a horse passeth in the open plains; and who afterwards led them through the wilderness to the rest and plenty of Canaan, as the beast goeth down, after the labour of the day, to feed and lie down in the fruitful valley? Would this mighty God of Jacob no more glorify his name, in delivering his ancient people from their calamities?

V. 15-19. These meditations are represented as exciting the hopes and fears of the penitent Jews: and here are words prepared for them to take with them, in returning unto the Lord. They are, therefore, introduced, as beseeching him to look down from his holy habitation on the abject condition of their once favoured nation: they enquire, Where is his zeal for his own glory, his power heretofore exerted in their favour, and his tender compassions for them in their troubles? Were they for ever restrained? They plead, that even if Abraham and Israel should disown them, or knew not of them, or could afford them no help in their misery; yet, doubtless, he would remember his relation to them, and be their father and redeemer; for his name, (his perfections,) was everlasting and unchangeable. Why then had he so long left the nation to be judicially hardened and blinded, estranged from his fear, and given up to error, unbelief, and obstinacy? Would it not be more glorious to his name to remove the veil from the hearts of his chosen inheritance, to return to their tribes, and to remember his ancient servants the fathers of their nation?—We suppose a remnant of the Jews to plead thus in behalf of their unbelieving brethren. And they further urge, that the people, whom God had separated from the nations to be his holy worshippers, had possessed the promised land comparatively for a very short season; and their adversaries had long trodden down their holy city and temple. Yet they were still his people, "beloved for their fathers' sake;" whereas the Romans, who destroyed the city and temple, and the nations that have since trodden them down, were never subject to him, or called by his name.—The whole tenor of the prophecy evinces, that the Babylonish captivity, and the consequent deliverance of the Jews, were only shadows of the events here predicted. (Marg. Ref.) Some render the last verse; 'We have long been as those whom thou hast not ruled; who have not been called by thy name.' 'Thou hast rejected us altogether, and dost disregard us, as if we had never had any relation to thee, nor ever were called thy people: which sense agrees very well with the present condition of the Jewish nation, which has continued for many ages, without king, or prince, or sacrifice.' (Hos. iii. 4.) (Lowth.)

#### PRACTICAL OBSERVATIONS.

V. 1-6. Our divine Redeemer will appear glorious in the eyes of all holy creatures, when he displays his power and justice in taking vengeance on his obstinate enemies, as well as when he shews himself mighty to save his people. And though he deigns not to answer the arrogant, cavilling questions of proud infidels, he will fully satisfy humble believers of the propriety and equity of his most awful judgments. Once he appeared on earth in apparent weakness, to pour out his precious blood as the atonement for our sins: but he will in due time appear "travelling in the greatness of his strength," and covered with the blood of his enemies. No numbers or power can secure them against his righteousness indignation: nor will he need any helpers in this tremendous work; any more than he did, when "his own self bare our sins in his own body on the tree." His single arm suffices to apply, as his single sacrifice did to procure, salvation; and his powerful and righteous indignation will uphold him in executing vengeance on his adversaries: yet he may well complain, that amongst the numbers who call themselves his disciples, there are scarcely any, that stand prepared to be zealous instruments in promoting his cause. But the acceptable year of the Lord is yet proclaimed, though the day of vengeance be in his heart, and the vintage which is to be trodden in the wine-press ripens apace: let then sinners in general, and the opposers of scriptural Christianity in particular, take warning, and seek reconciliation with their offended Judge: or he will tread them down in his anger, make them drunk in his fury, and bring down their strength to the earth; and by their example he will bring others to repent and seek his face.

M. A. 3292

B. C. 719.

u lxiv. 8. Ex. iv. 22. Deut. xxxii. 6. 1 Chr. xxix. 10. Jer. ii. 13. xxxi. 9. Mal. i. 6. ii. 10. Matt. vi. 9. x Job xiv. 21. y xli. 14. z llii. 14. xlv. 6. liv. 5. s Or, Redeemer from everlasting is thy name. 12. 1 Pet. i. 18-21.

d lxiv. 11, 12. Ps. lxxiv. 3-7. Lam. i. 10. iv. 1. Matt. xxiv. 2. Rev. xi. 2. e Ps. lxxix. 6. cxxxv. 4. Jer. x. 23. Acts xiv. 16. Rom. ix. 4. Rph. ii. 12. f Or, thy name was not called on them. lxxv. 1. Am. ix. 12. Acts xv. 17. CHAP. LXIV. a Ps. cxviii. 7-15. cxlv. 5, 6. Mark i. 10. Marg. b lxiii. 15. Ex. iii. 8. xix. 11, 18, 19. Mic. i. 3, 4. Hab. iii. 1-13. c Judg. v. 4, 5. Ps. xlv. 6. lxviii. cxlv. 4-7. Am. ix. 5, 13. Nah. i. 5, 6. 2 Pet. ii. 10-12. Rev. xx. 11.

but a little while: 'our adversaries have trodden down thy sanctuary.

19 We 'are *thine*: thou never barest rule over them; 'they were not called by thy name.

#### CHAP. LXIV.

Israel earnestly beseech God powerfully to interpose for them, according to his wonderful works in their behalf, and to his abundant mercies, 1-5: they humbly confess their unworthiness, refer themselves to his disposal, bewail the desolations occasioned by their iniquities, and deprecate the severity of his indignation, 6-12.

O H 'that thou wouldst rend the heavens, 'that thou wouldst come down, 'that the mountains might flow down at thy presence,

V. 7-19. No sufferings should induce us to forget, or not to mention, the praises of the Lord, and his mercies to us and to his people, which have been numberless, and infinite like his essential goodness. All our comforts and hopes spring from this source, and all our miseries and fears from our sins. Every one of the human species receives unmerited mercies from our God; but they are most favoured, who enjoy the benefit of his word and ordinances. He acts towards his professed people, as if they were, and would be sincere, and rescues them from many dangers and troubles; till their iniquity or apostasy proves that they were dissemblers. But how great is his mercy towards those, that really fear and trust in him! Who are indeed his children, and neither dissemble with him, nor with their brethren, but copy his example of truth and faithfulness. He is become their Saviour; he pities them as a father doth his children; he interests himself in all their concerns, even as if he shared their sufferings; and they, who persecute or despise them, are accounted his despisers and persecutors also. The angel of his presence, the messenger of the covenant, who "was in the form of God, and thought it no robbery to be equal with God," assumed the form of a servant, that in our nature he might bear our griefs and carry our sorrows; and he so loveth those, whom he hath thus redeemed by his blood, and taught to trust in and love him, that he bears and carries them with the most unwearied patience. Yet alas, in many instances, they too are rebellious, and grieve his Holy Spirit, lose their comforts, and expose themselves to sharp rebukes and corrections; by which they are brought to renewed repentance and deeper humiliation. But the Lord never becomes their enemy, to fight against them, as he doth against those, who so vex his Holy Spirit that he will no more strive with them. Yet whatever a man's sins have been, if he so remembers the Lord's mercies, as to be humbled for his ingratitude, and yet be encouraged to hope in his mercy; there is ground to conclude, that he is discovering the way of peace. When sinners enquire after him, who hath in other ages glorified himself in saving and feeding his purchased flock, and hath given his Holy Spirit to qualify his ministers and prosper their labours; and when they call to mind his wonderful works of old, in order thence to deduce arguments to plead with him in prayer, that he may glorify himself in saving them also; they are evidently profiting by the sacred records: for whenever we look up by humble faith and hope to the Lord, in the habitation of his holiness and glory; he will be sure to look down upon us in kindness and mercy. His zeal, power, and compassions are no more restrained, than in former ages: and should any become so vile, that the most eminent saints should reject or despair of them; yet if God see them truly humbled, and fervent in prayer, he will doubtless be their Father and Redeemer, for the everlasting glory of his name.—Spiritual judgments, by which men are made to err from the ways, and hardened against the fear, of God, are more to be dreaded than any other calamities; and we should most carefully avoid those sins, which provoke the Lord to leave men thus to themselves and to the deceiver, which he never doth without just cause. But when any become sensible, that they have verged to this dreadful case, they are in a hopeful way to be preserved from it: and they may confidently beg of God to open their eyes, understandings, and hearts; and he will assuredly accept their petitions. Nay, such persons are proper supplicants for others in the same community or family, who are in the same awful situation. Thus, we are assured, that the Lord will shortly break in upon the blindness of the Jewish nation, and return in mercy to those tribes of his inheritance. Indeed, if all the promises made to their fathers had received their whole accomplishment, in the short-lived prosperity of Israel in Canaan; it might well be considered as beneath the largeness of the terms employed. But all the blessings vouchsafed to the true Israel of God, through Christ the promised seed, in every age, are also to be included; and unknown blessings are yet reserved for that distinguished nation. And, however God may permit his adversaries to tread down his sanctuary, or to triumph over his people; yet he will hear the prayers of those who belong to him, and deliver them from those over whom he hath not borne rule; and who have never been called by his name.

#### NOTES.

CHAP. LXIV. V. 1-3. This chapter continues the prayer begun in the preceding; which has been interpreted to be that of the first converts made from among the dispersed Jews, when that nation is about to be re-instated in the church. These supplicants perceive vast obstacles in the way of their desires being granted, especially from the power of their oppressors and adversaries: but they most earnestly call upon God to appear, and remove them all. They long for him to rend the visible heavens in some awful manner, and to melt the mountains, that they might flow down as water at his presence; which he could do with the same facility, as the fire melteth the wax, or the metal; or even as it causeth the water to boil. Thus, he could make his name known to his adversaries, and put whole nations to confusion and consternation before him. And this would be no unprecedented favour: for when he delivered Israel out of Egypt, he did such terrible things, to crush the power of their oppressors, as they had never looked for or conceived an idea of; insomuch, that opposing difficulties, apparently like immovable mountains, melted and vanished at his presence: and they only intreat a similar inter-



2 As when the <sup>a</sup>melting fire burneth, the fire causeth the waters to boil, <sup>b</sup>to make thy name known to thine adversaries, <sup>c</sup>that the nations may tremble at thy presence.

3 When <sup>d</sup>thou didst terrible things which we looked not for, thou camest down, <sup>e</sup>the mountains flowed down at thy presence!

4 For since the beginning of the world <sup>f</sup>men <sup>g</sup>have not heard, nor perceived by the ear, neither hath the eye <sup>h</sup>seen, O God, beside thee, <sup>i</sup>what he hath <sup>j</sup>prepared for him that <sup>k</sup>waiteth for him.

5 Thou <sup>l</sup>meetest him that <sup>m</sup>rejoiceth, and worketh righteousness; <sup>n</sup>those that remember thee in thy ways: behold, <sup>o</sup>thou art wroth; for we have sinned: <sup>p</sup>in those is continuance, and we shall be saved.

6 But we <sup>q</sup>are all as an unclean thing, and <sup>r</sup>all our righteousnesses <sup>s</sup>are as filthy rags; and <sup>t</sup>we all do fade

g 1. Hab. iii. 6. h 1 Cor. ii. 9, 10. Eph. iii. 5-10, 17-21. Col. i. 26, 27. 1 Tim. iii. 16. 1 John iii. 1, 2. iv. 10. Rev. xxi. 1-4. 22-24. xlii. 1-5. Or, seen a God beside thee, which doeth so far, &c. i Ps. xxxi. 19. Matt. xxv. 34. John xiv. 3. Heb. xi. 16. k xxv. 9. Gen. xlix. 18. Ps. lxi. 1. l xxv. 5. Lam. iii. 25. Luke ii. 25. Rom. viii. 13. 23-25. 1 Cor. i. 7. 1 Thes. i. 10. Jam. v. 7. m Ps. xxv. 10. xxxvii. 4. cxii. 1. Acts x. 1. Phil. iii. 13-15. n xxvi. 8. 9. lvi. 1-7. o lxiii. 10. Ps. xc. 7-9. p Ps. ciii. 17. Jer. xxxi. 18-20. Hos. vi. 3. xi. 8, 9. Mal. iii. 6. q vi. 5. llii. 6. Job xiv. 4. xv. 14-16. r lvi. 12. Zech. xiii. 4. xl. 4. xlii. 5, 6. Ps. ii. 5. Rom. vii. 18. 24. Eph. ii. 1, 2. Tit. iii. 3. s xi. 6-8. Ps. xc. 5, 6. Jam. i. 10, 11. 1 Pet. 2, 25.

position, in order again to set them at liberty, and to reinstate them in their privileges. The commotion of Mount Sinai, when the Lord came down upon it, is referred to, in this allusion to their former deliverances. (*Marg. Ref.*)—“The words will bear another interpretation, which agrees better with what follows; “When men shall do terrible and unexpected things, the mountains shall melt at thy presence.” (*Louth.*)

V. 4. No man, from the beginning of the world, had heard, seen, or conceived an idea of any thing so great, glorious, or excellent, as what God himself had devised and prepared for those that waited for him; and the displays of the Divine power and glory, which the people of God yet wait for, will far exceed all that hitherto hath been experienced, witnessed, or recorded since the beginning; and can only be properly conceived of by God himself. Some explain the verse to mean that no people had ever heard or conceived of any other God, except *Явovah*, who had wrought such wonders for his people. St. Paul quotes the sense, (though not the exact words of it,) with reference to the blessings of redemption by the death of Christ: and perhaps the leading idea here may be, that nothing too great can be expected from that incomprehensible love, which hath provided such a salvation for sinful men. (*Marg. Ref.*)—In many places, the inspired writers of the New Testament quote from the Septuagint; but in this and many other instances, where that version materially varies from the Hebrew, they do not. They give the sense of the passage referred to, as applicable to the subject before them; but do not confine themselves to a strictly literal translation.—The expression, “As it is written,” uniformly in the New Testament, means a reference to the sacred writings, “the oracles of God,” and revered as such by the Jews.

V. 5. “Thou hast hereto given merciful proofs of thy favour to our forefathers, who rejoiced in thee and walked holily before thee; and so thou art ready to do to those who, awfully and thankfully adore thee in thy ways of justice and mercy. But, thou art displeased with us, for we have done wickedly before thee: whereas, if we had the grace to continue in those ways of thine, we should be sure to be saved.” (*Bp. Hall.*) “Thou shewest favour toward our fathers, when they trusted in thee, and walked after thy commandments; they considered thy mercies.”—“In them is continuance;” that is, “in thy mercies, which he calleth the ways of the Lord.” (*Ps. xxv. 10.*)—“Thou hast met him who rejoiced and wrought righteousness: these” (all of this character in every age,) “will remember thee in thy ways. Behold thou art angry, for we have sinned; in these,” (in thy ways,) “is perpetuity, and we shall be saved,” or “may be saved.” This is a literal translation of the verse, which is considered by Bishop Louth as inexplicable without entirely conjectural alterations of the text. “The mercy of the Lord is from everlasting to everlasting upon them that fear him.” (*Ps. ciii. 17. Luke, i. 50.*) “He waits” perpetually on his mercy-seat, “to be gracious;” “he meets” his worshippers, through every generation, in his ordinances. In these *perpetuity*: they are not like the changeable fashions and customs of men; and therefore, though the God of Israel had been wroth with his people for their sins; yet, they had now begun to seek him, as the God who had met and blessed their fathers, when they rejoiced in obeying and serving him, and they trusted that he would meet and save them also. The original word rendered *continuance*, means an indefinite duration, the beginning or termination of which is hidden from man.

V. 6-8. “The best actions of the best men have a great alloy of imperfection.—When the Hebrew language would express the most excellent in its kind, it makes use of the plural. Here righteousnesses is the most perfect righteousness man can attain to. (*Louth.*) The converted remnant, supplicating in behalf of the Jews, are evidently taught to confess their own sins, as well as those of the nation in every age. “Instead of ‘the people of God’s holiness,’ as they were by profession, ‘they were all as an unclean thing.’ Instead of the robe of righteousness and salvation before spoken of, (lxi. 10.) ‘all their righteous deeds were as a rejected garment,’ (*Bp. Louth.*) a garment thrown away, as polluted and worthless. Not only the moral, ritual, or traditional works, by which they had long sought to justify themselves, in neglect of the Saviour and his righteousness, were abominable because proud, hypocritical, and unbelieving; but even their present endeavours to seek and serve God, were so imperfect and mixed

A. M. 3292.

B. C. 712.

\* Heb. fire of meetings. d xxxvii. 20. lxiii. 12. Ex. xiv. 4. 1 Sam. xvii. 46. 47. 1 Kings viii. 41-43. Ps. xvi. 10. lxvii. 1, 2. lxxxix. 10. lxxxiii. 15. xcviii. 1, 2. cii. 15, 16. cvi. 8. Ez. xxxviii. 22, 23. xxxix. 27, 28. Dan. iv. 1-3. 32-37. vi. 25-27. Joel iii. 16, 17.

e Rx. xv. 14-16. Deut. ii. 25. Ps. ix. 20. xlviii. 4. —6. xcix. 1. Jer. v. 22. xxxiii. 9. Mic. vii. 15-17. Rev. xi. 11-13. f Ez. xxxiv. 10. Deut. iv. 34. x. 21. 2 Sam. vii. 23. Ps. lxxv. 5. lxxvi. 3. 5. lxxvii. 12. cv. 27-28.

g 1. Hab. iii. 6. h 1 Cor. ii. 9, 10. Eph. iii. 5-10, 17-21. Col. i. 26, 27. 1 Tim. iii. 16. 1 John iii. 1, 2. iv. 10. Rev. xxi. 1-4. 22-24. xlii. 1-5. Or, seen a God beside thee, which doeth so far, &c. i Ps. xxxi. 19. Matt. xxv. 34. John xiv. 3. Heb. xi. 16. k xxv. 9. Gen. xlix. 18. Ps. lxi. 1. l xxv. 5. Lam. iii. 25. Luke ii. 25. Rom. viii. 13. 23-25. 1 Cor. i. 7. 1 Thes. i. 10. Jam. v. 7. m Ps. xxv. 10. xxxvii. 4. cxii. 1. Acts x. 1. Phil. iii. 13-15. n xxvi. 8. 9. lvi. 1-7. o lxiii. 10. Ps. xc. 7-9. p Ps. ciii. 17. Jer. xxxi. 18-20. Hos. vi. 3. xi. 8, 9. Mal. iii. 6. q vi. 5. llii. 6. Job xiv. 4. xv. 14-16. r lvi. 12. Zech. xiii. 4. xl. 4. xlii. 5, 6. Ps. ii. 5. Rom. vii. 18. 24. Eph. ii. 1, 2. Tit. iii. 3. s xi. 6-8. Ps. xc. 5, 6. Jam. i. 10, 11. 1 Pet. 2, 25.

t lvii. 13. Ps. i. 4. Jer. iv. 11, 12. Hos. iv. 19. Zech. v. 8-11. u 1. 2. lxx. 16. Ps. xiv. 4. Ez. xxii. 30. Hos. vii. 14. 14. x xxvii. 5. lvi. 4. y lvii. 17. lxx. 12. Deut. xxxi. 17. xxxii. 19-25. f Heb. melted. Jer. ix. 7. Ez. xxii. 18 — 22. xxiv. 11. z lxiii. 16. Ez. iv. 22. Deut. xxxii. 6. Gal. iii. 26. 29. a xxix. 16. xlv. 9. Jer. xvii. 2-6. Rom. ix. 20-24. b xlii. 7. xlv. 21. 24. Job x. 8, 9. Ps. c. 3. cxix. 73. cxxxviii. 8. Eph. ii. 10. c Ps. vi. lxxxviii. 1. lxxix. 1, 2. lxxxix. 5-9. Jer. x. 24. Hab. iii. 2. d Jer. xli. 12. Lam. ii. 20. Mic. vii. 18-20. Mal. i. 4. 2 Pet. ii. 17. Rev. xxi. 10. e lxiii. 19. Ps. lxxxix. 13. cxix. 94. f i. 7. g Kings xxv. 9. 2 Chr. xxxvi. 19-21. Ps. lxxxix. 1-7. Lam. i. 1-4. ii. 4-8. v. 18. Dan. ix. 25, 27. xli. 7. Mic. iii. 2. Luke xxi. vii. 20, 21. xxv. 35. Matt. xxv. 8. h 1 Kings xlii. 14. 56. 2 Chr. vi. 4. vii. 3, 6. xxxix. 25-30. i Lam. i. 7. 10. 11. k xlii. 14. Ps. x. 1. lxxxix. 10. 11. 18, 19. lxxxix. 5. lxxxix. 46-51. Zech. i. 12. Rev. vi. 10.

as a leaf; and <sup>u</sup>our iniquities, like the wind, have taken us away.

7 And <sup>v</sup>there is none that calleth upon thy name, that stirreth up himself <sup>w</sup>to take hold of thee: for thou <sup>x</sup>hast hid thy face from us, and hast <sup>y</sup>consumed us, because of our iniquities.

8 But now, O LORD, <sup>z</sup>thou art our father; we <sup>a</sup>are the clay, and thou our potter; and we <sup>b</sup>all are the work of thy hand.

9 Be not <sup>c</sup>wroth very sore, O LORD, neither <sup>d</sup>remember iniquity for ever: behold, see, we beseech thee, <sup>e</sup>we are all thy people.

10 Thy <sup>f</sup>holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our <sup>g</sup>holy and our beautiful house, <sup>h</sup>where our fathers praised thee, is burned up with fire: and <sup>i</sup>all our pleasant things are laid waste.

12 Wilt <sup>j</sup>thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

h 1. Hab. iii. 6. h 1 Cor. ii. 9, 10. Eph. iii. 5-10, 17-21. Col. i. 26, 27. 1 Tim. iii. 16. 1 John iii. 1, 2. iv. 10. Rev. xxi. 1-4. 22-24. xlii. 1-5. Or, seen a God beside thee, which doeth so far, &c. i Ps. xxxi. 19. Matt. xxv. 34. John xiv. 3. Heb. xi. 16. k xxv. 9. Gen. xlix. 18. Ps. lxi. 1. l xxv. 5. Lam. iii. 25. Luke ii. 25. Rom. viii. 13. 23-25. 1 Cor. i. 7. 1 Thes. i. 10. Jam. v. 7. m Ps. xxv. 10. xxxvii. 4. cxii. 1. Acts x. 1. Phil. iii. 13-15. n xxvi. 8. 9. lvi. 1-7. o lxiii. 10. Ps. xc. 7-9. p Ps. ciii. 17. Jer. xxxi. 18-20. Hos. vi. 3. xi. 8, 9. Mal. iii. 6. q vi. 5. llii. 6. Job xiv. 4. xv. 14-16. r lvi. 12. Zech. xiii. 4. xl. 4. xlii. 5, 6. Ps. ii. 5. Rom. vii. 18. 24. Eph. ii. 1, 2. Tit. iii. 3. s xi. 6-8. Ps. xc. 5, 6. Jam. i. 10, 11. 1 Pet. 2, 25.

with defilement, that they were wholly unmeet to form a robe, in which to appear in his holy presence. A singular noun, like that plural here rendered “filthy rags,” is frequently rendered *ornament*, or *ornaments* (xlxi. 18. Ex. xxxiii. 4, 5, 6. 2 Sam. i. 24. Ez. xvii. 7-11.) and some would so render it in this place; and explain it exclusively of “works done to be seen of men;” ostentatious, hypocritical, and vain-glorious services, designed both to acquire human applause and make compensation for the want of true holiness.—But this construction seems contrary to most if not all the old versions; the expression, “all our righteousnesses are as ornaments,” (for there is no epithet) is obscure and ambiguous; and these penitents in confessing their own sins and those of their nation, are supposed, only to mean the sins of their past lives, or present actual transgressions, without any humiliating acknowledgment of the imperfection found in their repentance, prayers, and best services. How far it is proper for Christians, to adopt the strong language of our translation, in respect of those righteousnesses, which are the “fruits of the Spirit,” is another question. “The fruits of the Spirit” are in themselves most excellent; but the good works which the best of men perform, are not the unmingled “fruits of the Spirit;” for the remainder of indwelling sin greatly alloys them. And the more humble and spiritual men become, the greater abhorrence have they of this corrupt alloy; the more they notice, lament, and confess it; and the readier they are, without affectation or direct intention, to use the most humiliating language of Scripture concerning themselves and their services. (*Marg. Ref.*)—But, however this may be determined; because of these things the prosperity of Israel was a withered leaf; their iniquities had been as the wind to scatter them abroad throughout the earth; and there was scarcely one of them, who heartily called upon God, or exerted himself to lay hold by faith, on his power, truth, and love: for he had hid his face from them, and they were consumed or dissolved because of their iniquities. Yet, they would still plead with the Lord, as their heavenly Father; they confided in his wisdom and mercy; and being the work of his creating power as individuals, and as his chosen nation, they were willing to be disposed of at his pleasure like clay in the hand of the potter.

V. 9-12. The supplicants here continue to deprecate the extremity of the Lord’s displeasure, and his perpetual remembrance of their sins: they still plead with him, as his chosen people, and call upon him to consider the desolations of their land. The cities, once inhabited by his worshippers, are now either entirely destroyed, or inhabited by infidels and idolaters; especially Jerusalem their holy city, and their temple with all its furniture and ordinances are utterly wasted; and would not the Lord be satisfied with these miseries? Would he still refrain from interposing? Would he reject their prayers, and persist in his hot displeasure to afflict them? All these circumstances fix the prophetic meaning to the Jewish nation, rather than to the Christian church. And the desolations and miseries of the Jews, since their rejection of the gospel, have so far exceeded, in degree and continuance, all that they before endured; that, though we need not exclude the Babylonish captivity, or the ravages and profanations of Antiochus Epiphanes; yet we must consider their condition from the days of Christ to the present time at length to terminate in their conversion, as the grand accomplishment of these predictions.

#### PRACTICAL OBSERVATIONS.

The difficulties, which occur in our path or work should excite us to more vigorous exercises of faith in the omnipotence of God, and to more fervent prayers for his interposition; for when he pleases to rend the heavens and come down, the most insuperable obstacles remove in an instant; and we can never want a prevalent plea with him thus to interpose, when we are seeking the glory of his name, and the enlargement or prosperity of his church: for he will assuredly “make his name known to his adversaries, that the nations may tremble at his presence,” (*Rev. i. 7.*) The deliverances, which the Lord works for his people, are sometimes as unexpected, in the manner and season of them, as his terrible judgments on his enemies. The sacred records of the ancient church have been transmitted to us, to encourage our hopes and prayers, for personal and public mercies according to the promises, and the nature of our



## CHAP. LXV.

Jehovah declares his grace in the conversion of the Gentiles, and his justice in casting off the Jews for their unbelief, idolatry, and wickedness, 1-7: shews that he preserved the nation for the sake of a chosen seed to arise out of it; and contrasts the blessedness of his servants, with the miseries coming on the unbelieving Jews, 8-15: predicts the glories and privileges of the church in the latter days, 16-25.

**I** AM *sought of them that asked not for me; I am found of them that sought me not: I said, 'Behold me, behold me, 'unto a nation that was not called by my name.*

2 I have *spread out my hands all the day unto a rebellious people, 'which walketh in a way that was not good, 'after their own thoughts:*

3 A *people that provoketh me to anger continually to my face: 'that sacrificeth in gardens, and burneth incense upon 'altars of brick;*

4 Which *remain among the graves, and lodge in the monuments, 'which eat swine's flesh, 'and 'broth of abominable things is in their vessels.*

5 Which say, *'Stand by thyself, come not near to me; for I am holier than thou. 'These are a smoke in my 'nose, 'a fire that burneth all the day.*

Jan. i. 14, 15. h iii. 8. Deut. xxxii. 16-19. 2 Kings xvii. 14-17. xlii. 17. Ps. lxxviii. 30-35. Ez. vii. 17, 18. Matt. xxiii. 32-36. i Job i. 11. ii. 5. k i. 29. lxxviii. 32-36. Ez. xx. 28. \* Heb. bricks. Rx. xx. 24, 35. xxx. 1-10. i Num. xix. 11. 16-20. Deut. xlii. 11. Matt. viii. 28. Mark v. 2-5. Luke viii. 27. m lxxv. 3. 17. Lev. xli. 7. Deut. xiv. 8. n Ex. xlii. 19. Deut. xiv. 3. k. Ez. iv. 14. + Or, pieces. o Luke v. 30. vii. 39. v. 28-30. xlvii. 9-12. Acts xli. 21, 22. Rom. ii. 17. k. Jude 19. p Prov. vi. 16, 17. xvi. 5. Jam. iv. 6. 1 Pet. v. 5. 2 Or, anger. q Deut. xxxii. 20. xxxii. 19-21.

dispensation. But who hath heard, or seen, or conceived any thing equal to his love in sending his Son to be the propitiation for our sins? Can we really believe this truth, and then think any thing too great to expect from his power, truth, and mercy? We have very faint conceptions of the glorious things, which are prepared for his church on earth; and our ideas of the felicities of heaven are still more inadequate: let us then trust in his word, and patiently wait for him to terminate our sorrows and complete our joys. If he have taught us to rejoice in working righteousness, and to remember him in his ways; he will doubtless meet us with supports and comforts in his ordinances, and perfect his work in us. And though we have grievously sinned, and provoked him to anger; yet Jesus continually intercedeth; the way of access and acceptance is always open; and they, who come to the Father by it, shall be saved to the uttermost, and for ever. But we must confess, that by nature "we are all as an unclean thing, and that all our righteousnesses are as filthy rags." Thus it was with every one of us, when strangers or enemies to him; and even now, our few good works, in which there is real excellency as the fruits of the Spirit, are so defective and defiled as performed by us, that they need to be washed in the fountain opened for sin and uncleanness. They, therefore, who confide in their own merits will fade as a leaf, and will be driven by the wrath of God against their iniquities unto eternal misery.—But, alas, how few are there, who appear to call on the Lord with their whole hearts, or stir themselves up to lay hold of him! Without this earnestness we cannot hope to prevail: but the vilest prodigal, who, being "come to himself," desires to return to God with humble confessions and supplications, may approach him as a Father, and plead with him, as the work of his hands; nor need he hesitate to cast himself unreservedly on his sovereign mercy, to be disposed of as he pleases. This seems to unbelief a desperate venture, but it is in fact our only safety; for in this manner we engage all the promises and perfections of God on our side; which are all against us whilst we refuse unreserved submission, urge any self-excusing plea, or allow any other confidence. But it well consists with this unreserved submission, to deprecate the severity of God's deserved wrath, and to pray to be visited with the salvation of his people. Even they, who are consciously unworthy to ask the least favour for themselves in their own name, will be most graciously accepted, when they plead, in the name of Christ, for their fellow-sinners and for the church of God; and though he may delay for a time the answer of their prayers, to exercise their humble faith and patience; yet he will not always "refrain himself and hold his peace, or afflict very sore," any of those who call upon his name and hope in his mercy.

## NOTES.

CHAP. LXV. V. 1, 2. The preceding chapters might seem to intimate, that God had treated the Jewish nation with great severity: but in this he answers the supplicants, and shews them the reasons of his past conduct, as well as his gracious purposes in future towards them, and the church in general. The subject is so arranged, that the Lord seems to have the whole nation of Israel and all the generations present before him, and sometimes to address one company, and sometimes another; because they have been treated with such marked severity, for their rebellions, during the whole time that they continued the professed people of God, and not for the sins of any one generation exclusively. St. Paul quotes these verses, to shew God's purpose of calling the Gentiles, and casting off the unbelieving Jews. And the Lord here seems to mention this part of his conduct, to shew that he did not reject the Jews for want of a disposition to mercy, though he acted according to his wise and holy sovereignty in the exercise of it.—The heathen nations did not seek after him, or call on him, nor were they called by his name; yet, without their solicitation, the preachers of the gospel were sent among them. Thus was he "sought of" or "made known to," them that asked not for him; and he "was found of them that sought him not:" for when they were pursuing their sinful projects, and devoted to their idols, without knowing or thinking any thing about him; he demanded their attention, called on them to look to him for salvation and happiness, and disposed their hearts to obey the call; and thus he shewed towards them the unsearch-

A.M. 3292.

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6 Behold, *'it is written before me: 'I will not keep silence, 'but will recompense, even recompense into their bosom,*

7 Your *'iniquities, and the iniquities of your fathers together, saith the LORD, which have 'burned incense upon the mountains, and 'blasphemed me upon the hills: 'therefore will I measure their former work into their bosom.*

8 ¶ Thus saith the LORD, *'As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.*

9 And *'I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and 'mine elect shall inherit it, and my servants shall dwell there.*

10 And *'Sharon shall be a fold of flocks, and 'the valley of Achor a place for the herds to lie down in, for my people that have sought me.*

11 ¶ But ye are *'they that forsake the LORD, 'that forget my holy mountain, that 'prepare a table for that*

able riches of his grace. 'The gentiles, which knew not God, should seek after him, when he had moved their hearts with his Holy Spirit.' But the Jews had these blessings, continually proposed to them; and Christ and his apostles invited them first to accept of his salvation. Thus JEHOVAH spread forth his hands full of mercies, and earnestly exhorted them to accept of them, and he persevered in this all the day long; but they persisted in their rebellion, and preferred their own vain devices and evil ways; their Sadducean infidelity, their Pharisaical hypocrisy and traditions; and their ambition, covetousness, and iniquity, to all the blessings of the gospel and the kingdom of the Messiah; and thus they justly merited to be cast off, and to experience all the miseries which have since overtaken them.

V. 3-7. No doubt the Lord guided the mind of his prophet, to draw the character of the Jews in such a manner, that it might serve for a reproof of the people in his own times, as well as for the warning of after ages. They were a people, that continually provoked God in the most avowed manner, even in his more immediate presence, at Jerusalem and the temple. In contempt of his law, they would sacrifice in gardens and on high places; nay, they would burn incense also, upon altars of brick or tile, or on the tops of their houses; though this ought to have been done by none but the priests, within the sanctuary on the golden altar, or on their censers. Because God had made the touch of a dead body, or grave, a ceremonial uncleanness; they would abide and even lodge among the tombs, for some superstitious or idolatrous purposes, or as using witchcraft or necromancy; and, despising his authority, they ate swine's flesh, and carried even the broth made of unclean meats, or parts of the abominable sacrifices to their idols, in their vessels, perhaps for acceptable presents to their friends. These were evidences of their self-will, and preference of their own inventions to the appointments of God and of their carnal enmity to him and his holy service. Yet, at the same time they were full of a proud opinion of their superior sanctity, and despised others as unworthy to come near them. This hateful temper was peculiarly prevalent among the Pharisees, especially in the days of Christ; and notwithstanding their hypocrisy and iniquity, they deemed themselves the only favourites of heaven, and could disdainfully say to a poor heathen, or publican, or harlot, even when penitently crying for mercy, 'Stand off, keep thy distance, I am holier than thou.' These were most offensive to the Lord: even as the smoke is offensive to the man, who has it continually under his nose. The nearer they were to him, the more he abhorred them; and thus they kindled his indignation, and rendered it as a fire that burneth all the day. Their sins from age to age being written before him; he would not always keep silence, but would certainly recompense upon that generation, who crucified Christ and rejected his gospel, all the iniquities of their fathers as well as their own transgressions; and as their posterity have ever since persisted in the same spirit of enmity to Christ, they have inherited as a legacy this sentence denounced upon that generation.—The swine was the most common sacrifice among idolaters; and therefore more abhorred by conscientious Jews, than any other unclean animal.—By "the broth of abominable things," many understand the kid seethed in his mother's milk, which is repeatedly forbidden in the law. (Marg. Ref.)

V. 8-10. In the tender bunch of grapes, which being unripe is at present of no value, the new wine is contained as in embryo; and therefore the owner gives orders that it should not be destroyed, because a blessing is in it. Thus the Jewish nation hath been preserved, through many generations, for the sake of those believers, that shall hereafter arise from it; and it is preserved a distinct people, that all men may witness this remarkable accomplishment of ancient prophecies and promises. Had not the Lord kept this mercy in store for the remote posterity of "his servants," Abraham, Isaac, and Jacob, he would have destroyed the whole nation by the Romans and others, when they were cast out of the church, (Matt. xxiv. 22.) But he had determined in process of time to bring a spiritual seed out of Jacob, to inherit the privileges of his true people on earth and in heaven. Of these Canaan was a type; and



\*troop, and that furnish the drink-offering unto that number.

12 Therefore 'will I number you to the sword, and ye shall all bow down to the slaughter: 'because when I called, ye did not answer; when I spake, ye did not hear; but 'did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, 'my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, 'my servants shall rejoice, but ye shall be ashamed:

14 Behold, 'my servants shall sing for joy of heart, but 'ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And 'ye shall leave your name for a curse unto my chosen: for 'the Lord God shall slay thee, and call 'his servants by another name:

16 That 'he who blesseth himself in the earth, shall bless himself in 'the God of truth; and 'he that sweareth in the earth, shall swear by the God of truth: 'because the former troubles are forgotten, and because they are hid from mine eyes.

these privileges may be denoted by Sharon and Achor, two distant parts of the land, feeding flocks and herds for their use; when they returned to seek the Lord.—It seems evident that the Jews, when converted, will be restored to their own land, and enjoy its productions as in ancient days. There was indeed "a remnant, according to the election of grace," reserved when the nation was rejected: but the events above mentioned seem more immediately predicted (Marg. Ref.)

V. 11, 12. The Lord here addresses the idolatrous Jews, who willingly forgot mount Zion, to offer sacrifices to a whole troop, a vast number of worthless idols; furnishing out a table and feasting together in honour of them. Or the words *Gad and Men*, translated *troop and number*, may be names of some idols. 'The holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather that the memory of the knowledge of them should be utterly abolished: and God be praised, that they are so totally abolished, that we are quite at a loss to know what, and what sort of things, they were.' (Schimidius in Bp. Louth.) What perverse pains then do many learned men bestow to bring them again to light; and to explain that which we should be thankful is almost wholly forgotten! But these abominations are so consigned to oblivion, that the meaning of the sacred writers cannot be ascertained.—Though the Jews, in the days of Christ and in succeeding ages, did not commit such idolatries; yet they manifested the same spirit of rebellion, perverseness, and enmity to God. He therefore adds, that he would number them to the sword, as criminals ordered for execution, and like them they should bow down to be slaughtered: because when Christ and his apostles called them, they would not answer nor be obedient, but continued in those things, in which he could not delight; that is, such as he utterly abhorred.

V. 13—15. When the Romans were about to besiege Jerusalem, the Christians perceiving the signals of approaching desolations, and obeying the directions of their Lord, left the devoted city and land; but the bulk of the nation, pertinaciously defending themselves, endured the extremest miseries.—Thus the Christians were well provided for in all respects, and rendered abundantly joyful in the Lord, while the Jews were perishing with hunger and thirst, and howling with anguish and despair.—Nay, so great were their obstinacy and misery, that the chosen servants of God could think of no more dreadful curse, to deprecate from themselves and their friends, than the judicial blindness and hardness of heart, the wickedness and punishment of a Jew. In a short time millions were slain, by one dire massacre after another; the nation was cut off from being the people of God; and Jews no longer was the distinguishing appellation of JEHOVAH'S worshippers, but he hath called his servants by another name, even by that of *Christians*.

V. 16. The introduction of the Christian dispensation and the rejection of the Jews made way for the propagation of true religion among the nations, which could not so well be done, whilst the Jews continued the peculiar people of God, and the worship of the temple was maintained. So that the events, before predicted, came to pass, in order that men in every part of the earth, might bless themselves in the name of the God of truth, or seek happiness from him; and that they might swear by his name as his worshippers, and not by that of any idol: and the truth of the Scriptures being clearly demonstrated by the accomplishment of these prophecies, would both conduce to the conviction of the nations; lead them to regard JEHOVAH as a God of truth, worthy to be feared and trusted, and excite them to imitate his truth in their professions and engagements. This may have some reference to the success of the gospel amongst the nations, in the days of the apostles and in the subsequent ages; but it more immediately relates to the time, when the troubles of the church shall be passed, and as it were forgotten; and when God will forgive, and no more look upon, the sins which occasioned them: when the Jews shall again be called into the church, and the fulness of the gentiles be converted.—'The

A.M. 3252.

B.C. 712.

h Or, Gad.  
i Or, Men.  
j iiii. 30, x. 4. Lev.  
xxvi. 25. Deut.  
xxiii. 25. Jer.  
xxvii. 21. xxviii.  
17. Ez. xiv. 17  
—21. Matt. xxii.  
7.  
k 1. 2. lxxvi. 4.  
2 Chr. xxxvi.  
15, 16. Prov. i.  
24, 25. Jer. x.  
13. Zech. vii. 11  
—13. Matt. xli.  
34—43. xlii. 3.  
John i. 11.  
l 1. 16. Jer.  
xvi. 17.  
m lxxvi. 3, 4. Prov.  
i. 20.  
n Ps. xxxvi. 10.  
xxviii. 19, 20.  
Mal. iii. 15.  
Luke xiv. 25.  
o xli. 24, 25.  
p xli. 7. lxxvi. 5.  
14. Dan. xii. 2.  
q xlii. 14, 15. 8.  
Joh. xxix. 13.  
Ps. lxxvi. 4. Jer.  
xxxi. 7. Jam. v.  
13.  
r Matt. viii. 12.  
xlii. 42. xlii. 13.  
Luke xlii. 28.  
Jam. v. 1.  
s Heb. breaking.  
t Prov. x. 7. Jer.  
xxix. 22. Zech.  
viii. 13.  
u 12. lxxvi. 15, 16.  
Matt. xxi. 41.  
v Ps. lxxii. 17. Jer.  
xiv. 17. Jer. xiv.  
17. xiv. 6. Heb. vi. 17, 18.  
y xix. 18, xiv. 23—25. xlviii. 1. Deut. vi. 13. x. 20. Ps. lxxii. 11. Jer. xli. 16. Zeph. i. 5. Rom. xiv. 11. Phil. ii. 11. z 13. xl. 16. xli. 1. xxxv. 10. liv. 4. Jer. xxxi. 12. Ez. xxxvi. 25—27. Dan. xii. 11, 12. Zeph. iii. 14—20. Rev. x. 4.

a h. 16. lxxvi. 22.  
2 Pet. iii. 13.  
Rev. xxi. 1—5.  
b Jer. iii. 16.  
c Heb. upon the  
heart.  
d xli. 4—6. xlii.  
10—12. xlv. 23.  
xlix. 13. li. 7—  
10. lxxvi. 14—16.  
Ps. lxxii. 3—5.  
xxvi. 10—13.  
xxviii. 1. Zeph.  
iii. 14. Zech. ix.  
9. Rev. xi. 16—  
18. xix. 1—6.  
e xlii. 4, 5. Cant.  
ii. 11. Jer.  
xxxi. 41. Zeph.  
iii. 17. Luke x.  
5, 6.  
f xli. 9. xxxv.  
10, 11, 2. li. 13.  
20. Jer. xxxi.  
12. Rev. vii. 17.  
xli. 4.  
g Deut. iv. 40.  
Ps. xli. 12. Ps.  
xxiv. 12.  
h iiii. 11. Rev. viii.  
12. Rom. ii. 5.  
i lxxvi. 9, 9. Lev.  
xxvi. 16. Deut.  
xxviii. 20—23.  
Judg. vi. 1—6.  
Jer. xxxi. 4, 5.  
Am. ix. 14.  
j 9. 15. Gen. v.  
5, 27. Ps. xlii.  
12—14. Rev. xxi.  
3—5.  
k 2. Heb. make con-  
tinuous long; or  
shall wear out.  
l xlix. 4. lv. 2. Lev. xxvi. 3—10, 20, 22, 23. Deut. xxviii. 3—12, 28—42. Hos. ix. 11—14. Hag. i. 6, 9. 11, 19. Mal. iii. 10, 11. 1 Cor. xv. 52. 1 lxx. 9. Gen. xii. 2. xlii. 7. Ps. cxv. 14, 15. Jer. xxxi. 38, 39. Zech. x. 6, 9. Acts ii. 23. iii. 25, 26. Rom. ix. 16. ix. 7, 8. Gal. iii. 29.

17 ¶ For, behold, 'I create new heavens and a new earth: and 'the former shall not be remembered, nor come 'into mind.

18 But 'be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And 'I will rejoice in Jerusalem, and joy in my people: and 'the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There 'shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; 'but the sinner, being an hundred years old, shall be accursed.

21 And 'they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat; 'for as the days of a tree are the days of my people, and mine elect shall 'long enjoy the work of their hands.

23 They 'shall not labour in vain, nor bring forth for trouble; 'for they are the seed of the blessed of the LORD, and their offspring with them.

Hebrew read AMEN: so the expression, 'the God of truth,' 'may properly be understood of Christ, who is "the true God," (1 John v. 20,) and called AMEN or the Truth, (Rev. iii. 14,) probably in allusion to this place. (Compare 2 Cor. i. 20;) and the words mean, that all spiritual blessings shall be derived from him.' (Louth.)—Our Lord is the only person, recorded in Scripture, who used the words rendered "Verily, verily, I say unto you:" and the original is Amen, Amen. (Note, Matt. vi. 5, 6.)

V. 17—19. The apostles Peter and John use the expressions, "new heavens and a new earth," for the heavenly state after the end of the world and the day of judgment, (Marg. Ref. ; ) and St. Peter says, that "we look for it according to his promise," which may refer to this very passage: yet the context seems to require us to interpret the words in this place of that state of the church on earth, which shall most resemble the world of glory, in knowledge, holiness, and felicity, and which will terminate in it. By the new-creating power of God, the circumstances of the church and the character of men, shall be so altered, that it will appear as a new world; so that the former confusions, iniquities, and miseries of the human race, shall be no more remembered, or renewed. The servants of God are therefore commanded to rejoice in this new state of things, which he was about to create: for he would make Jerusalem, (the true church,) and all her inhabitants, joyful, and a joy to all around them; nay, he would rejoice in them, and put an end to their sorrows and complaints.

V. 20. The approaching happy condition of the church is next described under a variety of images, many of which we have not before met with. Longevity is here promised, and premature death excluded from this state. From that time, or thenceforth, children shall not generally be cut off in infancy, nor even old men till they have filled the measure of their days. Inasmuch, that he shall be thought to die in his youth, that lives to the age of a hundred years: whilst the sinner, who lives to a hundred years of age, shall at last die accursed; or, he that shall die at the age of a hundred years, shall be considered as dying in his youth, as a punishment for his sins. The event alone can certainly determine whether this is meant literally or figuratively; but it is evident, that the universal prevalence of real Christianity would so terminate wars, murders, contentions, idleness, intemperance, and licentiousness, as greatly to lengthen out the general term of man's life. Many diseases, which now destroy thousands and tens of thousands, in the prime of life, and communicate distempers to succeeding generations, would in that case scarcely be heard of any more: and thus the human constitution would soon be much mended, and children would generally come into the world more vigorous and healthy, than they can do while vice so greatly prevails. What God may further intend in this matter we cannot determine.

V. 21—23. Here the outward peace of the church, and her freedom from persecutions, seem principally intended. Every one in those happy days shall be allowed to possess the fruit of his labours, and shall live long to enjoy it: for their days shall be as the days of a tree. An oak is supposed to be meant, which will sometimes endure a thousand years from the time that it is planted until that of its total decay: and thus the days of God's chosen shall be as those of the antediluvians.—But may not this refer to the thousand years, during which Satan shall be bound up, and the prosperity of the church continue? (Rev. xx. 1—7.)—Nor will children then be the trouble of their parents, heirs of trouble themselves, or a short-lived peace; but their blessings shall be entailed on their offspring also. (Marg. Ref.)—The converted gentiles, as well as the Jews, will be owned as the children of Abraham, Isaac, and Jacob, "the blessed of the LORD," and with their posterity inherit the blessings promised to them and their seed.

V. 24, 25. The prayers of the people shall then be answered without delay, and in the most abundant manner: for whereas we now pray, that "the knowledge of God may fill the earth as the waters cover the sea," and ages



24 And it shall come to pass, that <sup>m</sup>before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and *dust shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

God regards a broken heart, more than the temple itself; and abhors hypocritical and unbelieving sacrifices, 1—4. The confusion and ruin of the persecuting Jews, 5, 6. The rapid enlargement and great prosperity of the church, 7—14. The vengeance of God on the wicked, as connected with the still more extensive success of the gospel, and as witnessed by all his worshippers, 15—24.

THUS saith the LORD, <sup>a</sup>The heaven is my throne, and the earth is my footstool: <sup>b</sup>where is the house that ye build unto me? and where is the place of my rest?

Ps. xi. 4. xcix. 9. cxxxii. 7. Matt. v. 34, 35. xxiii. 21, 22. Acts vii. 48—50. b 2 Sa  
vii. 4—11. Mal. i. 11. Matt. xxiv. 2. John iv. 20, 21. Acts xvii. 24.

pass on before our prayers are answered; their desires in this respect shall be granted before they speak: for then "the name of God will be hallowed, his kingdom come, and his will done on earth," in great measure, "as it is in heaven." The malignant dispositions of sinners of every description will then be most completely mortified, and they will all become harmless, amiable, and harmonious. The old serpent shall then be deprived of his prey, and have the ancient sentence fully executed upon him. (*Notes, Gen. iii. 14, 15. Rev. xx. 1-3.*) And thus the church on earth shall be full of peace and happiness, like heaven. (xi. 6-9.)—None can doubt, but this yet remains to be accomplished.

## PRACTICAL OBSERVATIONS.

The Lord may say of all, who are numbered among his people on earth or in heaven, that "He was found of them who sought him not." When we are strangers and enemies, foolish and disobedient, serving divers lusts and pleasures, he prevented us by the call of his word, and the influences of his grace: and whenever, or in what manner soever, we were disposed to seek the Lord; he first suggested the thought, and created the disposition, and having thus led us to seek and pray unto him, he further made himself and his ways known unto us. Often he meets with some thoughtless profligate, or prejudiced opposer, and, as it were, says to him, 'Behold me, here I am, come to me; look unto me, and be saved;' and a speedy change takes place; Saul is found amongst the Christians and apostles, and a spiritual worshipper appears in the church of God: whilst others, brought up under the gospel, to whom the Lord daily stretches forth his hands, proffering salvation to them, grow more and more rebellious, and follow their own perverse inclinations and evil courses, in defiance of him.—Too often likewise, he has cause to say of his professed worshippers, that they "are a people who provoke him continually to his face;" and that they manifest the same ungrateful spirit, and rebellious alienation from him, and the same perverse disposition to prefer their own inventions to his ordinances, truths, and precepts, as the Jewish nation did.—Where the power of godliness is decayed, men grow proud of the worthless form: and the most offensive hypocrites are most prone to look upon the ignorant, the erroneous, the careless, the immoral, or profane, with disdain and loathing: nay, they condemn the humble and penitent, and say of those, in whom God delighteth, "Stand by thyself, I am holier than thou." When knowledge, gifts, reputation, or religious performances, foster this hateful propensity, they become most injurious to the possessor: and, however he may admire himself, or be admired by others, he is as odious and displeasing unto God, as a smoke in the nose; and nothing more kindles, or feeds the fire of his indignation, than such a disposition and conduct. Let us then watch and pray against them; remembering that every sin, and the most secret thoughts of men's hearts, are written before God, and will assuredly be brought to light, and recompensed upon every impenitent sinner: and when nations or churches have filled up their measure of iniquity, they will be punished with temporal judgments for their own sins, and those of their fathers which they have imitated.—Amongst the various reasons, which induce the Lord to spare ungodly men, one is, that "a blessing is in them." Some one, or more, or many, shall descend from them, to form a part of his chosen flock; and therefore he bears with them from year to year, that he may bring forth a seed out of them, to inherit his holy mountain. For all things are for the sake of his chosen people: the kingdom of providence is administered, and the frame of nature is preserved, for the display of the glory of God in his church of redeemed sinners.

V. 11—25. In every age and nation the Lord consigns to destruction, those who forsake his service to follow their own lusts and devices; and especially such as persist in doing evil in contempt of the call of his gospel.—Sometimes he makes an evident discrimination on earth betwixt his servants and his enemies: but this will be uniformly visible hereafter; and whilst his servants will be satisfied with his love, filled with joy, and abound in his praise; his enemies shall endure the extremest miseries in the regions of despair, where are weeping, wailing, and gnashing of teeth. That the declarations of God's word to this effect will be exactly accomplished, we may be assured by the long-continued contempt and miseries of the Jews: for the Lord hath indeed left their name to be a curse unto his chosen, having cut them off, and called his people by another name, as he declared that he would. But when they shall be restored to their privileges, the truth of God will be rendered still more conspicuous: that all the earth may bless themselves in him, render him worship, and swear unto him in truth and righteousness. Then the long-continued troubles of the church shall cease, and her prosperity will commence.

A. M. 3292.

B. C. 712.

m lviii. 9. Ps.  
xxxii. 5. 1. 15.  
xci. 15. Dan. ix.  
20—23. x. 12.  
Mark xi. 24.  
Luke xv. 18—  
20. Acts iv. 31.  
x. 30—32. xii.  
5—16. 1 John v.  
14, 15.  
n xl 6—8. xxxv.  
9. Acts ix. 1. 19  
—21. 1 Cor. vi.  
9—11. Tit. iii.  
3—7.  
o Gen. iii. 14, 15.  
Rom. xvi. 20.  
Rev. xii. 7—9.  
xx. 2, 3.  
p ii 4. xi. 9.  
Mic. iv. 3.  
q ii. Ez. xliii.  
11, 12. Zech.  
viii. 3. xiv. 20.  
21. Rev. xvi. 1.  
CHAP. LXVI.  
a 1 Kings vii. 27.  
1 Chr. xxviii. 2.  
2 Chr. vi. 18.  
m vii 5—7. Jer.

c xl. 26. Gen. i.  
1, & Col. i. 17.  
Heb. i. 2, 3.  
d lvii. 15. 2 Kings  
xxii. 19, 20.  
2 Chr. xxxiv.  
27, 28. Ps. xxxiv.  
18. li. 17.  
cxxxviii. 6. Jer.  
xxxi. 19, 20. Ez.  
ix. 4—6. Matt.  
v. 3. 4. Luke  
xviii. 13, 14.  
e 5. Ezra ix. 4.  
x. 3. Ps. xcix.  
120. 161. Prov.  
xxviii. 14. Hab.  
iii. 16. Acts ix.  
6. xvi. 29, 30.  
Phil. ii. 12.  
f i. 11—15. Prov.  
xv. 8. xxi. 27.  
\* Am. v. 21, 22.  
Or. *kid*.  
g Deut. xxiii. 18.  
h 17. lxxv. 3, 4.  
Deut. xiv. 8.  
† Heb. *maketh a*  
Ps. lxxxi. 12.  
m l. 2. lxxv. 12.

2 For <sup>a</sup>all those *things* hath mine hand made, and all those *things* have been, saith the LORD : but <sup>d</sup>to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and <sup>e</sup>trembleth at my word.

3 He that killeth an ox, *as if* he slew a man; he that sacrificeth a \*lamb, *as if* he \*cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood: he that 'burneth incense, *as if* he blessed an idol. Yea, 'they have chosen their own ways, and their soul delighteth in their abominations.

4 I also <sup>4</sup>will choose their <sup>2</sup>delusions, and <sup>1</sup>will bring their fears upon them ; because <sup>m</sup>when I called, none did answer ; when I spake, they did not hear : but <sup>n</sup>they did evil before mine eyes, and chose *that* in which I delighted not.

† Heb. *maketh a memorial of*. Lev. ii. 2. i lxxv. 12. Judg. v. 8. x. 14. k 1 Kings xxii. 19—23.  
Ps. lxxxi. 12. Prov. i. 31. 32. Matt. xxiv. 2. 2 Thes. ii. 10—12. † Or, *devices*. 1 Prov. x. 24.  
m 1. 2. lxxv. 12. Prov. i. 24. Jer. viii. 13. Matt. xxii. 2—7. n lxxv. 3. 2 Kings xxi. 2. 6.

But what a change will this be, when the earth shall be filled with spiritual religion, and exact righteousness ! It may well be called new heavens and a new earth : for as we can scarcely frame an idea of so glorious a scene ; so the inhabitants of the world in that blessed period will not be able to form an idea of the wretched and confused state of the earth, during the prevalence of vice and impiety. We shall not live to share this joy and gladness : but we may mix our lamentations over the scenes we witness, with rejoicings in the prospect of happier times : and, if believers, we shall in heaven share the joy of them when they actually arrive ; our troubles will soon be terminated by death, and our God will rejoice over us to do us good for ever. Even the natural evils of the world would be inconceivably diminished, if all men were true Christians : and their lives would be prolonged, and rendered more comfortable in every respect. Yet if we be prepared for heaven, and have finished our work on earth, we need not complain of dying too young ; for all the ends of life will be answered, as much as if we had lived to be a hundred years old. But the sinner must be miserable, whether he live to be old and to treasure up wrath, or be cut off young and cast into destruction : and all his planting, building, and labouring must be left to others, whilst he is driven away in his wickedness. On the other hand, the believer may rejoice even in his temporal labours, that somebody will be benefited by them, when he is removed to a better inheritance ; where he shall long enjoy the gracious recompense of all his services, yea, even for ever and ever : and he may also hope that his children will be favoured after him, as the seed of the blessed of the Lord. Though our prayers are not now always answered immediately, yet they will be in due time : and the more instant and fervent we are in this respect, the fuller evidence we shall have, that the Lord regards the desires of our hearts, and sometimes grants them before we can express them in words, or whilst we are yet speaking ; so that we are employed in praise, when we meant to be pouring out our prayers. But let us especially pray to be changed from wolves and lions into lambs and doves, and to be made harmless, gentle, and useful : then we may be assured, that “ God will bruise Satan under our feet shortly,” and that we shall be admitted to his holy habitation, where none shall hurt, or destroy, but all shall be love and enjoyment, for ever and ever.

NOTES.

CHAP. LXVI. 1, 2. The Jews, in our Saviour's time, were extremely attached to the temple and its external worship, which was one cause of their opposition to his spiritual kingdom and ordinances. Just before his coming, they had, by king Herod's assistance, almost entirely rebuilt the temple with great magnificence, having been forty-six years employed about it: (*Mark xiii. 1, 2. John ii. 20.*) To this period the prophecy seems especially to relate: and the Lord addresses them, as employed in this work, or proud of it, and reminds them, that he had heaven for his throne of glory, and the earth for his footstool, and wanted no house or resting-place of *their* building. The typical intention and temporary use of the temple were nearly accomplished; the labour and confidence of the Jews were vain; and the whole of that dispensation waxed old, and was ready to vanish away. The heavens and the earth, which he made, had long continued and would still remain; but the temple and its worship *had been*, and would soon be no more: for henceforth his temple on earth, to which he would have peculiar regard, would be the heart of the poor contrite penitent, who revered and obeyed and trembled at his word; whereas they, who adhered to the temple, were proud blind pharisees and hypocrites, or others, who despised both his authority and his gospel. (*Marg. Ref.*)

V. 3, 4. The Jews might have urged, that though God did not want the temple for his habitation; yet it was both honourable and necessary, as the place appointed for the offering of sacrifices: but he here teaches them, that this institution was about to be superseded, nay, to become a mark of obstinate rebellion. Some interpreters suppose that he reproves the wickedness of those who brought their sacrifices to the temple, whilst they were living in the practice of murder, or the grossest crimes: but it is not probable, that the Jews, during or after the days of Christ, actually offered a dog, or swine's blood, in sacrifice, or that the priests blessed or worshipped idols. Nor does the passage merely imply that their hypocrisy rendered their sacrifices abominable to God, though they were his own institutions: but the evident meaning is, that the coming and sacrifice of Christ would virtually abrogate the ceremonial law, and render all its observances nugatory; and that the Jews, who persisted in them, not as indifferent things, but in contempt of Christ and his priesthood, sacrifice, and intercession, would be guilty of as gross an affront to God as if they had committed murder, or the most atrocious profanation or idolatry. For in so doing, they would choose their own proud and rebellious ways.



5 Hear the word of the LORD, ye that tremble at his word: 'Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: 'but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, 'a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before 'she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who 'hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or 'shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I 'bring to the birth, and not 'cause to bring forth? saith the LORD? shall I cause to bring forth? and shut the womb? saith thy God.

10 'Rejoice ye with Jerusalem, and be glad with her, 'all ye that love her; rejoice for joy with her, all ye 'that mourn for her:

11 That 'ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the 'abundance of her glory.

12 For thus saith the LORD, Behold, 'I will extend peace to her like a river, and 'the glory of the gentiles like a flowing stream: 'then shall ye suck, 'ye shall be borne upon her sides, and be dandled upon her knees.

d 19, 20. xlv. 14. xlix. 19-23. liv. 3. lx. 4-14.

e 11. lx. 16.

A. M. 3292.

B. C. 712.

o 2. Prov. xiii. 13. Jer. xxxvi. 16. 23-26.

p Ps. xxxviii. 20. Cant. i. 6. Matt. v. 10-12. x. 22. Luke vi. 22, 23.

John ix. 34. xv. 18-20. xvi. 2. Acts xxvi. 9, 10. 1 Thes. ii. 15, 16. 1 John iii. 13.

q Acts ii. 33-47. 2 Thes. i. 6-10. Tit. ii. 13. Heb. ix. 28. 1 Pet. iv. 13-14.

r xxiv. 8. lxx. 18. lxxv. 5-7. Joel iii. 7-16. Am. i. 2, 3.

s lxxv. 1. Gal. iv. 26. Rev. xii. 1-5.

t lxxiv. 4. 1 Cor. ii. 9.

u xlix. 20-22. Acts ii. 41. iv. 4. xxi. 20. Rom. x. 18-21.

x xxxvii. 3. Gen. xlviii. 14.

y Or, beget. y xlviv. 23. lxxv. 18. Deut. xxxii. 43. Rom. xv. 9-12.

z Ps. cxlii. 6. cxxxvii. 6.

a lxxi. 2, 3. Ez. ix. 4. John xvi. 20-22. Rev. xi. 1-5.

b lx. 5, 16. Ps. xxxvi. 8. Joel iii. 18.

c ix. 7. lxxviii. 18. lx. 5. Ps. lxxxi. 3-7.

f lx. 4.

g ii. 3. 1 Thes. ii. 7.

h 10. lxxv. 18, 19. Ps. cxxxvii. 6.

i Zech. x. 7. John xvi. 22.

k xxvi. 19. Prov. xvii. 22. Ez. xxxvii. 1-14.

l Hos. xiv. 4-8. 1 s. lxxv. 12-16.

m Ezra vii. 9. viii. 18. 22, 31. Mal. iii. 16. Heb. x. 27.

n xxx. 27, 28, 33. Ps. xl. 6. xxi. 9.

o lxxv. 1. Ez. x. 3. Am. vii. 4. Matt. xxii. 7. 2 Thes. i. 6-9. 2 Pet. iii. 10-12.

p lxxv. 1. Ez. x. 3. Dan. xi. 40.

q xxxvii. 1. xxxiv. 5-10. Ez. xxxviii. 21, 22.

r xxxix. 2, 3. Rev. xix. 11-21.

s Or, one after another.

t Lev. xi. 2-8. Deut. xiv. 3-8.

u xxxvii. 28. Deut. xxxi. 21. Am. v. 12. John v. 42. Rev. ii. 2, 9, 13.

v Job xlii. 2. Ez. xxxviii. 10.

w Matt. ix. 4. 25. Luke v. 22.

x 1 Cor. iii. 20. Heb. iv. 12.

y lxxv. 1. lxxviii. 9. Joel iii. 2. Rom. xv. 8-12. Rev. xi. 15.

z xxxix. 21. Ez. xxxix. 21. John xvii. 24. 2 Cor. iv. 4-6.

a Gen. x. 4. 13. 1 Chr. i. 7. 11. Ez. xxxvii. 10. xxx. 5.

b Ez. xxxvii. 13. xxxviii. 2, 3. xxxix. 1.

c xxix. 24. lv. 5. lxxv. 1. Mal. i. 11. Matt. viii. 11, 12. Rom. xi. 21.

13 As 'one whom his mother comforteth, so will I comfort you; and 'ye shall be comforted in Jerusalem.

14 And when ye see *this*, 'your heart shall rejoice, and 'your bones shall flourish like an herb: and 'the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, 'the LORD will come with fire, and 'with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and 'by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that 'sanctify themselves, and purify themselves in the gardens, 'behind one tree in the midst, 'eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 For 'I know their works, and 'their thoughts: it shall come, 'that I will gather all nations and tongues; and they shall come, 'and see my glory.

19 And 'I will set a sign among them, and 'I will send those that escape of them unto the nations, to 'Tarshish, Pul, and Lud, that draw the bow, 'to Tubal, and Javan, to 'the isles afar off, 'that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

being peculiarly loved and cherished by the gentile converts. Nay, the Lord himself would comfort them, not only with the prudent affection of a father, but with tender blandishments and compassions resembling those of a fond mother. The prosperity of the church would add to their consolations, and cause their souls to thrive more abundantly; whilst the power of God would thus be manifested in favour of his servants, and his indignation in the punishment of his adversaries. The sacred writer gradually, and almost insensibly, passes from the primitive times, to those more glorious events, which he so frequently recurs to. (*Marg. Ref.*)

V. 15-18. This seems a general prophetic declaration of the Lord's vengeance on all the enemies of his church, through successive generations: especially the destruction of the unbelieving Jews, in the first ages of Christianity, and that of the antichristian opposers of the gospel in the latter days. God himself would come, with fiery indignation, and the instruments of his vengeance, to plead with *all flesh*, and make terrible slaughter among them. (*Marg. Ref.*) The persons intended were guilty of many idolatries and superstitions, the description of which seems to be taken from the abominations to which the Jews were addicted in the prophet's days. They sanctified themselves for the idolatrous sacrifices, which they offered in gardens, or groves, behind some one sacred tree in the midst, (or to *Achad*, an idol so called, and supposed to mean the sun;) and then feasted on unclean animals, as if in contempt and defiance of God. These their works and wicked thoughts, the Lord knew of long before, and would certainly punish: and he would shew all nations his glory, in the destruction of his enemies, and by the promulgation of his gospel.

V. 19-23. When the standard of the gospel was set up, the Jews who had been converted to Christ, and so escaped the general ruin of the nation, were sent to preach to the gentiles: and in like manner, it is probable, that God will select some, who have been rescued from the corruptions of the antichristian church, to preach to the nations, far and near, where his fame and glory have never yet been heard and seen; even to isles as remote from us and as little known to us, as this our island was to the inhabitants of the East in the days of Isaiah. The persons thus converted are immediately considered as brethren: and they would be brought by every method of conveyance then in use, to Jerusalem, as a sacred oblation to the Lord. This signifies the abundance of instruments and means, afforded for the conversion of sinners and their admission into the church; and for their encouragement, edification, and devotedness to God, until they are brought to heaven. Ministers were soon raised up from among the gentiles in the apostles' days, who ministered before God in holy things, (as the priests and Levites used to do,) according to the nature of their dispensation: and ministers will doubtless be hereafter raised up among the inhabitants of those nations, which are now sunk in the deepest ignorance and barbarity. For as God intended his new creation to endure before him for ever; so should the seed and name of the church under the Christian dispensation. They too would have their solemnities, sabbaths, sacraments, and ordinances, in which they would meet before the Lord: and all flesh, or all nations, would thus come to worship before him.—Whereas before there were appointed seasons to sacrifice; in this there shall be one continued sabbath.

V. 24. The inhabitants of the holy city are here represented as going out, to look upon the dead bodies of those, whom the Lord had slain for opposing his cause; which are represented as being either eaten by worms, or burnt in the fire. But *their* worm would never die, nor their fire be quenched: for whatever external events may be alluded to or predicted, the worm and the

delight in their own abominations, and shew their contempt of JEROMAH'S authority, and enmity to his holiness, as much as their fathers did, when they were mad upon their idols. He would therefore choose their delusions, as the means of bringing his judgments upon them: and as they rejected and crucified Christ, avowedly for fear of the Romans, he would bring their fears upon them, and the Romans should execute his vengeance on them in consequence of their unbelief and disobedience. (*Note*, lxxv. 11, 12.)

V. 5, 6. The Jewish converts to Christianity seem to be here addressed. They trembled at God's word, and revered his authority: but, by embracing the gospel, they were exposed to the extreme hatred of their countrymen, who excommunicated and persecuted them for the Lord's sake, and out of a pretended or a mistaken furious zeal for his glory; but he assured them, that he would appear to their joy, and for the confusion of their persecutors, which was awfully accomplished in the siege and destruction of Jerusalem. (*Marg. Ref.*) The Jews indeed trusted in the external sanctity of the city and temple: yet within their walls, and even in the courts of the temple, would the Lord execute vengeance on them, as his enemies; and their outcries and lamentations, would declare that he was rendering a recompense unto them, even for the abuse of those institutions, on which they ignorantly and presumptuously depended for safety. 'The prophet seems to hear the noise of the ruin of the city and temple sounding in his ears.' 'The voice from the temple was verified in that voice, which Josephus tells us was heard in the temple, a little before the final destruction of it, saying, *Let us depart hence*.' (*Louth.*)

V. 7-9. When the temple should be destroyed, and the ancient people of God cast off, it might be apprehended, that he would no longer have a church, or at least that the number of his worshippers would be very small. In answer to this rising thought of his people, he here assures them, that the church should at that time be vastly increased, by the accession of the converted gentiles to the remnant of believing Jews. The ancient church and nation of Israel were not produced in less than four hundred and thirty years from the calling of Abraham: but the holy nation now to be subject to his government should be rapidly formed. Zion, represented as a pregnant woman, would be delivered of a son, even before her travelling pains came upon her: nay, her children would increase so rapidly, that a nation would seem to be born at once: and they would so speedily arrive at maturity, that it would be, as if the earth produced and ripened the harvest in one day. These events would indeed be unprecedented; but they would certainly take place: the almighty God would bring the affairs of his church to such a crisis, that this deliverance and increase must be afforded her, or she must perish; and could any think that he who espoused Zion, and was the Father of all her children, would fail of giving her effectual assistance in this extremity.

V. 10-14. The Lord here calls on all, who love his church and sympathize with her in her sorrows, to rejoice at the approach of her great prosperity. The consolations that would be prepared for all her children, in the promises and ordinances of the gospel, must be applied for by earnest faith and prayer, as the infant desires the nutrimental milk, and draws it out from the mother's breast. Thus believers would be satisfied and sanctified by her spiritual provisions, as well as enriched and delighted by the abundance, or the splendour, of her glory. For in due time the Lord would bestow on her peace and prosperity, in large measure, and with durable increase; and the most honourable and renowned of the nations would continue to flow into her, like the perpetual stream of some large river. Nor would this be any diminution to the privileges of Zion's former children, but an increase of them; as they would be nourished and attended to with still greater care and tenderness;



20 And they shall <sup>4</sup>bring all your brethren for <sup>5</sup>an offering unto the LORD, out of all nations, <sup>6</sup>upon horses, and in chariots, and in <sup>7</sup>litters, and upon mules, and upon swift beasts, to <sup>8</sup>my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And <sup>1</sup>I will also take of them for priests and for Levites, saith the LORD.

22 For as <sup>1</sup>the new heavens, and the new earth, which I will make, shall remain before me,

i lxx. 17. Heb. xii. 27, 28. 2 Pet. iii. 13. Rev. xxi. 1.

A. M. 3292.

B. C. 712.

d xliii. 6. xlix. 12, &c. liv. 3. lx. 3, &c.

= Rom. xii. 1, 2. xv. 16. Phil. ii. 17. 1 Pet. ii. 5.

f lx. 9.  
† Or, coaches.

g xl. 9. lvi. 7. lxx. 11. 25.

h lxi. 6. Ex. xix. 6. Jer. xxxiii. 18—22. 1 Pet. ii. 5. 9. Rev. i. 6. v. 10. xx. 6.

Rev. xxi. 1.

k Matt. xxviii. 20. John x. 27—29. 1 Pet. i. 4, 5. 11. 13. 14. 2 Kings iv. 23. Ez. xlv. 1. 6. Col. ii. 16, 17.

† Heb. from new moon to his new moon, and from sabbath to his sabbath.

m Ps. lxxv. 2. lxxxvi. 9. Zech. viii. 20—23. xiv. 16, 17. Mal. i. 11. John iv. 23.

Rev. xv. 4. n 16. Ps. lvi. 10. 11. Ez. xxxix. 9—16. Zech. xiv. 12, 13, 19. Rev. xix. 17—21. xiv. 11. Mark ix. 44—49. Rev. xiv. 10, 11. p xxxiv. 10. Matt. iii. 12. q lxxv. 15. 1 Thes. ii. 15, 16.

saith the LORD, <sup>2</sup>so shall your seed and your name remain.

23 And it shall come to pass, <sup>1</sup>that <sup>2</sup>from one new moon to another, and from one sabbath to another, <sup>3</sup>shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, <sup>1</sup>and look upon the carcases of the men that have transgressed against me: for <sup>2</sup>their worm shall not die, neither shall <sup>3</sup>their fire be quenched; <sup>4</sup>and they shall be an abhorring unto all flesh.

fire represent the place and nature of the punishment of sinners in another world. The fire, which is kindled by the wrath of God, shall not be quenched or cease to torment for ever: the worm of keen self-reflection, and the anguish of an accusing conscience, will endure for ever: because the existence and consciousness of the condemned will be everlasting. (Notes, Mark ix. 43—50.) Some interpret the carcases cast out of Jerusalem, to signify the ungodly who are excluded from the church, and remain under the wrath of God, and the power of their own vile lusts; and being thus abhorred on earth, will be miserable and abominable for ever in hell. (Marg. Ref.)

#### PRACTICAL OBSERVATIONS.

V. 1—14. No externals, however splendid or costly, can please God, without a humble and upright heart. He wants not, and is not profited by, any of our services: and when we become proud of them, or trust in them; he abhors our attendance even on his own appointments. As he dwelleth in Christ, our temple; so, for his sake, he hath respect to every one that is poor and of a contrite spirit, and trembleth at his word: for such persons value his salvation, and learn to love him and keep his commandments. But whatever men substitute in the place of the priesthood, atonement, and intercession of Christ, will be found most hateful to God: and he will more resent this affront to his wisdom, grace, and truth, than any profaneness or immorality whatsoever. Yet, alas, how many in this most important concern, choose their own ways, and are delighted with their own abominations! but we should be afraid of every deviation from scriptural truth, lest God should give us over to our own delusions.—They, who so fear the reproach, or opposition of men, as to refuse the call and reject the salvation of God, will have their fears brought upon them in everlasting shame and contempt.—Seeing that many have thought they did God service, when they were hating and casting out his children; we should take care that our confidence and conscientiousness be scriptural. It will not avail a man to have said, “Let God be glorified,” when in proud self-confidence and obstinate rage, he persecuted his people, and refused to ask counsel of his word and Spirit. But they, who tremble at the word of God, need not be alarmed even at the hatred of their professed brethren, or staggered by their “great swelling words of vanity;” as if they alone were the only true church, and all who differed from them were heretics and schismatics. Such boasts and censures are alike unwarranted, God will appear to the joy of the humble believer, and to the confusion of hypocrites and persecutors; their destruction will come upon them in those very places, from those very persons, or by those very means, in which they presumptuously confided for safety; and they shall be accounted the enemies of God with a peculiar emphasis.—When the Lord lessens the numbers of his visible church, by cutting off false professors, we need not fear but he will supply their places by more valuable persons. He can add converts in multitudes, as though a nation were born in a day. In the general course of providence, we must expect to labour, wait, and pray for a considerable time, before we see the success of our work; and ministers must even travail in birth, by their anxious desires and fervent wrestlings, before children are brought forth unto God. They must also wait, as the husbandman, for the precious fruits of the earth; and at last be thankful even for a few seals to their ministry. But when the Lord is pleased to interpose in an extraordinary manner, the work will be done easily, speedily, and beyond expectation. The success that would richly have repaid the labours of many years, shall crown one sermon; and believers shall grow as rapidly in grace, as converts are made to the Lord. Thus in the days of the apostles, “as soon as Zion travailed she brought forth her children, and a nation seemed to be born in a day.” And the Lord is able so to influence the hearts of men, that whole kingdoms shall at once, without labour or difficulty, welcome, profess, and adorn the gospel. The time of this deliverance of Zion approacheth; and

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he that bringeth to the birth, will give strength to bring forth. Let us then say, in admiring faith, “Who hath heard, or seen such things?” And not fail to shew our sympathy with the church in her sorrows, by pleading continually for her joyful deliverance. Then shall we assuredly rejoice in her joy, and partake of her consolations. And even now, if we diligently attend on the ordinances of God, and desire and seek for “the sincere milk of the word that we may grow thereby,” we shall “suck, and be satisfied with the breasts of her consolations;” especially if we carefully avoid whatever may prevent our furtherance and joy of faith. Let us then renounce the vain pleasures of the world and of sin, that we may experience these pure and satisfying joys; and we shall soon be delighted with all the splendour and glory of the church triumphant.—In other possessions, as the number of proprietors increase, the value to each is diminished, but the privileges and felicity of all Christians is enhanced, by every accession of converts to Christ. There is also abundant provision made for the tending and nourishing up of the weakest of Zion's children, who shall suck the breasts of her consolations, be carried on her sides, or dandled on her knees; yea, the Lord himself will comfort them through all their tribulations, in such tender love as no human affection can possibly equal. But nothing tends more to the true Christian's comfort, than the peace and prosperity of the church. When the honourable of the earth resort to her, believers as her dutiful sons rejoice heartily, and flourish like herbs in well-watered gardens.

V. 15—24. Whenever the Lord powerfully appears for his church, he displays his indignation against his adversaries. Thus the increase of believers in the primitive times was attended by tremendous judgments on the Jews; thus the future success of the gospel will be introduced by similar judgments on all opposers; and thus the final salvation of the righteous will be connected with vengeance on all the workers of iniquity. Then by the fire and sword of his indignation will he plead with all flesh, and the slain of the Lord shall be many; sinners of every description shall be consumed together; for he knoweth their works and their thoughts; and he will gather all nations and tongues to see his glory. In the mean time, he hath set his gospel as a sign unto us; and even in these distant isles he sends us his message of love by those whom “Jesus hath delivered from the wrath to come.” We have heard his name and the report of his salvation; may he open our eyes to see his glory, that we may forward the promulgation of his gospel, and the declaration of that glory to the nations, that have never yet seen or heard of it. May the Lord send forth multitudes of able faithful ministers into all lands, who, by every means and in every way, may gather in his elect from the four quarters of the globe, that all its inhabitants may become members of his church on earth, and inherit his holy mountain, to the praise of the glory of his grace; that even from among the benighted Indians and Africans, priests and Levites may be raised up to minister before him; and thus to diffuse his salvation further and wider, till the earth be filled with the knowledge of his glory, as the waters cover the sea.—The Lord will surely maintain and prosper his cause. The heavens and earth that now exist, are indeed reserved unto fire, to the day of judgment and perdition of ungodly men; but his new heaven and earth shall endure for ever; and so shall the name and seed of his believing people. Let us then hearken to his voice, attend on his ordinances, hallow his sabbaths, and keep his word. For all his enemies, whether they experience or escape his temporal judgments, shall perish; and we shall see all the ungodly go away into everlasting fire, prepared for the devil and his angels. “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.”—If then “thy right hand, foot, or eye offend thee, cut it off, or pluck it out,” for it is “better to enter into life with one eye, or hand, or foot, than having two, to be cast into hell-fire, where their worm dieth not, and the fire is not quenched,” and “they shall be an abhorring to all flesh.”



















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